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Geo Duffield

Section _____

No _____

366

THE

MORNING WATCH;

OR

QUARTERLY JOURNAL ON PROPHECY,

AND

THEOLOGICAL REVIEW.

WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT? THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT: IF YE WILL INQUIRE, INQUIRE YE: RETURN, COME. *ISAI.* XXI. 11, 12.

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CONTENTS OF VOL. I.

	Page
On the Study of Prophecy	1
Interpretation of all the Old-Testament Prophecies quoted in the New Testament	11, 149, 315, 578
Explanation of the Term "Times and Seasons"	36
On the Duty of studying unfulfilled Prophecy	45, 618
On the Visions of Zechariah	49
On the First Resurrection	62
Doddridge on the Restoration of the Jews	71
On the Human Nature of Christ	75, 240
On the Doctrine and Manifestation and Character of the Antichristian Apostasy	100
Review of the Last Days, by Rev. E. Irving	115
Letter to the Editor	131
To Correspondents	132
On the Text and Versions of the Holy Scriptures	133
On the Priesthood of Christ, as it shall be exercised during and after the Millennium	175
Reigning on Earth no Degradation to our Lord	180
The Study of Prophecy a Question of Degree	184
On the New Covenant	187, 354
On God's ultimate revealed Purpose in Creation and New Creation	225, 392
On the Theology of the Periodical Journals of the present day	243
Letter to the Editor on the First and Second Resurrection	267
Remarks on the Period assigned in Scripture for the Restoration of Israel	271
To Correspondents	272
On the Apocalypse and Millennium	273
On the Structure of the Apocalypse	292
Recherche sur Dan. viii. 13, 14	350
On the true Humanity of Christ	421
Defence of the Athanasian Creed	446
Review of Sermons by Dr. A. Thomson	470, 707
—— of Dr. Arnold on the Roman-Catholic Question	496
—— of Rev. S. R. Maitland, on the 1260 Days	509
W. D. in reply to Philanastasius	518
To Correspondents	524
On the gradual Unfolding of Prophecy	525

Page
On the Interpretation of the Apocalypse 543
An Ancient Jewish Prophecy 626
Answer to the Question, What was the Reformation?..... 628
Signs of the Times, and the Characteristics of the Church 641
On the separate State 666
Review of Rev. E. T. Vaughan's Popular Essays..... 691
On the Heads of the Apocalyptic Beast 722
W. D. in reply to the Christian Observer 728
Notices of small Works on Prophecy 734
To Correspondents..... 735

THE

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MARCH 1829.

ON THE STUDY OF PROPHECY.

"PRODUCE your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen; let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come." (Isai. xli. 21.) Thus strongly doth the Lord appeal to Prophecy, as the surest test of the true God, and rest the evidence of his own Deity on the truth of his prophetic word. And with a cogency equal to the strength of the appeal, and with a solemnity commensurate with our reverence for God, do we feel ourselves called on to take up the argument, and vindicate our study of that portion of his word, which is both a pole-star to direct our course, and an anchor of safety to the soul; and which we have special reason to make sure of now, when a storm seems gathering in the horizon, in which we shall need both light to steer by, and a "sure and stedfast anchor" to rely on, "which entereth within the veil." (Heb. vi. 19.) All mankind endeavour to provide for the future; the natural man by natural sagacity, the spiritual man by spiritual discernment: natural sagacity calculates on probabilities founded on experience, spiritual discernment looks to the declared purpose of God. But there are many who belong not strictly to either of these classes, who endeavour to separate between spiritual and temporal things; and, while content to take direction in spiritual things from the word of God, expect no direction thence for temporal affairs, and call it presumption in those who do. With

these, who now form a large class, we are directly at issue. We say, that the Scriptures are the only sure guide, not only in spiritual, but in temporal things: we say, that Prophecy was given for this express purpose; and we would seek to conform ourselves in all respects to the will of God, as revealed in his word. And seeing that some modern divines have supinely glanced over the Prophecies, with slight and superficial notice; while others, distracted by their numerous avocations, have wholly disregarded them; we shall endeavour to rescue that large portion of the Holy Scriptures from this unmerited neglect, and give it in our theology the place which its transcendant importance demands. And since on the fulfilment of Prophecy an issue so mighty as the Divine verity has been staked, it deeply behoves us to beware how we dare to pass it by as unworthy of attention, or how we timidly wait for the sanction of man before we will venture on its study. And may that all-merciful Being, who knows our weakness and ignorance, but who out of the mouths of babes and sucklings hath perfected praise, and without whom nothing is strong, nothing is holy: may He, in vindication of whose word we are now girding ourselves for the contest, endue us with the requisite strength! may He so direct our meditations, that we may think only such things as be right, and so controul our words that we may express nothing unbecoming the disciples of Christ, or prejudicial to the progress of the Gospel among men.

For interpreting the *prophetic* parts of Scripture, we intend to follow the same methods by which all students attain their knowledge of the *doctrinal* and *practical* parts of Holy Writ. We assume that *every* part of the revelation of God, being given either to make known his character and dealings to men, or to teach men their duty to him and to each other, must have been intended to be understood. Then it follows, that those for whose instruction and guidance it was intended may, nay, *ought*, to understand the whole of Scripture; if not on the simple perusal, yet surely by the help of means which he has put within their reach, who, by faith apprehending it, and employing these means, go on to the "full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." (Col. ii. 2). But though thus intelligible to the faithful, the mere natural man does find in the same Scriptures a degree of mystery which he cannot penetrate, and which avoids the laying him under such a moral compulsion as would destroy will and responsibility, and reduce faith to mere persuasion, and make void the doctrine that "the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned." (1 Cor. ii. 14).—These hints, which we suggest with-

out attempting to follow them out, shew the general principles on which we intend to act in our investigation of Prophecy. This part we regard as having of necessity no greater obscurity than other parts of Scripture. We do not, for instance, find those Psalms which are universally called prophetic, more difficult than the rest; and Isaiah in his address to Rabshakeh is quite as figurative and poetical as in his other writings. But to understand any part of Scripture requires its own appropriate kind of knowledge. The appropriate knowledge for understanding the doctrinal and practical parts, every believer carries about with him in the experience of his own heart: the prophetic parts require *external* aids, as history, chronology, &c.; and these constitute their chief, their only peculiar difficulty. For though it be true that certain classes of Prophecy become better understood at some particular times, so do certain classes of doctrine; and men are raised up and means afforded for explaining both the one and the other, according as the several purposes of God approach their accomplishment.

We might, *à priori*, expect the prophetic language to be unambiguous in its terms, and definite in its object; that when the predicted event had taken place no man might justly say, The prophecy was unknown, doubtful, or inapplicable. But these characteristics, which are to a certain extent necessary, are modified by the equally strong necessity of keeping the accomplishment of it, as well as the prophecy itself, in God's own hand; that no man might be able to say, Mine own wisdom and power have brought it to pass: God must have all the glory in the accomplishment of his own word. Now we find, that in this point of view the Prophecies fall under two great classes: First, Those given explicitly, but to be miraculously accomplished; Secondly, Those given implicitly, but to be accomplished in the ordinary course of providence.—Those of the first class are given with an exactness of object, time, and place which precludes every application but one; and yet the accomplishment is reserved to God alone, since it is to be avowedly miraculous. Under this head we may instance the deliverance from Egypt in past times; and its antitype, the restoration of the Jews, in times yet future. Those of the second class are given in language so wonderfully arranged, and in figures so aptly chosen, that though the people of God whose faith is in exercise, have at all times understood such parts of the prophecy as concerned themselves, and derived from thence guidance and support, yet none of these prophecies are understood by the faithless, or by the men of the world, till *after* their accomplishment; who are thus left to all the responsibility of their own wilfulness, while they are in fact only more strikingly carrying into effect the declared purpose of God. Under this head we may instance

the rejection of Christ by the Jews at his first coming, and their consequent destruction, in past times; and the apostasy of the Gentile church, with its consequent judgments in times yet future. To prophecies of the first class we shall sometimes have occasion to resort, as affording sure instances, which cannot be denied or cavilled at by any believer in the Bible; but it is among those of the second class that all the difficulty of interpretation lies, and it is to these that we shall most frequently direct our attention—these, which have been in all ages "the stronghold of the daughter of Zion," a beacon-light in the night, the pole-star to the eye of faith: "for prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost:" to it we "do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts." (2 Pet. i. 19.)

Prophecy is not darkness: it is "a light that shineth in a dark place:" to it no servant of God can take heed, but he shall have the eyes of his understanding enlightened, to direct him in all things which he may be called on either to do or to suffer. The present age is one in which, by the confession of all, the church is called on to do much; and the time may not be far distant when she shall be called to suffer much: in either case, an ample portion of light is necessary. It may be in furtherance of this work, and in preparation for this time of trial, that the attention of the church has been in this our day so much turned towards the Prophecies, and that God has now so far removed the veil in which futurity was shrouded in times past, when, the calls of duty being ordinary, ordinary light would suffice. The duties now required of the church are of that special kind as to need the special guidance of the light of Prophecy; and we shall endeavour briefly to point out the several means, by the help of which such a knowledge of the true interpretation of God's prophetic word is to be attained as may serve for our direction and comfort in these critical times.

What, then, are the means, in the use of which we may expect to understand and interpret the Scriptures of truth?

The first and most important of these is earnest, persevering Prayer—prayer for this special object, and with a full belief that the same Holy Spirit who spake by the Prophets of old "shall guide into all truth;" and that his teaching is as necessary to us now, for understanding and explaining Divine revelation, as his inspiration was of old for its first promulgation. This was the course resorted to by the servants of God in former times. Daniel "set his face unto the Lord God, to seek by prayer and supplication;" and "while he was yet speaking" in prayer, the angel came "to give him skill and understanding." (ix. 22.) And again (x. 12): "from the first day that thou

didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." His own times, and the destination of his people, whose captivity he knew, "by books and the number of the years," to be now nearly expiring, were the objects of his solicitude and prayer. This his solicitude is not reprehended: on the contrary, he is called "greatly beloved;" and not only is his prayer answered, by making him "understand the matter" of his desire, but his faith is further rewarded, by his being given to "understand what should befal his people in the latter days, for yet the vision is for many days." Of these latter visions he is commanded (xii. 4) to "shut up the words, and seal the book, even to the time of the end," when (ver. 10) "many shall be purified, and made white, and tried: but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." These are "the wise that shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (ver. 3); and it is at the latter day, when "many of them that sleep in the dust of the earth shall awake." (ver. 2.) Till which time of blessedness, it is said to Daniel (ver. 13), "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

Such guidance from above was also sought and obtained by the Apostolic churches. They knew and felt the necessity of Divine teaching. They remembered our Lord's reproof to his disciples (Luke xxiv. 25), "O fools, and slow of heart to believe all that the prophets have spoken;" and that, though he had said (Acts i. 7) "it is not for you to know the times or the seasons," he also goes on to say (i. 8), "but ye shall receive power after that the Holy Ghost is come upon you." On this promise the Apostles constantly acted, and went forth to the church, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power that their faith should not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 5); speaking "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before unto our glory: which none of the princes of this world knew; for had they known it they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world,

but the Spirit which is of God, that we might know the things that are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (v. 13.) "For we have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ, but were eye-witnesses of his majesty;" and "have also a more sure word of prophecy.....which came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 17.)

Such Divine teaching the Reformers also expected; and therefore sought earnestly, by prayer and supplication for the illumination of the Holy Spirit, that he would enlighten their understandings to perceive the truth, and open their lips for its utterance. These men, it will be allowed, possessed great natural force of mind: they were also furnished with an ample stock of learning; but one of them has left it on record, that when, in his translation of the Scriptures, he met with a passage which he was at a loss to interpret, he frequently overcame the difficulty on his knees, after books and study had failed to solve it. And of him it is written by a friend, "Sæpe a Deo locorum obscurorum intelligentiam vehementibus precibus efflagitans."—In our own times we might mention many, who, following these noble examples, have, by the results, convinced us that those investigations alone are greatly successful which are begun in prayer, carried on in a spirit of prayer, and concluded with thanksgiving to the Author of every good and perfect gift. That we need Divine teaching as much as Daniel and the Apostles did, he who best knows the subject and himself will be least disposed to deny. As little will such an one doubt that "understanding" shall be given, if sought for as *they* sought it. Angelic messengers we look not for; a voice from heaven we expect not: the message of God was fully delivered when, after the long train of "servants, last of all he sent forth his Son:" the word of revelation was completed in that which Jesus gave to his servant John (Rev. xxii. 20). But a teaching such as the Reformers expected, as preternatural as that given to the Apostles, as intelligible as that to Daniel, we may expect in the influences of the Holy Spirit, who "shall take of the things of Christ and shew them unto us" (John xvi. 15); "who shall abide with the church for ever" (John xiv. 16); "shall teach all things, and bring all things to remembrance" (ver. 26); "testify of Jesus" (xv. 26): "and the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

Of the *human* means for interpreting prophecy, a thorough knowledge of the Hebrew language is the most important. By a thorough knowledge, we mean, not only a critical acquaint-

ance with its structure and idioms, such as lexicons and teachers may supply, but an insight into the genius and philosophy of this venerable tongue, such as cannot be attained but by much research and reflection operating on an independent turn of mind. Etymology, in its large sense, is important in all languages, but in the Hebrew it may be pronounced nearly all in all. The Hebrew radicals are verbs, expressing some action or quality; which radical meaning may be always recognised in the derivatives, however inflected or varied. But it is obvious that this radical meaning has taken its character from the age and country in which the language, in its elementary form, originated; and that the derivatives would receive a different character, or some modification, if they were added to the original language in times or countries far distant. Now the Bible is not, like the Iliad, a production of one age or country; but its books were successively added, during a period of a thousand years, and in various countries, from the Red Sea to the Euphrates. The slightest reflection will convince any one of the extensive and important bearing which this succession of time and place has had on the impassioned and imaginative strains of the Prophets, and satisfy him that an accurate knowledge of the history and antiquities of those times and countries is necessary, even in philology. The necessity for this kind of knowledge is further evident by considering the modern characteristics of that people by whom the Hebrew Scriptures have been handed down to us: a people who are, of all others, least given to philosophical inquiry or independent thinking, and who, in their servile adherence to the letter, allow no change of meaning to a word, whether in Moses or Malachi. The much litigated words, ברית and כופר, berith and copher, will at once occur to the Hebrew scholar as illustrations of the above; the derivatives from יטב, אור, צפר, חמא, גאל, &c., confirm the fact; and the successive accretions to the titles of God are instances still more striking and important.

But an extensive acquaintance with the manners and customs of the ancients, which is thus necessary for the language, is equally necessary for understanding the argument and line of thought in the Prophets, which would be often unintelligible to an European reader without this acquaintance. Considerable light is thrown on all these subjects by the researches of modern travellers, who often explain and confirm in a remarkable manner what history has imperfectly recorded or wholly omitted. For there is such a strong character of fixedness and durability about the institutions and manners of the East, that many traces of patriarchal times subsist at this day; and, in the more retired districts, their customs, modes of life, dress,

personal demeanour, and form of expression, still retain much of the primeval simplicity.

Natural history also, in its most extensive sense, must be studied by him who would fully understand the Prophecies. The animals and their different instincts supply frequent illustrations, and sometimes give a time of fulfilment to the prophecy, which we could not otherwise ascertain. In Isa. xxi. 8, "he cried as a lion:" this alone marks no time; but ver. 9, "Babylon is fallen;" and ver. 10, "O my threshing, and the corn of my floor;" which connect the roaring of the lion with the fall of Babylon and with the time of harvest, gives the full meaning to Jer. xlix. 19, l. 44., where the destroyer of Babylon "comes up like a lion from the swellings of Jordan:" for "Jordan overfloweth his banks all the time of harvest" (Jos. iii. 15, 1 Chron. xii. 15), which drove the lions, from their dens in its banks, up to the higher country with continual roarings. The seasons of the year and the products of the earth are still more extensively applicable to a discovery of the time of fulfilment; for there is scarcely a prophecy in which some reference to agriculture does not occur; which reference is at once a link connecting it with some other prophecy, and a chronological mark which fixes its place in the stream of time. Thus, the burning of chaff and stubble is associated with the day of the Lord's vengeance, Mal. iv. 1, and therefore follows close upon the threshing of Babylon (Isa. xxi. 10); and the vintage in Joel iii. 13, Rev. xix. 15, is in like manner linked to the day of vengeance (Isa. lxiii. 3), which ushers in the year of the redeemed (ver. 4).

Closely connected with the seasons, by which in fact they were regulated, are the great festivals of the Jewish year, so frequently alluded to in the Prophecies. These are all demonstrably typical; and, taken singly, foreshew each some future act; taken in connection, foreshew the order in which these acts shall take place. "Christ our passover is sacrificed for us." (1 Cor. v. 7.) "Now is Christ risen from the dead, and become the first-fruits of them that slept." (1 Cor. xv. 20.) "But into the second tabernacle went the high priest alone, once every year" (Heb. ix. 7): "Christ entered in once into the holy place" (ver. 12), "heaven itself" (ver. 24.); "And unto them that look for him shall he appear the second time, without sin, unto salvation" (ver. 28). Here the three great acts of Christ's death, resurrection, and ascension, are linked to the solemnities of the Passover, First-fruits, and Day of Atonement. The only remaining solemnity in the Jewish year is the Feast of Tabernacles, which we know does not take place till after the rending of the veil, when "he shall appear the second time" (Heb. ix. 28);

"and his feet shall stand in that day upon the Mount of Olives." (Zec. xiv. 4.) "Every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles." (ver. 16.) And contemporaneous therewith is the manifestation of the countless multitude of redeemed ones, "having palms in their hands" (Rev. vi. 9). Seeing, therefore, that a correct knowledge of the Jewish feasts is so important, we shall take an early opportunity of explaining them.

Not less important is the Tabernacle and its contents; of all which, together with the various sacrifices and legal ordinances, it may be said, that they were, not mere temporary provisions for the wilderness, but a great body of types shadowing forth good things to come; and it therefore became necessary to exhibit them in all their detail to Moses in the mount, and so strictly to enjoin him to conform them in all respects to what he had there seen: "See that thou make all things according to the pattern shewn thee in the mount." (Heb. viii. 7.) The necessity for understanding all these is evident from the whole Epistle to the Hebrews.

In this enumeration of the various means by which we may expect to understand the Prophecies, and the several departments of study they comprehend, we have not yet adverted to one, which is to a certain extent presupposed and included in them all, but which is so important, and so frequently misapplied, that we must not pass it over: we mean, the application of the New Testament to the prophecies of the Old. There is no branch of our inquiry in which correct judgment, and independence of mind almost amounting to hardihood, are so necessary as in this. It involves theology at every step, as well as interpretation; it has to encounter established prejudices as often as to claim their support; and must not only shew what is the right application, but refute that which is wrong. No mistake in this is solitary, but draws with it many more, affecting both the Testaments; and a combination of error is often brought forward as an established principle, and error thus propagated far and wide. Under this head no general rules can be given; but our own method of applying the New Testament to the Old will be exemplified in almost every article. To these things we only refer, in order to shew that we are aware of the extent and requirements of our undertaking, and to guard our readers against expecting too much at once, or all the necessary qualifications in any one man; but we hope, by subdivision of labour, to combine in one work what no single person could do.

These several means all respect the Word of Prophecy; but the Prophet himself and his auditors must not be disregarded:

for we cannot fully understand his message, unless we take into consideration the station of the messenger and the people he addressed. The princely Isaiah, prophesying to princes, pours forth strains of the loftiest and most polished verse. Amos, "the herdsman of Tekoa," has a plain, brief, but strong, pithy style. While the Royal Psalmist, who had known every variety of station, runs through the whole compass of the prophetic harp, from the simple melody of the shepherd song to the refined and varied harmony of the palace, leads the full chorus of praise to Jehovah, or clangs his loud cymbal to the battle-field shout. He had also passed through every variety of spiritual experience; whence every man, however situated, can find something there to which his own experience responds: and this universality of character has made the Psalms of David to be ever regarded as the richest treasure of the church. All these various characters were under the direction of the same Spirit, who, without destroying their characteristic distinctions, led them all to testify, each in his own way, to the same grand truths,—the oneness of God, his electing love, and the certain completion of his purpose; and, on the other hand, man's fall, his insufficiency in himself, his all-sufficiency when trusting in God, and his lofty destination in future ages.

Nor is it to man alone that prophecy is confined; nor is the intelligent creation its only theme. It strikes a note which fills the whole range of existence; and every thing that hath a being echoes back a song to the glory of God. The creature, now subject to vanity not willingly (Rom. viii. 20), is waiting in earnest expectation of its deliverance from the bondage of corruption into the glorious liberty of the sons of God. Then shall be exhibited "the restitution of all things," and the whole creation in one chorus take up the "new song: The Lord reigneth: let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord..... Exalt the Lord our God, and worship at his holy hill; for the Lord our God is Holy." And the triumphant song of that creation, at whose foundation "the morning stars sang together, and all the sons of God shouted for joy" (Job. xxxviii. 7); and whose redemption-mystery "angels have desired to look into, (1 Peter i. 12): this triumphant song, which bursts from the redeemed creation, shall the angelic hosts take up and prolong, and with ten thousand times ten thousand voices shall exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and

glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." (Rev. v. 11—13.) ED.

INTERPRETATIONS OF ALL THOSE PASSAGES OF PROPHECY QUOTED IN THE NEW TESTAMENT.

(*Communicated by the* REV. EDWARD IRVING.)

No. I.

THE great question which, after fourteen hundred years, is again brought into public and open issue before the whole church, concerning the literal accomplishment of every jot and tittle of the Law and the Prophets, is a question of such vast importance—touching, as it doth, the veracity of God, the integrity of faith, the object of hope, and almost every other subject of intercourse between God and man—that I have meditated very much in my own mind how the merits of such a question might best be brought before the eyes of men, and an impartial judgment obtained it. It is a question purely of interpretation, resolving itself into this simple issue, Whether God's word is to be interpreted after the same manner and by the same rules as the word of any man; whether the holy Scriptures are to be understood according to the way of understanding another book, by the natural meaning of the words, similitudes, metaphors, and other figures which are employed therein. We, who stand up for literal interpretation, hold that it ought to be so interpreted and understood; and only with the more diligent and exact study of the language, because it is the word of God. Therefore we would examine every jot and tittle, because we know that "one jot or tittle shall not pass from the Prophets, till all be fulfilled." A figure of speech, we hold, should be treated as a figure of speech is elsewhere treated; an emblem, as an emblem; a symbol, as a symbol; all in order to come at the real thing which the word seeketh to express. That real thing may be a truth concerning God's own being, which is not visible; concerning our own spirit, which likewise is not visible; or it may be concerning God's Image in flesh—that is, Christ—which is visible; or concerning our own body, which is visible; or concerning the destinies of nations upon the earth, and of the earth itself, which are likewise visible. But of whatever kind it is, the only way, we maintain, by which the real thing intended to be made known can be known, is through the exact, honest, and common-sense interpretation of the words in which it is made known. We do not mean to say, that when the real truth of the words hath been arrived at we are then arrived at the ultimate end of God; which, to an intelligent and

responsible creature, cannot be in the mere understanding of a fact, but must rise into the apprehension of the purpose God hath in communicating the same unto men;—a purpose originating with himself, and terminating with men; or rather embracing men, and through men returning again into himself. It is therefore an error to impute unto us, who stand for the literal interpretation of God's word, the fault of stopping short when we have arrived at the knowledge of the visible or historical thing therein conveyed: which indeed we prize only as the ground upon which to stand, and from which to demonstrate the being and the purpose of God to his fallen and responsible and redeemed creatures. Far be it from us to object to the raising of every good doctrine, and the enforcing of every spiritual truth, upon the basis of every historical revelation of God. Nay, we are zealous for understanding the thing declared concerning men, and nations, and the church, for this very reason, that, being firmly persuaded of the truth thereof, we would use them for "doctrine, for reproof, for correction, and for instruction in righteousness." It must surely be some mistake, concerning our purpose and design in literal interpretation, which moveth any honest-hearted believer in God's word to quarrel with us, to discountenance us, or to mistrust us, in our well-meant endeavours to arrive at the real thing which God intendeth to declare, and to use it for the end for which he hath declared that he caused it to be written.

To suppose, with Origen and his followers, that there are subtle and recondite senses in the text of Holy Writ, is not only to degrade the understanding of man, as we see it degraded in the Rabbinical writers, and to introduce those Gnostic aberrations which misled the Christian church in the primitive ages; but it is really to strike at a higher mark, even at God himself; and to suppose, that in revealing his mind to man he adopted a cipher which a few might attain unto by erudition, or obtain the secret of by revelation, but from which the many should be for ever hidden, or, at least, until some of the illuminated ones should disclose to them the matter. This is the very basis of the Papal tenet, most hateful to God and pernicious to man, that the Scriptures are not to be interpreted by the people for themselves, but only through the medium of the church. For if it be true that there are other principles of interpretation than those which the common good sense of men would by natural sagacity and ingenuity guide them to, then those methods must be attained by some uncommon means; and those only who have attained them can be allowed to interpret the writing unto the rest. Call those initiated ones the Church, or the assembled Councils of the learned of the church, and you have the Papal tenet in its perfection. But if, as all we Protestants believe, and I trust

many Romanists also, if they durst avow it—and many of them, God be praised, do not scruple to avow it—the Scriptures are to be given to the people in their mother tongue, according to the best translation which can be made thereof by the learned; then have we done a great injury both to God and man, unless we believe that God wrote for the understanding of common men; and that common men, by the right use of their understanding, are able to comprehend him. While thus we speak, we do no injury to the truth, that "the natural man apprehendeth not the things of the Spirit, which are spiritually discerned:" for such spiritual discernment never cometh but through the revelation of the word. It hath been lost by the fallen and rebellious will, and can no otherwise be attained save by a communication from God, spoken by the mouth of accredited messengers, or written in their inspired books; and he who withdraweth himself from the hearing or from the reading of the same, need not to expect spiritual discernment, but will walk in that darkness and ignorance of God wherein men, all men, are naturally found. As Luther said to Bullinger, "God's word is an instrument through which the Holy Ghost worketh and accomplisheth his work, and prepareth a beginning to righteousness or justification." "By your error," said he again, "you cut in sunder and separate the word and the Spirit; you separate those that preach and teach the word, from God who worketh the same; you also separate thereby the ministers who baptize, from God who commandeth it. Oh no: but I conclude thus: God himself preacheth, threateneth, reproveth, affirighteth, comforteth, absolveth, administereth the sacraments, &c. As our Saviour Christ saith, *Whoso heareth you, heareth me;* and, *What ye loose on earth shall be loosed in heaven,* &c. Likewise, *It is not you that speak, but the Spirit of your Father which speaketh in you*.....Every hearer must conclude and say, 'I hear not St. Paul, St. Peter, or a man, speak; but I hear God himself speak, baptize, absolve, excommunicate, and administer the holy sacrament of the Lord's Supper.....Therefore we conclude, short and round, that God through the word worketh, which is an instrument whereby we are instructed to know him in heart, as by the present and happy example of the conversion of this our loving brother Bullinger we apparently see and hear." (Luther's Table-Talk, pp. 12, 13.)

These sentiments of Luther, which were blessed to the conversion of Bullinger, are the very basis and groundwork of the Reformation, and the corner-stone of every Protestant church; which all do hold the right of private judgment, yea, the duty, and even the necessity of it, in order to the obtaining of any knowledge or comfort of the Holy Scriptures, any profit of the preacher's voice, any nourishment

of the sacraments, any edification of the church. The faculties of the man himself, head and heart, are one element; the ordinances of the church, whereof the written word is a chief one, are another element, towards the working of any good work by the Holy Ghost in the soul of a believer; and being so, according to what principles is a man to exercise his natural faculties, if not according to the principles upon which they are constituted and exercised in all other matters whatever? And if this be so, unto what method or form of man's understanding should God inscribe his revelation, save unto that common form and method which he hath impressed upon all men by his creative hand, and which pertaineth not to man as learned or unlearned, as clerical or legal, as Jew or Gentile, as Christian or heathen, but as Man? Unto that common form, I say, of human reason which pertaineth to man as man, hath God inscribed his revealed word; and the man who is most exercised in the largeness and commonness of reason, and least conversant with the peculiarities of a school, of a class, or of a nation, is the man upon whom the word of God, in the hands of the Holy Spirit, will produce the largest and truest effect.

These remarks I make with the view of introducing what I take to be an unexceptionable method of bringing the great question concerning the literal interpretation of Prophecy to a fair and final determination. The method is simply this, To take the Holy Ghost himself for our guide; who in the New Testament hath directed us to the application of a great number of the prophecies of the Old Testament, expressly declaring, in most instances, that in such an event was such and such a word of prophecy fulfilled. Sometimes with greater latitude expressing an agreement between a prophecy and an event—as in Acts xv. 15, "To this agree the words of the Prophet, as it is written;" and Matt. iii. 23, "That it might be fulfilled which was spoken by the Prophets." But in whatever way referred to, and it is generally in the most exact and determinate, the Holy Ghost by such quotation doth give us a clue wherewith to follow the supposed labyrinth of the prophecies thus quoted and referred to. By taking this infallible guidance, we have no doubt that we shall be able to make it appear, that in every instance God interprets literally his own blessed word: and this I think, occurring in well nigh, if not more than, an hundred instances, will prove warrant enough for every wise and pious man to conclude that his word ought ever to be interpreted literally. In thus exhibiting the use which God maketh of his own Scriptures, I shall have great delight in subverting and destroying a modern hypothesis, that these quotations in the New Testament are, many of them, made in the way of elegant allusion, of loose analogy, or poetical ornament;

as when a full-minded man scatters over his discourse quotations from his favourite authors;—an hypothesis than which one less founded in truth, more dishonourable to the Holy Scriptures, and the Holy Ghost who inspired them, or more destructive to the faith of men, was never invented. And while I thus proceed from quotation to quotation, following the order of events in the Gospels, and the order of chapters in the other books of the New Testament, I shall also take occasion to shew forth the weight and importance which is brought to the narrative, or to the argument, by the fulfilment of the Prophecy therein cited.

But I confess, when all these ends have been mentioned, good and great as they are, the chief end of this undertaking is still undisclosed; which is no less, O my fellow-Christians, than to deliver God's holy and divine prophecy from the darkness with which it hath been covered by the indolence, unbelief, and incuriousness of men. Believing, with holy Peter, that "we have also a more sure word of Prophecy" (literally, "and we have more confirmed the prophetic word"), "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts," I am desirous to shew unto the church, that the Prophecy is indeed light, and is not darkness; a light to lead unto life, and not to mislead unto death;—a steady light, which shineth afar upon the bosom of the troubled deep, amidst the wreck of the howling tempest, guiding forlorn mariners into fair havens, where their rest is;—not a baleful fire, betokening invasion, bloodshed, and ruin to a land; nor yet a fiery star, hastening to the destruction of the world; nor yet an ignis fatuus, or light of the dead, hovering over foul graves and treacherous swamps, to disappoint the weary way-worn wanderer; but a light of God, a light of truth, hung up in the darkness of the long night of His absence who is the True Light, in order to comfort the world with its regeneration, in order to comfort the body of man with its resurrection, and his soul with its eternal inheritance of life and blessedness upon the earth, when he who is our life shall come again; when those also shall come with him who do now in heaven sing this song, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign upon the earth." This is my great end, O God, thou knowest,—to follow the footsteps of the Fathers and Reformers of thy church, who did make a constant use of the prophetic Scriptures, in order that the hopes of men might rest upon the word of God, and not upon the word of men. Therefore, as Thou, who knowest the heart, dost well know and discern what this my purpose is, in seeking to interpret those several strains

of prophecy which thine own wisdom hath applied, I do entreat for myself those gifts of interpretation and of utterance which the Holy Spirit in the beginning of the church gave unto pastors and teachers: and I ask, moreover, for the love I bear to thy church, that thou wouldest open their hearts to receive and believe and rest upon the truth contained in thy holy Prophets, and by their prayers to be helpful unto thy poor servant in his endeavours to do what in him lies for thy glory and for their good.

INTERPRETATION I.

Isai. vii. *referred to* Matt. i. 22, 23.

For the most important purposes, then, of directing the mind of the church to the more sure word of Prophecy, which hath very much ceased from being looked to as "a light in a dark place" (2 Pet. i. 10); and of connecting the New Testament with the Old, and shewing the light which they reflect upon one another; I shall take in hand, trusting to the Spirit, which searcheth all things, and revealeth them to us (1 Cor. ii. 10), and likewise shews us things to come (John xvi. 13), to open in order all those prophecies of the Old Testament which have been quoted and applied in the New Testament; wherein we shall have the guidance of the Holy Spirit himself, as to the application of that part of the prophecy which is quoted: and from this, as from a given point, we shall endeavour to fix and determine the application of the whole passage of prophecy whereof it is a part. By this means, those who are disinclined to the study of Prophecy from certain undefined notions concerning the unprofitableness, and even sinfulness, of interpreting it, will, I trust, be delivered from that fearful snare of the devil, and guided into the right method of understanding those Scriptures which, like all the rest, were written for our learning. (Rom. xv. 4.) Now, the first prophecy quoted in the New Testament is that of Immanuel, contained in the viith, viiith, and ixth chapters of Isaiah. This prophecy of the Nativity, though it seemeth to have escaped the great body of the Jews—intent altogether upon the national glory connected with the Messiah—had not escaped the knowledge and the faith of Simeon and of Anna, and of those others in Jerusalem who "waited for the consolation of Israel," and who gave thanks unto God when his parents brought the child Jesus into the temple, to do for him after the custom of the law. And of it we may say, that never before, and perhaps never since, was the attention of men called in so wonderful a manner to the fulfilment of any prophecy. First, Zacharias's vision, while performing the most solemn office of the daily worship; and his seizure with dumb-

ness in the sight of the assembled people, not removed until the circumcision of the Baptist, whose birth was then announced to him. These things, taken along with the barrenness and the old age of Elizabeth, were calculated to rivet the attention of men upon John, the forerunner and prophet of Christ; and accordingly it is said, Luke i. 65, "Fear came on all them that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea; and all they that heard them laid them up in their hearts, saying, What manner of child shall this be!" The salutation of the angel to the blessed Virgin, and the vision given to Joseph her betrothed husband, and the salutation of Elizabeth, and the prophecy of Zacharias, were all fitted and designed to raise expectation in the hearts of those to whom they came, and of all to whom they were reported. Also the appearing of the angels to the shepherds in the fields of Bethlehem, and their proceeding straightway to the stable in which He was born, and immediately upon his birth, was a thing never to be forgotten, and much to be spoken of through all the country round. And the appearance of the star to the wise men from the East, and their arrival at the court and palace of Jerusalem to inquire where the King of the Jews was to be found; the alarm of Herod, and the secret assembling of his conclave, together with the murder of the innocents which followed thereon; were fitted to make an indelible impression upon all the city and nation. Such a combination of celestial and terrestrial means was no doubt intended of God to draw the attention of the Jews to the fulfilment of this very prophecy. In a most remarkable manner, therefore, was this prophecy honoured of God; and well is it worthy of our most diligent study.

Though, as we have said, it runneth through the vii th, viii th, and part of the ix th chapters of the Prophet Isaiah, it divides itself into two distinct strains, given under different circumstances, and I think at different times. The division takes place at the end of the vii th chapter, which contains what may be called, The prophecy of the sign. The second strain may be called, The prophecy of the name and power of Immanuel. The one, the prophecy of his nativity; the other, the prophecy of his triumph and everlasting kingdom. From each of these strains concerning Immanuel, the Virgin's Son, there are quotations in the New Testament;—from the first, in Matt. i. 23; from the second, in Luke i. 32. Or, if any one should doubt this to be a quotation, because it is not stated as such, then have we in Matt. iii. 14 an express quotation from it, as well as in Heb. ii. 13. So that both these strains of prophecy concerning Immanuel will come before us in their due order. It is to the first of them that we now address ourselves. The Evangelist Matthew, after presenting us with the ge-

nealogy of Joseph, Mary's husband, whose reputed first-born Jesus was, and therefore in the eye of the nation the representative of his family, enters on the narrative of His conception by the power of the Holy Ghost, of the Divine intimation thereof to Joseph (who is spoken to as the son of David, his genealogy having been already derived from that royal stem), and of God's commandment that the Child's name should be Jesus, "for he shall save his people from their sins." Then it is added (verse 22), "Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall conceive, and shall bring forth a Son; and they shall call his name Immanuel, which is, being interpreted, God with us." There can be no doubt, therefore, that the prophecy in Isaiah did receive its fulfilment in this act of the immaculate conception, because it is expressly so declared by the Holy Spirit. Let us, then, by this leading light endeavour to steer our way through the prophecy itself.

The *occasion* of this signal prophecy was as signal as the prophecy itself. Samaria, the head of the Ten Tribes, did confederate with Damascus, the head of Syria, for no less an object than to cut off the royal line of David from the throne of Judah in Jerusalem. But the Lord had promised, and with an oath had sworn it to David, "Thine house and thy kingdom shall be established for ever before thee: thy throne will He establish for ever." (2 Sam. vii. 16.) To which promise frequent reference is made in the Psalms: as, lxxxix. 4, "I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations:" cxxxii. 11, "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." This confederacy of Samaria and Damascus was therefore no less than a conspiracy against the word and oath of God, which he had given to David his servant; and therefore it was a fit and worthy occasion for God to interfere and assure the house of David, "whose heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." To prove, therefore, the strength of his own word, and its mightiness to overthrow the strength of confederate kings, he commissioned Isaiah to deliver this prophecy concerning Immanuel, the Son of David; for whose sake the promise of the throne had been given to David, as the promise of the inheritance had been given to Abraham. That we are right in this judgment concerning the purpose of the prophecy, is evident from the language with which the following and the only other prophecy concerning Immanuel concludes (Isaiah ix. 7), "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from

henceforth even for ever." Which makes it manifest that it was given to confirm the oath made unto David, against the conspiracy now undertaken to subvert his throne and to cut off his royal line.

Let us now examine the prophecy itself. The Lord commandeth the prophet to take with him his son Shear-jashub, for reasons which we shall see hereafter, to go forth to meet Ahaz the king, and to say unto him, "Take heed, and be quiet: fear not, neither be faint-hearted, for the two tails of these smoking fire-brands; for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal; thus saith the Lord God, It shall not stand, neither shall it come to pass: for the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore-and-five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established." This first part of the prophecy was given to quiet the mind of Ahaz and his people, in order to his receiving the great and mysterious prediction of Immanuel. And, like the overture of all far-distant prophecies, it served the important end of verifying the prophecy itself, which was to wait for its accomplishment; enshrining it, as it were, in an enduring casket of incontrovertible truth. Moreover, it served this important end in itself, of shewing wherefore Israel was broken from being a people; because they rebelled and levied war against the house of David, God's appointed line for transmitting the sceptre unto Shiloh: by striking at which consecrated dynasty they struck at Messiah, in the loins of Ahaz: and therefore were broken from being a people, and are broken still. The prediction was given seven hundred and forty-two years before Christ: from which take sixty-five years, and you arrive at the year six hundred and seventy-seven. Now, if we turn to the Second Book of Kings (ch. xvii.) we find that in that very year (verse 23) Israel was carried away out of their own land to Assyria unto this day, and other nations planted there in their room. The kingdom indeed of Israel, and Samaria its capital, had been overthrown before within twenty years from the giving of this prophecy; but still there remained a seed in the land, a remnant of the people; so that they were not as yet *broken from being a people:* but at the end of the threescore-and-five years appointed, their land was planted with strangers—a new language, a new religion, and a new people possessed it, whom the Jews until this day reject, as not being the people of Israel, but a spurious people; and because they would claim to be a

pure people, the Jews, God's witnesses, took up, and maintained until our Lord's time, and do still maintain, their inveterate national hatred to the Samaritans. Upon which prediction and its fulfilment we may observe these two things before proceeding.—

First, How exact and literal is the accomplishment of prophecy, even to every jot and tittle! Ephraim had been broken in every other respect forty years before, except that till now he was not broken from being a people. So that upon the force of this word *people* rests the veracity of the prophecy. And perhaps this is the reason why the prediction is placed in the middle, between the enunciations of the style and dignity of Rezin and of Remaliah, that God, with a certain severe satire upon their pompous pretensions, would tell the burden of Ephraim, That in sixty-five years he should not have the shadow of a name. This may teach us a lesson, in the outset of these interpretations, how careful we should be not to suffer one iôta of the prophecy to be explained away, lest thereby we lose the truth of the whole.

Our second observation is, That the accomplishment of a prophecy never wanteth for a witness; neither need that witness be carefully sought, but will be found standing out of its own accord in the broadest lines and distinctions of the world. The Jewish nation would rather have died to a man, than suffered these Samaritans to steal the name of the pure seed of Abraham, testifying thereby that Ephraim was lost and broken.

The prediction above recited is, however, but the overture and voucher of the great prophecy which Isaiah at this time was commissioned to give to Ahaz; but which, because of its remoteness, required to be sealed up with the signet of God. This was done by delivering it at the same time and by the same mouth, with the former prediction, which was soon to be fulfilled in a great event; the fulfilled being God's stamp upon the unfulfilled, until the time that it should be fulfilled. Now the substance, and as it were nucleus, of the prophecy, is thus introduced: "If ye will not believe, ye shall not be established." The prophet espied incredulity in Ahaz. Like wicked men, conscience-stricken with the apprehension of instant evil; like worldly-wise men, measuring every thing, and the word of God also, by outward appearances, Ahaz heard the Prophet, but had little faith in his word: therefore the Prophet spake to him, and to the house of David in him, and to all to whom the word of God should come, the most important of all truths, saying, "If ye will not believe, ye shall not be established." But the unbelief of Ahaz was not to prevent the Lord from fully telling out his purpose. Wherefore we have (verse 10), using the marginal reading, "And the Lord added to speak unto Ahaz, saying, Ask thee a sign of the Lord thy God: ask it either in the depth or in the

height above." The Lord would have removed the doubt of the king, by giving him a sign such as he afterwards gave to his son Hezekiah, who had faith, and was established by the miraculous interposition of God. But Ahaz was too wicked and worldly either to ask a sign of his own accord, as Abraham did, or yet to ask it when permitted and entreated to do so by the Prophet; and in the peevishness or hypocrisy of unbelief he excused himself, with pharisaical language; saying, "I will not ask, neither will I tempt the Lord." Upon which the Prophet, unmasking the hypocritical and ungodly king, broke forth with these words: "Hear ye now, O house of David: Is it a small thing for you to weary men? but will ye weary my God also? Therefore the Lord himself shall give you a sign." It is remarkable that the Prophet should change the person to whom he speaketh, in the first instance addressing Ahaz, but now making his appeal to the house of David. For this there is good reason, because, as we shall see in the sequel, the sign given was not to Ahaz in particular, nor indeed to any one in particular, but to the house of David in general, shewing that they should be established in their peculiar dignity promised and sworn unto David, as hath been said above. And what now is the sign? Something visible, like that given to Hezekiah, when the shadow went back fifteen degrees upon the dial of Ahaz? No. That was offered to Ahaz, but he had not faith to receive it: signs are not given, yea, we may say are not possible to be given, but where there is a measure of faith. The impotent man had faith to be healed, and he was healed; but at Nazareth "Jesus could do no mighty work, save that he laid his hand upon a few sick folk and healed them, and he marvelled because of their unbelief." (Mark vi. 5.) So, because of his unbelief, Ahaz received no sign. The sign is a sign of the Lord's own proffering, not to Ahaz, but to the house of David; which in his own good time he would give once for all, and never again; that it might stand solitary and alone in the records of creation, for a witness to the house of David, that it should be established for ever, according to the word and the oath of God. And to the house of David he utters it, that those who had faith amongst them might believe and be established: "Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel." The sign, therefore, I conceive to lie in the prophecy itself; a sign, to the believer, that David's house and David's throne shall never be subverted in Israel: according to that word of the Apostle (1 Cor. xiv. 22), "Prophecy is for a sign, not to the unbelievers, but to the believers." Examples of this kind occur every where in Scripture: as, when the Lord pronounceth judgment upon Eli's house, the sign is, that Hophni and Phineas his two sons should die in one day, both of them (1 Sam. ii. 34); one

prophecy being the sign of another. And our Lord in the Gospels giveth the prophecy of his own burial in the heart of the earth, as the sign of what should come unto that evil and adulterous generation, who were to be buried and lost in the womb of the Leviathan, or Great Dragon, or the Earth (for by all these names the Roman Empire is denoted), as his body was hid for a season in the grave, and Jonah's life for a season shut up in the belly of the whale. Abraham asked God for a sign whereby he should know that he should inherit the land (Gen. xv. 8), and he received a promise of the four hundred years' captivity in Egypt. And, indeed, I may say that it is the rule of all revelation, to make one event prophesied of the sign of another remoter event at the same time prophesied of. For example: we have seen in this very prophecy the destruction of Israel from being a people coming in as the voucher for this prophecy of Immanuel; which, when fulfilled, should, in its turn be the voucher for the ultimate design of the prophecy, the establishment of the house of David. When, therefore, the house of David saw this prophecy fulfilled in a virgin of the house of David, afterwards married also to a man of the house of David —so that both as virgin and as wife she was of the house of David; her Son also, both in the eye of faith (beholding him the virgin's Son), and in the eye of law (holding him for Joseph's Son), being likewise of the house of David—when, I say, this prophecy had been accomplished, the house of David, looking thereupon in their low estate, should have taken heart and believed, and the whole Jewish nation should have taken heart and believed: and every Gentile, and every Jew, who believeth that Jesus of Nazareth was the Son of a virgin, should believe upon this sure sign, even if there were no other evidence, that the house of David shall surely be established for ever, as the Lord hath sworn; and that all confederacies formed against the Lord and his Anointed One shall come to nought, like that first confederacy of Rezin and Remaliah's son.

If, now, it be inquired, how Immanuel's birth of a virgin was the sign of all which in this and the following passage of prophecy is set forth concerning Immanuel's boundless and eternal government of the earth and of all things, it is answered, in the language of the angel which announced the wonderful Child unto his mother, "Therefore also that Holy Thing, which shall be born of thee, shall be called the Son of God:" it is answered, in the language of the covenant made with David, that by this miraculous conception God fulfilled that word (2 Sam. vii. 14), "I will be his Father, and he shall be my Son." In which word the Holy Ghost, in the mouth of David, maketh his dignity above all kings to consist: Ps. lxxxix. 26, "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation:

also I will make him, my First-born, higher than the kings of the earth." In which word also the Holy Ghost, in the mouth of Paul, maketh his dignity above all angels to consist: Heb. i. 5, "Unto which of the angels said he at any time, I will be to him a Father, and he shall be to me a Son?" Now, if the mystery of Christ's superiority to all kings and to all angels be in this, that he could say unto God, My Father; and if this special dignity he did derive from his being born of a virgin, by Divine and extraordinary generation, as the angel expressly testifieth to Mary; it follows, that this peculiarity, of his being the woman's Seed and the Father's Son, is indeed the very sign of that increase of government and of peace, without end and for ever, which is prophesied of Immanuel,—is therefore the security unto the offspring of David of eternal and universal government over the nations and over the worlds,—is the sign and security of the breaking of all confederacies of all nations (antichristian, like Ephraim; and infidel, like Damascus) which should gather themselves together against the Lord and his Anointed. In reference to which destruction of the confederate powers and wickedness the Second Psalm is indited, which turneth also upon his prerogative as the Son of the Father: (ver. 6) "Yet have I set my King upon my holy hill of Zion: I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee: ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession: thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel."

To me, therefore, laying all these things spoken concerning the Father's Son together, it seemeth, that under the confederacy of Ephraim the apostate, and Syria the heathen, against Ahaz the head of David's house, in whose loins Messiah lay, is set forth in the great fore-ground of prophetic history the idea of those successive combinations of the apostate church and unbaptized world against the throne of God, and especially of that consummating confederacy which is described in all the Prophets, from Moses unto John, and set forth at large in the xixth of the Apocalypse: while in that word, "Behold, a virgin shall conceive," which was given as a sign of the subversion of that first confederacy of Rezin and Remaliah's son, is set forth that contrary law of Divine energy and holiness, fixed in a Man of womankind, who should evermore prevail to extinguish every new hydra head as it appeared, and in due time should possess all the kingdoms, sitting upon the throne of David.

And here I may step aside to open the ancient fable, or *muthos*, of Hercules the son of Jove strangling the serpent in his cradle—that is, the Son overcoming the devil from his childhood—then contending with the hydra of wickedness, and beating down head after head, until nothing but the fire, the lake of fire, would quell

him; into which the devil is to be cast impotent at length. But Hercules received from her he loved, and for whom he went into servile offices, a poisoned garment, with which being clothed, he was all envenomed, and cast himself headlong into the sea; shadowing forth most orthodox doctrine: How Christ, for the love he bore the human soul, consented to become a servant to her, and to be clothed with her body of sin and death, and to give up his life of his own accord, and for a season to be translated to his Father's throne, that he might come again in the might of his Father, and not only assail and overcome the giant brood, sons of heaven and of earth—that is, of the soul, derived from God, and the body, from the ground—but likewise reclaim the earth itself, and bring it into subjection and blessedness for ever. But to return.

If any one inquire further, why his being the Seed of the woman should qualify him for bruising the serpent's head, as it shewed itself in the successive confederacies of the wicked against the word of the Lord and the Lord's anointed King, I answer, that God, by preparing a body of fallen humanity for his Son through the power of the Holy Ghost, and his Son by taking it, did begin the work of destroying the potentiality of evil in creation, and expelling it out of living creation into the lake which burneth, which is the second death. All evil which had been conceived in the apostate angels was poured forth in its strength into the fallen world of nature, whereof man's soul, man's will, is the sovereign. To destroy the devil and his works, to destroy the liar and his lies, which God from the beginning had resolved on, and unto which all things, good and evil, were steadily working together; it became him to send forth his Son, made of a woman, that he might encounter all the power of the devil, the world, and the flesh, in our nature, and overcome them all; and by dying destroy him that had the power of death; and by rising from the dead leave him with his sceptre broken, denounce him an usurper, shew sin as an ephemeral phantom, and the sinful form of things as but their condition of changing and passing onward unto a state of perdurable blessedness. The whole kernel of the mystery of God's blessed government of all things in a state of blessedness, is therefore contained in the promise of a virgin conceiving a Son; of a living one coming forth from the substance of manhood without the cause of life; or, in other words, of the unmanifested Life informing with life the substance of fallen womanhood, and taking it from the devil's mastery, through the jaws of death, up aloft, above all place and power, to the right hand of the throne of God. Though we, low-minded generation that we are, have fallen from the admiration of this great mystery, it is the ancientest of this world's oracles; and it was the most famous of the hopes of nations, who looked for no amelioration what-

ever until the time that the Virgin's Child should be revealed. Witness the beautiful verses of the Pollio of Virgil, which he himself acknowledgeth to have come from the Sybilline books; which Bishop Horsley, in his famous Essay, regardeth (I think justly) as the relics of the prophecies which had been preserved amongst the Heathens.

> Ultima Cumæi venit jam carminis ætas;
> Magnus ab integro sæclorum nascitur ordo.
> Jam redit et Virgo; redeunt Saturnia regna;
> Jam nova progenies cœlo demittitur alto.
> Tu modo nascenti puero, quo ferrea primum
> Desinet, ac toto surget gens Aurea mundo,
> Casta favet Lucina. *Virg. Ecl.* iv. l. 4—10.

Which, for the sake of the unlearned, I translate word for word: "Now cometh the last age of the Cumæan (sybil's) song; the great order of ages revolveth anew. Now also the Virgin returneth, and the Saturnian kingdoms return: now the new progeny descendeth from heaven on high. O chaste Lucina, do thou but favour the growing boy, that the iron rule may at length cease, and the golden arise over the whole world."—This prophecy of Isaiah did indeed become the sign of blessed government and golden days unto the weary world; and when our Lord appeared there did exist, by the confession of the heathen themselves, a universal expectation in the East, of a Divine Personage, who was to arise and take the government upon his shoulder. It existed amongst the Jews more fervently than amongst others; but it was common unto all the nations of the earth, and is to be found in the heart of all their religion and philosophy: so that here also, as in the preceding prophecy of Ephraim's being broken, we have for witnesses, if not the Jewish nation, who have busily corrupted or destroyed their testimony hereof, though they were not permitted to corrupt the Scriptures, yet, of all the surrounding nations, who could have obtained it only from the sacred books, or from the coeval traditions of Moses and the Patriarchs, who referred back again to the first promise, or rather the curse upon the serpent, given under the Fall.

It doth but remain further, that we open the mystery of the name "Immanuel;" which being interpreted, saith St. Matthew, is "God with us." Now it is a thing worthy of remark, that the angel had immediately before instructed Joseph to call his name, not Immanuel, but Jesus. Where then, or how, it may be asked, was Christ called Immanuel? No where is he so called in Scripture, save in the next chapter of this prophecy, where it is said (ver. 8), "The stretching out of the Assyrian's wings shall fill the breadth of thy land, O Immanuel:" and in the 10th verse, where it is said, that "the counsel of the heathen shall not stand, because of Imma-

nuel." Now both these passages refer to a time and an action which is not yet accomplished, though it hath had its beginning; for the counsel of the Assyrian and his confederacy have not yet come to nought, and the stretching out of his wings doth still overspread the land of Immanuel. Moreover, it may be truly said, that Immanuel did not purchase the land until he had kept the conditions of the Old Testament, which stood in perfect obedience to the Law; and therefore it could be called Immanuel's land only with reference to a time posterior to his incarnation. And, since his incarnation, he hath not been with us, but absent from us. But before he departed, he gave a promise that he would come again, and receive us unto himself; "that where I am, there ye may be also:" that is, he maketh a distinct promise, against a future time, that he and his people should never more be separated as they are at present. The present, therefore, is not the time when he can be properly called Immanuel; for by his own account he is not with us in person, but only in spirit, in the Comforter. Wherefore Paul saith (2 Cor. v. 8), that "to be absent from the body is to be present with the Lord;" and (ver. 6), that "to be at home in the body is to be absent from the Lord." And the time specified by the same Apostle, when we shall be ever with the Lord (1 Thess. v. 17), is at the descent of Christ from heaven, the resurrection of the righteous dead, and the change of the righteous living. With no propriety, therefore, I deem, can the name of Immanuel be applied to the days of his flesh, during which, though the Word did tabernacle amongst us, it was only for a day, and not for a permanency; a brief season followed by a long absence, which again is to be followed by an eternal presence and residence with us. Besides, while he abode in the likeness of sinful flesh, he was not the Son of God to the knowledge of the natural man, but only to the knowledge and confession of the spiritual man; because it is written, "No man can say that Jesus is the Son of God, but by the Spirit of God:" and again, it is written, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Besides, our blessed Lord, in the days of his flesh, did perform none of those great works which are prophesied of Immanuel in the following chapter; which are, to deliver his land from the Assyrians, to bring the counsel of the heathen to nought, to multiply the nation, to break the yoke of their burden, to sit upon the throne of David, and to establish the boundless government thereof for ever. Against what time, then, shall this name of Immanuel come to him by right? When he shall come in the glory of his Father, to take up his eternal residence in the midst of men. And when is this? In the new heavens and the new earth and the new Jerusalem; when all things

shall be generated new, and the former things be passed away. Upon which regeneration, or restitution of all things, there is heard (Rev. xxi. 3) a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God; (literally) and God himself, or the very God, shall be with them, their God." This is spoken by a great voice out of heaven, and is announced to John as the great characteristic of the new dispensation of the world. *God himself with them*, is the Greek translation of Immanuel; so that it would be, "Immanuel shall be their God." In that dispensation, therefore, which is about to come upon the earth, the Son of the Virgin shall both be, and be known to be, "Immanuel, or God with us." And this indeed shall be his distinction in that day, from the invisible, incomprehensible Godhead of the Father, who is not with us, but worshipped as apart from us; or rather, who is every where, and therefore not peculiarly any where. At present, Christ is not "God with us," but God with the Father, seated on the Father's right hand; but then he shall be "God with us," and not God with the Father: so that the successive conditions of the Son seem to be these three;—his eternal dwelling-place in the bosom of the Father; his present seat at the right hand of the Father; and his permanent abode with men; in the last of which I include the days of his flesh, which was to us the seal of all the promises and prophecies concerning the eternal manifestation of God, and the pledge of his coming to reside permanently with us, against the dispensation of the fulness of the times. He attained in the days of his flesh unto the humiliation of being the Virgin's Son. He hath taken this lowly degree of existence, and seated it in honour and glory at the right hand of the Father; and the Father, who hath given him this honour, is reducing all creation under his government; which being accomplished by Him, as the Agent, as the Right Hand of power, the Sword of Judgment, the Man of War, he shall then come and settle himself in peace over the obedient earth, dwelling in the midst of his people, and enjoying the name "Immanuel," which may haply be that new name promised unto every one that overcometh (Rev. iii. 12); and of which it is said (Rev. xix. 12), that "he had a name written, that no man knew but he himself:" for verily, to know this name Immanuel, no creature attaineth to, as no creature may presume to claim it for himself. It importeth the Divinity of God united to the humanity of man: and of this mystery, though we know the consolation, yet is no man conscious to the depths thereof. How Christ comprehendeth the Godhead's incomprehensible and incommunicable essence, and at the same time doth accommodate, bound, and limit it unto the form of a human act, is a mystery which I

believe, and, believing, am saved by my faith; but which it were presumption and folly and madness for me, or any one, to say that he is able to fathom. Here is the mystery; here lieth the love, the grace, the condescension, that ever from the boundless infinite, he should be condescending into the bounded finite of reason. No man indeed can name that name, but he himself: Immanuel alone knoweth what Immanuel meaneth. We know only this, that it is the harmony of the human and the Divine nature, the at-one-ment, or, I might say, in-one-ment of God and man: and beyond this we cannot go; for as to how it taketh place, who shall tell but God alone? As to the fact that it hath taken place, and that all peace is therein wrapped up, my soul rejoice thou therein.

If now this interpretation of the sign, "Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel," be sound and complete, it shews us how in the prophetic method, within the scope of one verse, the whole duration and action of the mystery of God manifest in the flesh can be comprehended. It shews us moreover, that the Spirit of God doth not divide the humiliation from the exaltation, but contemplateth them as essentially one and indivisible; both necessary to represent the purpose, and to accomplish the end of God. But these and other reflections we leave to the reader's mind, confining ourselves as we do strictly to the method of pure interpretation.

The Prophet next proceeds to denounce the judgments of God upon the two kings, Rezin and Remaliah, with respect to whom he had said nothing as yet; and this he doth by reference to the child Shearjashub, whom he was commanded to take along with him. For I will never allow, that the Son whom the virgin is to bear, and the child, over whom the Prophet prophecies the downfall of these two kings, are one and the same. The words in the original are different. The word used for child is the proper Hebrew word for such an one as the prophet's son; and for this end the prophet's son was taken, that over the head of the youth he might prophecy the downfall of these two kings; to the end that Shearjashub, as well as Maharshal-al-hashbaz, might be for a sign unto the people of Israel, and that the Prophet might be able to say (ver. 18), "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel, from the Lord of hosts, which dwelleth in Mount Zion." To the end, therefore, of constituting Shearjashub a living sign of the destruction of these two kings, the Prophet, addressing his discourse to Ahaz again, and dropping the more noble and enlarged style of addressing the house of David, doth thus speak unto the king, in a language which the king could not mistake, when there was but himself, Isaiah, and the lad, present together. Ahaz would never understand the Prophet to be speaking of the Virgin's Son, which was not presented to

him as a reality, but as a prophetic sign; but now the Prophet begins to speak, not the language of a prophetic sign, but of a reality, saying, "Butter and honey shall he eat, that he may know to choose the good and refuse the evil. Surely, (it is so translated in verse 9,) before the youth (this is the proper rendering of the word) shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." The reason for which butter and honey are mentioned is, that they are the most nourishing of meats; wherefore, Canaan is said to be a land flowing with milk and honey: and the mention of them doth import, that the child should have the best of nourishment to bring him forward to years of discretion. Yet surely, before that time could arrive, hasten it as ye might, these kings should be cut off from their land. Accordingly, within three years from the giving of this Prophecy, was Pekah, the son of Remaliah, cut off by Hoshea the son of Elah (2 Kings xv. 30); and in the same year, or the year before, he did the like by Rezin, king of Damascus. (2 Kings xvi. 9.) So exactly was this part of the prophecy fulfilled, and so hastily were these two kings cut off with condign punishment.

Seeing then that we have the judgment upon the two kings separated and set apart from the judgment upon Ephraim as a people, we can now go back and apply the sign of the Virgin's conception in a more extensive sense than we have hitherto done. We applied it, in general, to the large and comprehensive object of the prophecy, the establishment of David's house and David's throne, and no doubt this is that which it chiefly avoucheth. But, forasmuch as a particular and special judgment hath been denounced upon Ephraim as a people, and this sign is immediately thereafter introduced, we do think that there is reason for believing, that the birth of Jesus is, in some way or other, the sign unto the house of David, of Ephraim being broken from being a people. With respect to the manner how, I shall have an opportunity of speaking at length when I come to treat of the prophecy of Ephraim's dispersion, given in the xxxist of Jeremiah, where and where alone, besides this place, the wonder is announced, that "a woman shall compass a man;" a prophecy which we shall be called upon to examine in the very next interpretation but two, grounded upon Matt. ii. 17 and 18, which is quoted from this very Prophecy of Jeremiah, being the prophecy of Rachel weeping in Rama for her children. Therefore, deferring further remark upon this particular until we shall have it fairly and fully before us, we go on with our interpretation of the prophecy of Immanuel, which thus proceedeth (ver. 17) to address itself to Ahaz in person, and to deliver the burden of the Lord against himself:—"The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day

that Ephraim departed from Judah, even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come and shall rest all of them in the desolate valleys and in the holes of the rocks, and upon all thorns, and upon all bushes, (or as it is in the margin, *commendable trees*)."

In these words are contained the heavy and sore judgments which were to be visited upon the house of David, upon that very house whose eternal establishment the Lord had sworn to long ago, and had just pronounced the wonderful sign of it. But let us not wonder at this, seeing in the very covenant itself (2 Sam. vii. 14), it is said of him whose throne God had just promised to establish for ever, that he would be his father, and he should be his son. "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." And in the Psalm of the oath (Ps. lxxxix), where this covenant with David is celebrated in worthy strains, and especially that promise recounted again (ver. 26), "he shall cry unto me, Thou art my Father, my God, and the rock of my salvation, and I will make him my first-born, higher than the kings of the earth:" the Psalm concludeth with a long complaint and enumeration of the violation of the covenant, and the forgetfulness of his loving kindnesses. In like manner must not this prophecy of the sign conclude without the mention of the same sad and melancholy burden; because God, in all these instances, doth contemplate David, and David's whole line, as one in Messiah, and the sin committed by them is viewed as Messiah's; and the punishment of them in their long humiliation is viewed as Messiah's, and the blow aimed at them is resented by God as aimed at Messiah; and so prophecy teacheth beforehand what the New Testament teacheth afterward, that every promise made to guilty men, of grace, honour, and dignity, is made for and to Messiah, the great meritorious one; and every judgment endured by the church is by Messiah endured, the great, I may say, the only sufferer: for his people suffer with a remedy, but he bears their naked and complete sufferings without a remedy, in order that, after he had sucked all the poison of suffering out, and into himself, into his body, compressed all the venom of sin, he might, by dying, make it all die, and, by rising again, triumph over it in the souls of his people, who, if they had faith, would have no suffering, as they would have no sin, the flesh being killed both as to power of sin and as to passiveness of suffering. But this is a great mystery; whose exposition prospereth only in the ear of a few faithful ones; and seeing that I am writing at present for the whole church, I resume the work of plain and strait-forward interpretation.

Verses 17, 18: "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." I consider the prophecy, from the 17th verse unto the end of the chapter, to be unto Ahaz and his people, and the house of David, what the former prophecy was to Ephraim; the burden which they should have to bear for their sins from the hand of the Lord their God. It is a burden of sore oppression and grievous disaster, but no more. It is not a burden destroying them from being a people, as it is that of Ephraim. The king of Assyria brings on the evil day, which accordingly he essayed to do in the next reign of Hezekiah, but was overthrown in virtue of the repentance and faith of the king, as you find it recorded at length in the xxxv, xxxvii, and xxxviii chapters of this Prophet. Unlike Ahaz his father, Hezekiah believed the Prophet, and was established. He asked for a sign, and he received it; and Sennacherib's host was overthrown by the angel of the Lord. The same burden of Jerusalem's overthrow, and the abiding wrath of God upon her people, was pronounced by Huldah the Prophetess, in the reign of the good king Josiah. (2 Kings xxii. 15.) And again respite was granted during the days of that faithful king; but in the days of his son, Jehoahaz, the Lord began to accomplish the word of his servant Isaiah, by hissing for the fly that is in the uttermost part of the rivers of Egypt. Hissing is the mode by which in the East a man calls the attention of any bystander, answering to our Ho! or hem! and the fly in the uttermost part of the rivers of Egypt is an emblem of the people who dwelt upon the Nile, and all its streams, which produce from the mud innumerable swarms of this insect; and the bee, perhaps from its daring and sharp and painful sting, and from a certain nobility both of nature and appearance, as well as from its proceeding in swarms, standeth as an emblem for the Assyrian power. Egypt was the first to bring dishonour upon the house of David, and oppression upon the land of Israel by the hand of Pharoah-Nechoh, who slew King Josiah, at Megiddo (2 Kings xxiii. 29), and put his son, Jehoahaz, in bonds at Riblah, and put the land to a tribute of an hundred talents of silver, and a talent of gold (ver. 33), and dethroned Jehoahaz and set up Jehoiakim in his stead, and made the land tributary. Then came Nebuchadnezzar, the king of Babylon, the fruit of the Assyrian, and laid him under tribute three years more; after which (xxiv. 2), the Lord gathered bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and "sent them against Judah to destroy it, according to the word of the Lord,

which he spake by his servants the prophets."—The next king was Jehoiakim, against whom the Lord brought Nebuchadnezzar, king of Babylon, who took him, and his princes, and all his family, captive into Babylon, dishonoured and spoiled the temple, and otherwise vexed Jerusalem and the whole land. And, instead of the king, he set up Zedekiah, who, contrary to his treaty and oath of allegiance to the king of Babylon, made overtures unto, and entered into treaty with, the king of Egypt, and rebelled against Nebuchadnezzar his liege lord. Whereupon, Nebuchadnezzar came up with force and great wrath against Jerusalem, and broke it up entirely, and demolished it, and slew the king's sons, and put out the king's eyes, and carried him captive to Babylon, from which time until this the house of David have been captives, or tributaries, or exiles, the throne of David and his tabernacle fallen down, and woe to the uttermost, wreaked upon him, and upon his people, and upon his father's house; first, by the power of Egypt, and then by the power of Assyria, and then by the power of Persia, and then by the power of Greece, and then by the power of Rome, and then by the power of the Saracens, or Ishmaelites, and then by the power of the Turks, who, proceeding from the Euphrates (Rev. ix), and possessing both Nineveh and Babylon, do represent the Assyrian power again.

Verse 19: "And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes." This verse sets forth the desolation of the land through the swarms of invaders, by the emblem of the fly and the bee resting upon every place, and sucking out the sap and verdure of every growing thing. How truly it hath been accomplished, let the narrative of every traveller in the Holy Land declare.

Verse 20: "In the same day shall the Lord shave with a razor that is hired; namely, by them beyond the river, and by the king of Assyria, the head, and the hair of the feet, and it shall also consume the beard." This language is taken from the law of the Nazarite; according to which, a man, when he was consecrated to the Lord, did separate himself and was holy, and no razor came upon his head: but, when the time of his consecration ceased, and he became common, like another man, he was required (Numb. vi. 18) to "shave the head of his separation at the door of the tabernacle of the congregation, and to take the hair of the head of his separation and put it in the fire which is under the sacrifice of the peace-offering." To this the language of the prophecy referreth, when it is said, that "the Lord should shave with a razor the head and the hair of the feet, and it shall also consume the beard." And the thing signified by this language is, that the land, and the people, and the royal family, should, from henceforth, cease to

have any special holiness in the sight of God, but should be common as other lands. With respect to the expression, "a razor that is hired," I think it denotes, that herein Nebuchadnezzar was the servant of the Lord, who would reward him for the good service which he was about to do; according as it is written (Jer. xxvii. 6), "And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, *my servant;* and the beasts of the field have I given him also, to serve him.

The remainder of the prophecy is but a comment upon the breaking of the vow of the Nazarite towards the land and the people, setting forth, by strong and striking similitudes, the desolation to which the land should be brought (verse 21): "And it shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter, for butter and honey shall every one eat that is left in the land." This signifies, that during the same period—namely, in that day of desolation from the fly of Egypt and the bee of Assyria, in that day when the land ceased to be holiness to the Lord, in that day of Israel's rejection and casting out, which day endureth still, any man who might own a cow and two sheep, should have such abundant pasture for them amidst the wide wildernesses, that he should eat butter in abundance from their milk, which, with wild honey, should constitute his food. In other words, the remaining few should live upon the food of a wandering horde, such as the Tartars, roaming with their cattle over deserts where once mighty empires flourished, which, by the wrath of God, have been turned into a desolate wilderness. This, in the all-comprehensive language of Prophecy, describes better than a volume the depopulation and the desolation of that land, which, in the days of her separation and holiness, could send forth to battle a million of men of war. But more striking features of miserable wasteness follow in succession (verse 23): "And it shall come to pass in that day, that every place shall be where there were a thousand vines, at a thousand silverlings: it shall even be for briars and thorns." The silverling *(of silver, a thousand of silver)* being undefined, is to be understood of the common silver coin, the shekel, about half-a-crown of our money, as it is rendered, 2 Sam. xviii. 11, 12. Now we learn (Can. viii. 11) that a vineyard, which produced a thousand pieces of silver, was of the richest and most precious kind, and such a vineyard is here said to run to briars and thorns. Moreover, to such wildness would nature turn, that it should be unsafe to come into the land without arms; and those, such arms as are borne by wandering tribes (verse 24): "With arrows and with bows shall they come there, because all the land shall become

briars and thorns." And lastly, on all hills that shall be, or should be, or had wont to be, digged with the mattock for the purposes of vineyards, orchards, or gardens, or for the pleasure of rich and wealthy people, where the briars and the thorns came not, as loving better the level grounds, these hills should be "for the sending forth of oxen and the treading of lesser cattle;" which, by the overgrown wildness of the plains and the meadows, should not come there. It seemeth to me to declare that there should be such wasteness in the land which was once to be tilled with the plough-share, that the cattle should be fain to seek their pasture upon the rugged hills which were wont to be digged with the mattock and the hoe.

Such is the passage of prophecy, in the heart of which the prophecy of the Son of the virgin is contained. We have seen every jot and every tittle of it fulfilled. It is a literal prophecy literally accomplished in all its parts. Ephraim is broken from being a people; from the set time, three-score and five years after the utterance of the prophecy, Ephraim hath ceased to be a people. Rezin and Remaliah's son were cut off before the lad Shear-Jashub could discern between good and evil. The house of David hath been in distress and humiliation, the people of Judah and Benjamin under captivity and oppression, the holy land under wasteness and desecration, and continue so until this day. In the midst of such disastrous tidings, such violence of woe, is the birth of Immanuel, the virgin's Son, introduced as a sign, token, and surety, that the vials of woe poured upon David's house, and David's throne, and David's people, and David's land, should not utterly overwhelm them, should not abide for ever, but have an accomplishment and an end. That time, place, and persons should be left for the accomplishment of those better promises, that double recompence of blessings, and eternal glory which is yet to rest upon all these humbled and oppressed things, when the times of refreshing shall come from the presence of the Lord, when all confederacies and associations of all countries against the land of Immanuel shall be broken in pieces, and shall come to nought for (because of) Immanuel (Isaiah viii. 10);; when the government shall be upon the shoulders of the Child that is born unto them, when he shall sit upon the throne of David and upon his kingdom to order it, and to establish it with justice and with judgment from henceforth, even for ever. (Isaiah ix. 6, 7.) Therefore, O Jew, who believest in the Son of Mary, be comforted and re-assured, for the sign hath been given. But if thou believest not, then walk on in darkness; for thou seest not the sign of the preservation of David's house. And thou, O Christian, who believest in the sign, believe in the thing whereof it is the sign; and no more doubt that David's house shall be re-established in

Jerusalem, in the holy land, and that Immanuel, God with us (then indeed *with* us, no longer away from us), shall sit on David's throne, than thou doubtest the other parts of this veritable prophecy.

From this prophecy thus literally interpreted I make this inference, that it is a grievous error to say, as men do now say, that prophecy is only to be understood when it is accomplished; to say that it is idle, or worse than idle, to attempt to understand it till then; for surely Ahaz well knew what this burden betokened to him, to his confederated enemies, and to Ephraim; or if he did not, it was a blindness of the understanding brought on by a perversity of the will, in which also consisteth, as I deem, much of our present ignorance of prophecy. Like Ahaz, we will not have a sign; like Ahaz, we weary both God and man; like Ahaz, we regard not the prophetic word; and like Ahaz, the church will come to destruction for this very offence. And if the sign itself, that the virgin should conceive, which is the nucleus of the prophecy, should have been hidden from the understandings of men before the coming of Christ, whereof we cannot now with accuracy judge, this also was for want of faith, not for want of simplicity or sincerity in the language; for want of that faith which Abraham had when he believed God, that he and Sarah should have a son in their old age: and this want of faith proceedeth from doubting concerning the power of God to change the laws and ordinances of nature; and this doubt leads men to degrade and explain away the prophecy until it become commensurate with the ordinary methods of cause and effect. But if the Jews had believed this word exactly as it is written, it would have proved to them a sure and almost infallible sign whereby to know Immanuel, and knowing him to believe in him, and to believe in the restoration of their estate by the Man who should be born of the virgin. In like manner, if we could bring ourselves to believe in the coming of Christ, and in all those things which he is to accomplish exactly as they are written, we would see a fulfilment of them in the time of the Lord, and even in this present time we would see all things concurring with that progression of signs, which is to draw on the fulfilment. But if we will not believe we cannot be established, but shall surely perish in our unbelief.

My second observation is with respect to the great error of those who say that God never intended that we should know the times and the seasons of the fulfilment of the prophecy; whereas he gives both a period of years and a date in the life time of a child then before the king, within which the events of the prophecy should be accomplished. But the true cause of all these falsehoods is, that men have such slight and unreal notions of God's being and providence, their faith in God is so much weaker than their faith in time, place, and circumstance, that they cannot believe any

word of God which comes into competition with their belief in the ordinary course of events. When the course of events has made the prophecy to become history, they can credit the prophecy because it coincides with the history; but until such coincidence, they have no faith in it at all. Now I would rather, for my part, have a firm faith in God, as fore-seeing, and overruling, and predicting all, though my interpretations thereof should in most instances be wrong, than have no faith in God as overruling all, though I should never be detected in a false expectation. What I am about to say may seem extreme to many, but I believe it, and therefore will say it; and it is a solemn word with which this first interpretation may be well concluded, That those who have attempted to interpret prophecy, or love to hear it interpreted, are the only persons who have had actual faith in prophecy. And now may the Lord bless this endeavour to open his prophetic word, and commend it to the hearts of all his people!

"THE TIMES AND SEASONS *."

THE expression occurs in Acts i. 7, and in 1 Thess. v. 1. The first more generally: "*It is not for you to know times or seasons, which the Father hath put in his own power.*" The other is stated more definitely and particularly: "*Of* THE *times and* THE *seasons ye have no need that I write unto you,*" &c. Both places, however, have a direct reference to acquiring knowledge respecting the time of the second advent.

We see in Acts i. 7, that our Lord does not correct the supposition of the disciples, as if it were an error; but, on the contrary, implies that a period will arrive when the kingdom will be restored again unto Israel; but that *they* had another work to perform: *they* were to receive power from the Holy Ghost, in order to do the work which would precede the glorious epiphany—namely, witnessing unto the uttermost part of the earth, ver. 8, before declared by our Lord to be a necessary preliminary, Matt. xxiv. 14.

"*To every purpose under heaven there is a season and a time.*" (Eccles. iii. 1.) As Isaiah, i. 3, reproaches the Jews with being in knowledge and consideration inferior to brute instinct; so does Jeremiah, viii. 7, compare the knowledge of *the stork* and *the turtle*, respecting the *times of their migrations*, with the

* We have perused a little pamphlet, entitled "Hints on the Study of Prophecy," published for the benefit of the Continental Society; and as it is now out of print, we give one head, which appears original, and may be of use in the investigation of prophecy, nearly as it before appeared, with some few additions communicated to us by the author.—EDITOR.

ignorance of the Jews respecting the *time* of their visitation and dispersion. "*Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.*" Luke xix. 44: "*Thine enemies shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the* TIME *of thy visitation.*" Our Lord, in the same manner, declares the Pharisees to be hypocrites for not discerning "*the signs of the times*" (Matt. xvi. 3); and their first display of enmity against him (Luke iv. 24—29) was in rejecting the intimation of "*a mystery which, from the beginning of the world, had been hid in God; and which, in other ages, was not made known unto the sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow-heirs,*" &c. (Eph. iii. 5, 6.) Here we see, that what at one time was hidden from the church, at another time it is criminal for the church not to be acquainted with. And it behoves us to consider, whether the Lion of the tribe of Judah has not "prevailed to open the book," and thereby revealed to the church the approach of *that day* which was before "*known to no man, no, not to the angels, neither the Son, but the Father*" only. At any rate, Paul, though he had been only three Sabbaths (Acts xvii. 2) at Thessalonica, had sufficiently acquainted the Thessalonians respecting "*the times and the seasons,*" as that "*that day should not overtake them as a thief;*" they being "*children of the light,*" and, BEING SUCH, were not in darkness respecting the future.

Perceiving, then, that the observation of "*the times and seasons*" is one of the great means pointed out for discerning the approach of that day, it will be well to consider the expression itself.

THE SEASONS explains itself, and is similar to the direction given by James v. 7: "*Be patient, brethren, unto the coming of the Lord: behold, the husbandman watcheth for the precious fruit of the earth, and hath long patience for it, until he receive the* EARLY AND LATTER RAIN." Our Lord, in like manner, warns the disciples (Matt. xxiv. 32): "*Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh;* SO LIKEWISE YE, *when ye shall see all these things, know that it is near, even at the doors;*" or, as Luke has it, "*that the kingdom of God is nigh at hand,*" (xxi. 31; and compare Luke xii. 54—56 with Matt. xvi. 1). The Jews required a sign in proof that he was the Messiah "*that was for to come:*" he says to the people, "*When ye see* THE* *cloud rise out of the west, straightway ye say, There cometh*

* The article unquestionably is demonstrative, την.—*Horne's Introd.* vol. iii. p. 21; *Bp. Middleton*, p. 327.

a shower, and so it is, &c. Ye hypocrites, ye can discern the face of the sky, but how is it that ye do not discern THIS TIME *?"* It is not simply A *cloud,* but "THE *cloud of the latter rain,*" (Prov. xvi. 15.) They could watch for "the king's favour" in providence (Job xxix. 23), "*But how was it that they could not discern that time?*" How was it that they could not discern that "the fulness of time was come," when the King's self was amongst them, "*whose favour was as the cloud of the latter rain*" (Prov. xvi. 15); who, it was declared, should "COME DOWN *as rain upon the mown grass*" (Psal. lxxii. 6), (the latter rain); "*as showers that water the earth?*" But they were blinded in part, and will remain so, until *the times* of the Gentiles be fulfilled; so no sign was given, save that of the Prophet Jonah—primarily signifying the resurrection, by which our Lord was determinately declared to be the omnipotent essential Son of God. (Rom. i. 4.) But there appears more than this in the sign. I believe the Jews themselves were signified. Jonah was cast away for a season, for refusing to preach peace to the Gentiles; but after having past this period in "the belly of hell" (Jonah ii. 2), and thence supplicating toward the holy temple, his preaching was blessed to the conversion of the whole of Nineveh. So Messiah pointed, as I conceive, to that period when the Jews shall say, "*Come, let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up: after two days he will revive us:* IN THE THIRD DAY HE WILL RAISE US UP, *and we shall live in his sight.*" (Hos. vi.) Now they are cast off; but after two millennaries these dry bones shall live: then shall they see the sign of the Son of Man, as gathering clouds betoken the approach of the latter rain: he will pour out the Spirit of grace and supplication, and they will "*ask of the Lord rain in the time of the latter rain.*" "*Then* (goes on the Prophet Hosea) *shall we know if we follow on to know the Lord: his going forth is prepared as the morning*" (of the resurrection day; for when the Redeemer comes to Zion, their restoration shall be "life from the dead"); "AND HE SHALL COME UNTO US AS THE RAIN, AS THE LATTER FORMER RAIN UPON THE EARTH." (vi. 1—3.) Hence I infer, that among the "*divers manners*" in which the Lord has used "*similitudes by the prophets,*" those numerous expressions which refer to the seasons—namely, *former rain* and *seed-time, latter rain* and *first-fruits, harvest* and *vintage*—are not simply *poetical figures,* but that they are MARKS BY WHICH WE MAY CHRONOLOGICALLY ARRANGE THE DISCURSIVE PROPHECIES; and it would be as unseemly to violate the proper order, as to expect "*snow in summer*" and "*rain in harvest.*" (Prov. xxvi. 1.)

Allowing this to be the interpretation, or rather application, of the expression "THE SEASONS," it will not be difficult to fix

the interpretation of "THE TIMES" attached to it; which evidently appears to refer to *the times attached to the seasons by the ceremonial law.* The three times in the year, every male was to appear before the Lord: 1. The feast of *unleavened bread,* or the first-fruits of barley harvest; 2. *Pentecost,* or the first-fruits of wheat harvest; 3. The feast of *tabernacles,* or ingathering at the year's end. (Exod. xxiii. 16, 17.)

This principle will be illustrated, as well as confirmed, by tracing it in the prophecies and types fulfilled at Messiah's death, and the ushering in of the dispensation of the Spirit. Learning, in John xi. 49—51, that the High Priest had *officially,* though unwittingly, declared "it was he who should die"—*for he said it "not of himself; but being high priest that year he prophesied"* which goat was to make atonement by death (Lev. xvi. 8, 9): in the following chapter, ver. 1, it is declared, that "*Jesus, six days before the Passover, came to Bethany:*" in ver. 12 it mentions, "*the next day he went up to Jerusalem;*" which, according to the inclusive mode of calculation of the Jews, would be the 10th of Abib, the day that the Paschal Lamb was set apart. (Exod. xii. 13.) Accordingly we see, John xii. 23, that his passion then commenced. During the space of time preceding the Passover he was examined, and declared to be "a lamb without blemish and without spot;" the judge saying, "*I find in him no fault*" (John xviii. 38); and the witness declaring it was "*innocent blood*" (Matt. xxvii. 4); which was necessary—according to the Law (Lev. xxii. 20): "*Whatsoever hath a blemish, shall ye not offer*"—to constitute him "*an offering and a sacrifice to God, for a sweet-smelling savour*" (Eph. v. 2). On the evening preceding the Passover, they went over the brook Kedron, to gather a sheaf of barley for a wave-offering to the Lord (Lev. xxiii. 10): this was laid up before the Lord till "*the morrow*" after the Sabbath, when it was waved by the priest, till which time they were not permitted to eat "bread, nor parched corn, nor green ears" (ver. 14). At the same time, and near the same place, that the sheaf was gathered, Christ was apprehended; and at the time when the priest brought forth the wave sheaf, Christ rose from the dead. On the 14th was "*Christ, our passover, sacrificed for us*" (1 Cor. v. 7), the day commemorative of redemption from Egyptian bondage by slaying the first-born: and now was fulfilled its typical import, in the redemption from bondage to sin by the death of "*the first-born amongst many brethren.*" On the day of the wave-offering of first-fruits, did Christ "*arise from the dead, and become the first-fruits of them that slept*" (1 Cor. xv. 20). And it was necessary to wait till "*Pentecost*" (the first day of the second feast of first-fruits) "*was fully come*" (Acts xi. 1), before those "*devout Jews of every nation*

under heaven" (ver. 5) could be converted by the preaching of Peter, they being the "*first-fruits of the Spirit;*" and therefore James, addressing (as I conceive) the same people, when he writes "*to the twelve tribes which are scattered abroad,*" calls them "a kind of first-fruits" (i. 18).

This application might have been carried further, so as to complete the series—such as making John's preaching the former rain and seed time, "*break up your fallow ground, and sow not among thorns:*" he being "*the former rain,*" or "*a teacher of righteousness,*" as Joel ii. 23, and marg. a seed time, of which the fruits of the Spirit appeared some time after (Acts xix. 2). In like manner, the gathering of all the nations at Jerusalem would be the harvest; the disciples going to the mountains, the gathering of the wheat into the barn; the first destruction of Jerusalem, the destroying the chaff and stubble; the last and total destruction, "the treading of the wine-press of the wrath of God," completed by ploughing up the foundations and sowing with salt. But as in this the unities of time would be destroyed, and not, as far as I can see, fulfilled, even in an exactly answerable number of years, I have not ventured to put it down.

But it is observable, that as the typical import of the two feasts in the commencement of the *ceremonial* year was fulfilled during the time that dispensation was in force, so we may see that the other series of events is in the commencement of the *natural* year, according to the Creation; as in "*the restitution of all things*" the *ceremonial* year will be abolished, and the *civil* year restored.

It may be objected, that the seasons must vary so much in time (as, from the account of travellers, does now appear to be the case), that from that cause the use of this key will be very limited. But, in answer, I should say, that still, at least the *consecutive order* of events may be fixed, which is the chief thing. And, secondly, I would observe, that the Scripture *does not allow of great variation.* I grant that *now,* when neither the land nor the people have the special blessings of Jehovah, we must look for variableness of the seasons. The land is *now* given to barrenness; but in the years of ancient times, irregularity in the seasons intimated the anger of Jehovah, was used as language of terror by the prophet, and caused evident fear in the people (Jer. v. 24, 25). He "RESERVETH *unto us the* APPOINTED *weeks of harvest,*" marks a special providence in preserving the exact regularity of the seasons.

But let us trace what latitude Scripture allows. In Ezra x. 9, the former rain is falling on the 10th of Chisleu. But the Prophet Amos (iv. 7) points it out as a clear mark of Jehovah's displeasure, that the rain had been withheld within

three months of harvest; three weeks after that period which includes also the space of time which the former rain was falling. It is the same with respect to the latter rain, as in Josh. iii. 15. 1 Chron. xii. 15 it is mentioned as invariably the case that "*Jordan overflowed all his banks all the time of harvest.*" Now it could not have rained during harvest; yet it must have rained immediately before harvest, else the floods would have ceased: but, when visited by Maundrell, he could discern no sign or probability of such inundations, though so late as the 30th of March, long after the period of barley harvest. In the same way Samuel gives it as an evident sign of the Lord's displeasure that there should be rain during wheat harvest (1 Sam. xii. 17): and in Prov. xxvi. 1, we find that rain in harvest is as unseemly as snow in summer. Again; the vintage must have been over before the Feast of Tabernacles, as it was to be observed after all was gathered in. (Exod. xxiii. 16; Lev. xxiii. 39.)

It may also be supposed by some, that there could not be a space of four or five weeks between barley and wheat harvest; yet we find, that, just before the coming out of Egypt (Exod. ix. 31, 32), the barley was in the ear when the wheat was hidden.

If what I have said renders it sufficiently probable to induce further inquiry, this probable evidence will be much heightened by observing the very general use of the figures (and when scrutinized), without the regular order being violated; while at the same time the general use of the figure (if the principle for which I contend be correct) will make it a most important frame-work on which to arrange the discursive prophecies.

With this object in view, I have constructed the following table (p. 43);—the first column containing the names of the months; the second shewing the number of the month according to the *ecclesiastical* computation, as ordered in Exod. xii. 2; the third the number of the month according to the *civil* computation; but as in Scripture the reference is mostly to holy things, the ecclesiastical year is that which is commonly used. However, there is an important exception in Haggai ii. 18, 19, which is explained by the following extract from Godwyn's Moses and Aaron, lib. iii. c. 1:

"Before their coming out of Egypt, they began their year in the month of Tisri; and thus they continued it always after for *civil affairs;* for their date of buying, selling, their sabbatical years, year of jubilee, &c. After their coming out of Egypt, they began their year in the month Nisan, and so continued it for the computation of their greatest feasts."

The fourth column shews the day of the month; the fifth points out the periodical changes of the seasons, as well as the

of that feast when he before entered Jerusalem "*as her King.*" Hence we see why this feast alone is to be observed in the future glorious state (Zech. xiv. 16), Passover and Pentecost having already been fulfilled.

Rev. xxi. 6, and xxii. 17, appear to be allusions to the custom of the Jews on the last day of that feast, when they poured out water round the altar, and chanted Isai. xii., which our Saviour countenances, John vii. 37, 38.

I have added an arrangement, by the Times and Seasons, of part of the prophecy of Isaiah. For example, chap. ix. 3, "*They joy before thee according to the joy in harvest.*" The next verse to which may also shew the application of typical histories; and if we refer to Judges vi. 11, 13, we find that Gideon's call was at the same time of the year; and in viii. 2, the allusion is to the vintage that followed. By comparing Isai. x. 26 with ix. 4, we may observe, that Gideon's victory is used to adumbrate the destruction of the Assyrians; and that both are typical of the future destruction of the enemies of the church —(compare Isai. xi. 4, with 1 Thess. ii. 8)—and the following chapter in Isaiah was sung at the Feast of Tabernacles, as before observed, ending with "*Great is the Holy One of Israel,* IN THE MIDST OF THEE."

ISAIAH.	Former Rain and Seed Time.	Latter Rain and first Feast of First-Fruits.	Second Feast of First-Fruits, or Pentecost, or Feast of Weeks.	Harvest.	Threshing.	Vintage.	Gleaning.	Day of Atonement and Jubilee.	Feast of Tabernacles.
vi.									
vii. to xii.				ix. 3					xii. 3
xiii. xiv. to v. 27								xiv. 3	
xiv. 28—32									
xv. xvi.		xv. 6				xvi. 8, 10			xvi. 5
xvii. xxviii.			xviii. 4	xvii. 5	xvii. 13 / xviii. 5		xvii. 6	xviii. 7	
xix. xx.									
xxi. 1, 10					xxi. 10				
xxi. 11, 12									
xxi. 13, 17									
xxii								xxii. 12	
xxiii.									
xxiv.							xxiv. 13		
xxiv. 23 / xxvi. 19					xxv. 10				
xxvii.					xxviii. 4 / xxix. 5				
xxviii. to xxx. 5									
xxx. 6, xxxv.	xxx. 23				xxxiv. 4				

ON THE DUTY OF STUDYING UNFULFILLED PROPHECY.

WHATEVER is known by man of his origin and destiny, is the subject of Divine Revelation. Unassisted Reason has been, and ever must be, baffled in all her attempts to account for the present state, or to throw light on the future prospects, of our race. Of this there are many melancholy proofs, in the wild and disjointed systems into which the heathen mythology has moulded the early history of our world, and in the nature of those shadowy and joyless abodes, which it has fabled for the dwelling-places of good and bad men after death. Nor in these mysterious paths which Reason knows not, and which she cannot by any light of her own explore, has the learned philosopher been more successful in his inquiries than the untutored barbarian. With greater ingenuity, indeed, has he propounded his doubts concerning what we are, and in the darkness of a more magnificent gloom has he shrouded our hopes for futurity; but the speculations of both have alike tended to render perplexity more perplexed: and among all the thousand systems which learned and illiterate men have held on these deep matters, one only proposition has been laid down as certainly true; and that is, That man is miserable in time, and without hope for eternity.

This deplorable state of human knowledge, even when thus superficially glanced at, most plainly teaches two things: first, That man is in urgent need of a revelation from God; and secondly, That when such a revelation is given, his most important duty is carefully to study, and humbly to receive, all which it commands for his practice, and all which it proposes to his faith.

So far, no one, who professes to believe in the truth of the Christian revelation, will hesitate to accompany me. But it not unfrequently happens, that a truth generally stated meets with the willing acceptance of those who, in its more especial application, will resolutely deny some of its essential parts. And so it is in the case before us. The Papist, for example, and the Pelagian, the Arian, the Socinian, and many others—but to transcribe whose names would greatly exceed my limits—all zealously contend that the Bible is the word of God, and therefore the only standard of faith and morals; yet no sooner are its plainest doctrines stated, and individual texts cited in their proof, than each begins to take offence, and forthwith addresses himself to explain away, or altogether to invalidate the authority, of such passages as most clearly expose and condemn the fallacy and danger of his particular error.

It were to undertake a very unnecessary labour, did I attempt to refute the several opinions to which I have just alluded, the shafts of whose heresy have all been long blunted by ineffectual strokes against the shield of truth. I have only referred to them as many instances, in all of which Infidelity has had recourse to her uniform plan of attempting to misrepresent, or altogether to set aside, some portion of the word of God. But our godly fathers, who lived in the days when these several heresies began to infest the church, opposed them with all diligence and zeal, as so many stratagems of the devil, by the cruel deceitfulness of which he aimed at the subversion of the true faith. By the blessing of God on this their noble testimony, not seldom maintained through the agonies of martyrdom, we enjoy in its purity the faith once delivered to the saints: and it becomes us, in all meekness, but with unyielding faithfulness, to labour in like manner against the growth of such poisonous weeds amongst ourselves; if haply, by the same grace of God, we may succeed in repelling "those evils which the craft and subtlety of the devil and man" are continually working against the church.

In compliance with this suggestion of duty, I have determined, if I shall be permitted, in a series of papers, of which this is the first, to expose the heresy and infidelity of an opinion very prevalent in these days, which obliquely contradicts some of the leading doctrines of Christianity, and which aims a more direct attack against the true and faithful declarations of prophecy, allegorizing and sublimating into absolute intangibility whatever is unfulfilled in its awful page. This opinion gives no uncertain note of its alliance, when it attempts to entrench itself in one of the strong-holds of the Papacy—namely, partial reading of the holy Scriptures. But to this it has betaken itself both in the pulpit and in the press. It is maintained through both these mediums of instruction, by men of no mean repute, that we should not meddle with the dark things of futurity. "It is wise," say they, "and prudent, for Christians to leave unexamined the statements of prophecy not yet accomplished, which cannot be understood, because we see them not realized: it is enough for us that we believe what has already taken place." They tell us also, that it is rash and extravagant, and many unseemlier things than I choose to repeat, to search into the meaning of those glorious promises which pourtray the future blessedness of the true church, or to investigate those fearful threatenings which forebode the doom of the antichristian apostasy.

An opinion springing from such a source, and bearing on such principles, might well be expected to lead to wild and dangerous

conclusions. And this, as we shall hereafter see, it has not failed to do. In the mean time, I shall proceed, in what remains of this paper, to make some remarks on that most pestilent spirit of false humility, which seems in these times to be so much admired, and which deems it wise and prudent and modest in man that he give no heed to the words of his Creator.

And it is very plain that this spirit goes, in the first place, directly to destroy all true faith; the very essence of which is, to believe on the simple testimony of God's word that for which the common course of events affords no evidence, or that even which may seem rather to be contradicted by the probabilities of things. "Faith," says St. Paul, "is the substance of things *hoped* for, the evidence of things *not seen*." That faith which believes only what is seen, or what is offered on the testimony of all history, is most obviously excluded by the Apostle's definition, as well as by the uniform tenor of Scripture, from being any part of the holy principle of which I speak. Does any one believe that Jesus of Nazareth, the Son of Mary, led a life of sorrow, died on the cross, was buried, rose again, and ascended up to heaven? He only admits what he cannot deny, except on principles which would make it untrue that Cæsar governed Rome. Nay, has the testimony of Nature, as it is poured forth in the voice of her thunder, or inscribed on the leaves of her loveliness, convinced any one that there must be, and is, *one God?* He does well; but "the devils also believe, and tremble." The faith which was counted to Abraham for righteousness, was that which believed the promise of God, though made as if to counteract the ordinary course of affairs. It could make glad the unquestioning Patriarch, while it directed his hopes, through the medium of dark sayings and obscure types of sufferings and glory, to the far-off day of the Messiah. In the exercise of no less unhesitating a faith could he believe, on the testimony alone of God's promise, that he—a childless old man—should yet, together with his own seed, numerous as the sand on the sea-shore, inherit the land on which he was a stranger. By such a faith also it was that Job could "know that his Redeemer lived, and that he should stand upon the earth at the latter day; and that, though his body should become the prey of worms, yet in his flesh he should see God." And how, let me ask, except in the exercise of a faith which made no account of this false prudence and modesty, could a pious Jew have believed any of all the prophecies which have already been fulfilled? Was it consistent, for example, with the *ordinary course of things*, that the "everlasting Father" should first be "the Son given?" that the "Prince of Peace" should appear as a "Root out of a dry

ground?" that the "Messiah should be cut off?" that the "mighty God" should be "found in fashion as a man," and "sold for thirty pieces of silver?" or that "a virgin should conceive and bring forth a Son?" Yet to all these, and many more points equally strange to the humility (*i. e.* pride) of human wisdom, was this assent required of the ancient Jewish church; and for her refusal to believe them, and her determination to study only such prophecies as she could understand, she was consumed with heavy judgments from God, but to read the accounts of which, at this distant period, makes the boldest pale. Such is faith; such the fulfilment of Prophecy, its proper object; and such is the vengeance of God on the unbelief of those who pay more respect to probability than to his word. And if there be truth in Scripture, and faithfulness in the all-faithful One, and power in the Omnipotent to keep his word, a storm of wrath will ere long visit unbelieving Christendom, so dreadful that the sacking of Jerusalem was but its faint fore-shadowing and type. Seeing, then, that the nature of faith is such as chiefly to regard things unseen and future, which must be the subjects of unfulfilled Prophecy; and since such is the fearful doom of unbelief; what principle can that be that requires us to leave unexamined what, if we believe not, we can have no faith beyond that of the infidel, no title to the inheritance of Abraham?

And towards this conclusion one of the arguments used by the supporters themselves of the dogma in question irresistibly presses. "Prophecy," say they, "cannot be understood till it be fulfilled; and that part alone of Prophecy which has met its accomplishment ought to be studied, for the *strengthening of our faith.*" Of our faith in what? not surely in the prophecy fulfilled; that is no longer the object of faith, but of sense. And if in what is unfulfilled, how is our faith to be strengthened in that which we are not to examine? We cannot believe what we do not know.

But the commands in Scripture to read Prophecy, as well unfulfilled as what has been accomplished, are so numerous and so express, that no contradiction can address itself more grossly to the understanding, than that which asserts, first, that the Bible is the word of God; and in the same breath, that it is immodest, and imprudent, and unwise to study any part of it. 2 Pet. i. 19: "We have also a more sure word of prophecy, unto which we do well to take heed, as unto a light shining in a dark place." Rev. xix. 10: "The testimony of Jesus is the spirit of prophecy." Rev. i. 3: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Dan. xii. 12: "Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days." Isai. xxxiv. 16: "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them."

To these, innumerable passages might be added to the same purpose; but those who will not be convinced by one, will withstand the force of all.

The opinion, therefore, that we ought not to search into the meaning of prophecy unfulfilled, is subversive of true faith, contradictory of itself, and most clearly against the express commandment of God. Where, then, shall it find its proper hiding place, if not in the bosom of infidelity?

P. BORTHWICK.

Cambridge, Jan. 30, 1829.

ON THE VISIONS OF ZECHARIAH.

Zech. i.—vi.

When the sins of a people become ripe for judgment, and the measure of their iniquity is full, God has usually made a last appeal, by sending some prophet to warn them of the coming wrath—if haply they may repent; or, if none lay it to heart, to take witness against them that they have been warned, and are therefore self-condemned. Such to the old world were Enoch and Noah; such to the kings of Judah and Israel were the earlier of the Prophets; and such office did John Baptist and our Lord perform to the Jewish state and people. When, on the other hand, God is about to shew favour—to loose the bands of oppression, and let the captive go free—he sends notice of his gracious purpose, to prepare the hearts of his people, and to turn them to the Lord, who is about to have mercy upon them. Such notice Moses and Aaron carried to the bondsmen of Egypt; such were Ezra and Nehemiah to the captives of Babylon; and such were the invitations of John Baptist and our Lord to those who would receive the Gospel. And when, again, they are entered upon the work whereunto they are called, having experienced the returning mercy of the Lord; other prophets are raised up, or further revelations given, to strengthen and encourage them in their labours, and to animate their hopes, by shewing the glorious termination of that course the entrance of which appears so disheartening. Such were Haggai and Zechariah to the restored captivity; and such were our Lord and his Apostles to the Christian church. These several messengers, whatever might be their peculiar message, have one cir-

cumstance common to them all: they do not stop at the bare message, but, having delivered it, go on to declare "the glory that should follow." The purpose of God will have its completion, when his will shall be done on earth as it is in heaven; and the Holy Spirit, in dictating to the Prophet his peculiar message, so links it on to the chain of events which are accomplishing the final purpose of God, that no one part of revelation is insulated, or separated from the rest; but the whole one uniform emanation from the mind of Him who hath declared the end from the beginning, whose hand none can stay, or say unto him, What doest thou?

The prophetic inquirer should always bear these things in mind, and distinguish carefully between that part of the prophecy which was immediately applicable, and that part of it which related to future times: and in this latter portion, again, distinguish that part which has been fulfilled since the time of the Prophet, from that part which yet remains to be accomplished. To separate these with certainty seems no easy task, since every one of the prophecies has portions which may be understood literally or spiritually; and a detached portion, therefore, may be considered as past or future, according as it is interpreted spiritually or literally. But let each prophecy be considered as a whole, and interpreted consistently, either spiritually throughout, or literally throughout, and scarcely any difficulty will remain: for it will be found, that all those prophecies which are most important in their bearing on the times yet future, have portions which cannot be understood otherwise than literally; and these are so connected, by their language and the order of events, with the other prophecies which are less clear, that he who follows a consistent mode of interpretation can scarcely fail in the end to understand them all. The difficulty and the mistakes arise from the perverse method of interpretation which is now so general—namely, passing from spiritual to literal, and from literal to spiritual, often in the very same verse, and without any better reason than the interpreter's preconceived notions.

Among all the books of Prophecy, there is not one whose external claims upon our attention are stronger than those of the book of Zechariah. The time at which it was written, and the immediate object of these prophecies, are of a cheering and hopeful character; and being at the foundation of that very temple, in which it was purposed that the Redeemer should be manifested in flesh, Christian sympathy is attracted towards every thing connected with its lowly origin, in a much stronger degree than by all the glories of that of Solomon. This temple, apparently so weak in its beginnings, assailed by malicious foes, and rising with difficulty to such a condition as to withstand their attacks, is in perfect and tender keeping with the "Root out

of a dry ground," "the Man of sorrows and acquainted with grief," who "in the fulness of time" shewed himself there, and there laid the "sure foundation-stone" of that more glorious edifice, which shall "in the last days be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." But though the external claims of Zechariah are thus strong, its internal are still stronger: for these prophecies, beginning in "the day of small things," uniformly pass on to the "latter-day glory." They stop not at Jerusalem which then was, but call upon the Daughter of Zion to "sing and rejoice; for, lo, I come; and I will dwell in the midst of thee, saith the Lord." They not only treat of Christ the "Servant," but declare his coming vengeance on his foes, the final deliverance of his people, and his glorious manifestation as the Man whose name is "The Branch;" at once a King upon his throne and a Priest upon his throne; the Melchizedech, Prince of Peace, of whose government and peace there shall be no end. These things are most strikingly represented in that series of visions given in the first six chapters; to which, being complete in themselves, we shall confine our attention in the present paper; they being, as it were, the text which is unfolded and applied in the remainder of the book.

The Prophets Haggai and Zechariah were raised up to encourage the people in building the second temple, and to point their faith to the final glories which would result from these humble beginnings. Solomon's temple was the object ever present to their thoughts. It was complete in all respects; not only in external splendour, but in all those indications of the Divine presence which constituted its chiefest glory,—the tabernacle, the sacred fire, the Shechinah. "Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes, in comparison of it, as nothing?" The visions of Zechariah correct this tendency of the people, and shew that the very things in which this temple was deficient were but types of those "heavenly things" which would in reality be manifested herein, and constitute its true glory. Solomon's reign completed the long series of persons and acts which typified the person and kingdom of Messiah; and Solomon's temple embodied in itself all the types and symbols of the church. In many of the most remarkable of these types the second temple was deficient—as, the tables of the Law, the ark and mercy-seat, the pot of manna, Aaron's rod, and Urim and Thummim. In following out the visions of Zechariah, we shall see that all these are shewn to have their antitype and accomplishment in Christ, and to be either embodied in him as their end, or to be given out afresh by him under a new form. These visions also bring together and reconcile the double,

and seemingly contradictory, characters given of the Messiah by the other Prophets. Isaiah, for instance, prophesies of Him as a Servant (xli. 1), as a Man of sorrows (liii. 7), in some places; in others, as Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace (ix. 6). Zechariah reconciles both characters, by shewing the Branch coming forth first as "servant," to "remove iniquity" (iii. 8, 9); and secondly, as the Man whose name is the Branch, who shall build the temple of the Lord, and bear the glory, and shall sit and rule as King and Priest: and the counsel of peace shall be between them both (vi. 12, 13). These visions also reveal the corresponding destination of the church, which from humble beginnings shall advance, "not by might, nor by power, but by my Spirit, saith the Lord of hosts:" and the "great mountain shall become a plain; and he shall bring forth the head-stone with shoutings, crying, Grace, grace unto it" (iv. 7).

In chap. i. 12, the time is come for speaking "good and comfortable words" to Jerusalem, against whom the Lord has "had indignation these threescore and ten years;" and we are taught (ver. 15), that he is "sore displeased with the heathen that are at ease," for helping forward the affliction of his people. We are further taught (ver. 19), that the heathen are but as "horns," brutal instruments of violence; for the controul and punishment of whom there are in reserve an equal number of intelligent agents (ver. 20), signified by "carpenters" (artificers), who shall "fray and cast out" these "horns of the Gentiles." These horns "have scattered Judah, Israel, and Jerusalem" (ver. 19). They therefore not only refer to the captivity of Judah by Nebuchadnezzar (2 Kings xxv.), and the captivity of Israel by Shalmaneser (2 Kings xvii.), but look forward to the captivity of Jerusalem by the Romans; and thus include the whole time of the four Gentile monarchies, and lead us to conclude that the time is future still, when "the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (ver. 17).

The four Gentile monarchies of Babylon, Persia, Greece, and Rome, are symbolized in Dan. ii. by the image of four metals, and in Dan. vii. by the four beasts. But as in Daniel the kingdom of the saints does not commence till the destruction of the fourth monarchy, so we might in Zechariah expect that the four horns must be frayed and cast out before the comforting of Zion. Accordingly we find, after the casting out of these horns, chap. i. 21, that the first act, in chap. ii. 1—4, is the rebuilding of Jerusalem; which, though it might have been taken as an encouragement in their work to the people whom the Prophet addressed, and though really applicable to them in its first and limited sense, will only have its full accomplishment in the last deliverance of the Jews from their present dispersion and

captivity, the land of the north, and the Babylon in which they are now hid and held captive. This is shewn in ver. 5, when "the glory shall be in the midst of her:" which glory is the restored Shechinah; whose departure from Solomon's temple is shewn forth in Ezek. x.; which returns not during the whole period of the second temple, nor of course during the time of the present dispersion of the Jews; but which shall again return, and fill the last temple which they shall raise on mount Zion, after their restoration to their own land: when it shall never again be withdrawn, as is manifest from Ezek. xliii. 4.

This departure and return of the glory I shall prove from Ezekiel. In his vision of the Cherubim (i. 22) there is a firmament over their heads; and above the firmament (ver. 26) the likeness of a throne; and upon the likeness of the throne was the likeness as *the appearance of a Man* above upon it. Here the whole is complete,—cherubim, throne, and King thereon. But in x. 1 the cherubim and throne are first seen *without the King;* and (ver. 3) the cherubim stood on the right side of the house, the "King of Glory" being as yet on the mercy-seat in the holy of holies, between the cherubim of gold. But (ver. 4) the glory of the Lord went up from the cherub (*i. e.* the mercy-seat), and stood over the threshold of the house; and the house was filled with the cloud, and *the court* was full of the Lord's glory. Here the Shechinah leaves the holy of holies, and rests over the gate of the temple. "Then (ver. 18) the glory of the Lord departed from off the threshold of the house, and stood over the cherubim." "The cherubim stood on the right side of the house" ver. 3, and the throne above them was vacant: here the glory of the Lord fills the vacant throne. (Ver. 19), "And the cherubim lifted up their wings, and mounted up from the earth in my sight...and stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was over them above." Here the Shechinah is ready for departure. "Then (xi. 22) did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above." (Ver. 23), "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (*i. e.* Mount Olivet, whence our Lord ascended). (Ver. 24) "so the vision that I had seen went up from me." Thus the Shechinah departed from Solomon's temple previous to its destruction by Nebuchadnezzar. This glory returned not to the second temple; but another yet remains to be built, which house the Lord shall fill with glory (Heb. xii. 26); for in Ezek. xxxvi. 24 the Lord promises "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land;" (ver. 26) "a new heart also will I give you; and a new spirit will I put within you: and I will take the stony heart out of your

flesh, and I will give you an heart of flesh." This gathering is of both the houses of Judah and Israel, shewn by the two sticks (Ezek. xxxviii. 16), "one for Judah, and the children of Israel his companions; another for Joseph, and all the house of Israel his companions: and they shall become one stick in thine hand:" (ver. 22) "and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:" (ver. 26) "and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore:" (ver. 27) "my tabernacle also shall be with them: yea, I will be their God, and they shall be my people;" (ver. 28) "and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." To this everlasting sanctuary the Shechinah shall return. (xliii. 2) "And, behold, the glory of the God of Israel came from the way of the east; and his voice like the noise of many waters: and the earth shined with his glory." (Ver. 4) "And the glory of the Lord came into the house by the way of the gate, whose prospect is towards the east:" (ver. 5) "and, behold, the glory of the Lord filled the house." (Ver. 7) "And he said to me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever:" (xlviii. 35) "and the name of the city from that day shall be, The Lord is there."

Such is "the glory in the midst of her" (Zech. ii. 5), at the deliverance of Zion from the daughter of Babylon (ver. 7). But (ver. 8) "after the glory"—that is, after the Lord's return to his people—the nations are visited, and become a spoil to those who had previously been their servants. And this answers precisely to the invasion of Gog in Ezekiel, and its attendant circumstances: (Ezek. xxxviii. 14) "Say unto Gog, Thus saith the Lord God, In that day when my people Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts against my people of Israel, as a cloud to cover the land: it shall be in the latter days: and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ver. 23) "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." (xxxix. 25) "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name:" (ver. 29) "neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." These events, given at large by the other prophets, are condensed into a single chapter of Zechariah; intending to shew, when and under what circumstances, the

Shechinah should be restored to the temple: the prophet looking on to the final purpose, and disregarding the intermediate period of desertion, as being a sort of parenthesis interposed by the faithlessness and sin of the people: the delay being chargeable on man, though overruled to the greater glory of God. In like manner, when the Israelites were brought out of Egypt, they were promised to be put in possession of the land, and were led direct to its borders; but their rebellion and murmurings against the Lord condemned them to forty years' wandering in the wilderness, and they were made to know his breach of promise (Num. xiv. 34). So, also, when our Lord came in flesh, he contended earnestly with that "faithless and perverse generation," crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not" (Matt. xxiii. 37). "If thou hadst known, at least in this thy day, the things which belong to thy peace; but now they are hid from your eyes" (Luke xix. 42). "Wherefore fill ye up the measure of your fathers, that upon you may come all the righteous blood shed upon the earth."—"Behold, your house is left unto you desolate: for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 39). This time of desolation the Prophet Zechariah overlooks in the 2d chapter; but, knowing the blessedness which should wait upon Him "that cometh in the name of the Lord," passes over the interval of sorrow, and, dazzled with the final glory of that house which the Shechinah rests upon for ever, exclaims, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation" (ii. 13). "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. ii. 20). "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Ps. xlvi. 10).

I cannot pass this chapter without remarking the striking interchange of personal pronouns in the several verses. Verse 5, "*I*, saith the Lord, will be the glory." 8, "Thus saith the Lord, After the glory hath *he* sent *me*....for he that toucheth you toucheth the apple of *his* eye." 9, "Behold, *I* will shake *mine* hand upon them, and ye shall know that the Lord of hosts hath sent *me*." 10, "Lo, I come; and *I* will dwell in the midst of thee, saith the Lord." 11, "And thou shalt know that the Lord of hosts hath sent *me* unto thee." 12, "And the Lord shall inherit Judah his portion, in the Holy Land." "It is the Lord who is raised up out of his holy habitation" (ver. 13). "And it is the Lord who discomfits Gog" (Ezek. xxxviii. 16, 18, 23). Which, compared with the interchange of

pronouns, demonstrates that it shall be a personal presence of Jehovah with his people in the latter days: and carrying the mind back to the mighty works wrought at the first deliverance of his people, when the angel of God's "*presence*" went before them—concerning whom they are charged, "Beware of him, and obey his voice: provoke him not, for he will not pardon your transgressions; for my name is in him" (Ex. xxiii. 21); and the still earlier manifestation (Gen. xxii. 12), "*I* know that thou fearest *God*, seeing thou hast not withheld thy son, thine only son, from *me*."

In chap. iii. the priesthood is carried through to its consummation, as the temple had been in the preceding chapter; and Aarons' rod, Urim and Thummim, and the accepted sacrifice (of which the sacred fire was the sign), are all shewn to be here restored, as the Shechinah was in chap. ii. Joshua stands as the representative of the priesthood and nation; upon whom, as high priest, devolved the office of expiating the sins of the whole people on the day of atonement. This is aptly represented in the person of Joshua, first clothed in filthy garments; and then iniquity passing away with change of raiment, and a fair mitre on his head. The whole work is represented as complete in the first five verses, and in these there is no intimation of the intervening rejection of Christ by the Jewish people, and their temporary rejection by God: just as in the preceding chapter their dispersion had been omitted: but, in chap. iii. 7 this is intimated in the form of a protest: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house;" implying that they would not do so. Moreover, Joshua and his fellows are called "men wondered at" (men of portent); and it may be rendered, "As they are men of portent; so, behold, I will bring forth my servant the Branch, &c., and remove the iniquity of that land in one day." The parallel is this: As when Joshua laid down "the filthy garments," the Lord says, "I have caused thine iniquity to pass from thee;" so Christ, who bore our sins in his own body on the tree, shook them off as filthy garments in the grave, and removed iniquity in one day, by the sacrifice of himself: And as Joshua then receives "change of raiment and a fair mitre" of priesthood, so Christ, being "clothed upon" with his glorious body, is entered, as our priest, "into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.) Joshua and his fellows are called אנשי מופת, *men portentous;* but the word translated "men," properly means *weak fallen men*, that we may know them to be but types of another, called (vi. 12) the Man איש whose name is the Branch, to be brought forth in the latter days. In this chapter (iii. 8) he is called *my* "*servant* the Branch;" denoting the lowliness of his first appearance, when

he "took upon himself the form of a *servant*" (Phil. ii. 7): according as it is written in Is. xlii, "Behold my *servant*, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." This prophecy, "I have put my Spirit upon him," is symbolized in Zech. iii. 9 by the stone laid before Joshua having "seven eyes:"—"they are the eyes of the Lord" (iv. 10). "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (iv. 6). The stone alludes also to "the Shepherd, the *Stone* of Israel" (Gen. xlix. 24); the "tried Stone, a precious Corner-stone, a sure Foundation" (Is. xxviii. 16): and to Dan. ii. 34, "Thou sawest till *a stone* was cut out without hands." Here the stone is cut out *without hands;* and in Zech. iii. 9 it is "*graven* by the Lord of hosts:" but this graving refers to "the breast-plate of judgment" (Ex. xxviii. 15), "with names like the *engravings* of a signet" (ver. 21); in which was put the Urim and Thummim, to be borne "on Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (ver. 30). Again, pointing us to Is. xxviii. 17, "Judgment also will I lay to the line, and righteousness to the plummet; and the *hail* shall sweep away the refuge of lies:" which last note, of hail, carries on our thoughts to the earthquake and *hail* of the last times, when (ver. 21) "the Lord shall rise up, as in Mount Perazim; he shall be wroth, as in the valley of Gibeon; that he may do his work, his strange work; and bring to pass his act, his strange act." In that day shall the Stone, now refused by the builders, become the head-stone of the corner." (Mat. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Ps. cxviii. 22.) The sacrifice already offered and accepted shall in that "one day, known to the Lord" (Zech. xiv. 6—9), be applied to that land, and remove its iniquity. In that day shall the Assyrian and all enemies be cut off (Is. x. 17; xlvii. 9). And in that day shall the Lord comfort Jerusalem and his people (Is. lxvi. 8—13). And in that day shall "the mountain of the Lord's house be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: The law shall go forth of Zion, and the word of the Lord from Jerusalem: Nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig-tree, and none shall make them afraid" (Mic. iv. 1—4); and "ye shall call every man his neighbour under the vine and under the fig-tree" (Zech. iii. 10).

Thus the events concerning the priesthood are condensed in this chapter, and we have been obliged to expand and explain them from the other Prophets, as we found it necessary to do

with the temple in the preceding chapter. And as in the preceding chapter the Shechinah was restored, so in this are restored all the signs of true priesthood,—Aaron's rod, in the Branch*; Urim and Thummim, in the graven stone; the high priesthood, in the fair mitre; the sacred fire (which was the sign of accepted sacrifice), in the removal of iniquity. And I cannot omit to observe, in passing, how all the types, symbols, and prophecies are obliged to be clustered, embodied, and accumulated, to express the varied and complex character of Christ's one mighty act: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken by his Son."

In chap. iv. a new revelation begins: the temple and priesthood had been shewn completed in chap. ii. and iii., and now a series of symbols is given;—the first (iv. 2, 4, 11, 14), representing the illumination given to the church and by the church diffused, as a candlestick; the second (v. 1, 4), representing the law of the church, as a flying roll; the third (v. 5, 11), representing the corruption of the visible church, as an ephah filled with wickedness; the fourth (vi. 1, 8), the political standing of the church, or its civil history, as four chariots; the fifth (vi. 9, 15), the accomplishment of God's purpose, in the glorious consummation of all the preceding visions; when the Branch shall grow up out of his place—build the temple of the Lord—and sit as King and as Priest on the same throne, the counsel of peace between them both. This series is shewn to be a new revelation, in its being said, "The angel came again, and waked me as a man is wakened out of his sleep" (iv. 1). —The first symbol is a candlestick, with seven lamps, and fed with oil by two olive-trees. We must first distinguish the several parts of the symbol. A candlestick represents a church: "The seven candlesticks are the seven churches" (Rev. i. 20). The lamp, or light, represents the illumination or instruction diffused by ministers and teachers: "Ye are the light of the world" (Mat. v. 14); "Let your light so shine before men" (ver. 16); "He was a burning and a shining light" (John v. 35). This light is fed by two olive-trees, representing the Scriptures, by means of which the understanding is enlightened: "The commandment of the Lord is pure, enlightening the eyes" (Eph. i. 18; Ps. xix. 8). They are two anointed ones, testifying to the Kinghood and Priesthood of Christ. They pour their oil into one candlestick in this chapter, because the testimony to both offices of Christ was then given by one church and

* I may remark, that the word translated "Branch," is by the LXX., Syriac, and Vulgate, rendered "East," and this double rendering is preserved in our version, Luke i. 78, where "Day-spring" in the text is given, and "Branch" in the margin.

one book, the Scripture of the Jewish church: but in Rev. xi. the witnesses are called two candlesticks, for then these truths were preserved pure—one, the Kinghood, by the Jews in the Hebrew Scriptures; the other, the Priesthood, by Christians in the Greek Testament; while for general use they allowed only the Vulgate translation, called, in Rev. xi. 3, "clothed in sackcloth." It is these who, by their silent agency, raise up the spiritual temple of lively stones "not by might, nor by power, but by my Spirit, saith the Lord of hosts:" "and he shall bring forth the headstone, crying, Grace, grace, unto it." (iv. 6, 7.)

In chap. v. the Prophet "looked, and behold a flying roll"—that is, a book unrolled and expanded in the air, which he that runs may read. Its contents are a "curse," or denunciation, against two great classes of sin—1st, against him that stealeth; 2d, against him that sweareth falsely by the name of the Lord. This is an emblem of the two tables of the Law: all offences against the first table being resolved into perjury, or contempt of God; all offences against the second table being resolved into stealing, or depriving our neighbour of his right. And they are counterparts of the two commandments in which our Lord summed up the whole Law: Thou shalt love the Lord with all thine heart; and Thou shalt love thy neighbour as thyself. And the tables of stone, which the second temple wanted, are thus restored in their spirit and substance.

The next emblem is a complicated one: an ephah, with a cover of lead, a woman sitting in the midst of it, and two women with wings who bear it away. The ephah (a measure like our bushel) was, among the Jews, the symbol of abundance, as the cornucopia among the heathen: and the angel says, This is their "resemblance"—literally, their eyes*, or object of affection: to this their eyes are directed. In the midst of the ephah, a woman, called Wickedness (ver. 8) is sitting; and a woman denotes a church. We have thus a church of wickedness, growing out of plenty abused, and become an object of inordinate desire. The woman is only shewn for an instant, and then cast into the midst of the ephah, and the weight of lead on the mouth thereof; indicating that it was to be shut for a time, and not to be manifested in the prophet's day. Two other women, or churches, then came out, having wings like a stork (a bird of passage) for a distant migration: they lifted up the ephah and carried it away, "to build it an house in the land of Shinar; and it shall be established, and set there upon her own base." Her own base, then, is in the land of Shinar. In that land Babel stood. I scarcely need mention the antitype

* The LXX. have αδικια, reading עול for עין.

of Babel; every one knows it to be Rome. The house there is built by two women, signifying the Jewish and Christian churches, on both which the Papacy professes and claims to be founded. Its place of establishment is far distant from Jerusalem, as the stork's wings indicate: and at the same period the true church is given wings of an eagle, to fly into the wilderness, into her place, while this woman of wickedness takes her station (Rev. xii. 14). She sits in the midst of the ephah; occupying, in this symbol, the same place which the tables of the law, the pot of manna, and Aaron's rod, did in the ark. The golden mercy-seat is changed into a talent of lead; and the woman beneath is called "Wickedness" in the abstract, including all wickedness: the whole emblem being a striking representation of the debasement and perversion of the ark, mercy-seat, and its contents, like the debasement and perversion by the church of Rome of all the great truths of revelation; "hiding the light under a *bushel*" (Mat. v. 15) instead of putting it on a candlestick.

In chap. vi. 1—8, we have a revelation of the state of the Christian church in its political or external aspect. "There came four chariots from between two mountains of brass." These mountains of brass refer to Dan. ii. 32, 39, where the "thighs of brass" denote the third or Grecian monarchy; to which succeeded the Roman, wherein this church was to have its place. The chariot represents the church establishment, and the horses those who conduct it. The first horses are red, shewing the bloodshed and persecution which befel the ministers and members of the church in the first ages, probably including the first five centuries: the second horses are black, denoting that period of darkness which set in upon the church with the irruption of the Northern hordes, and extending down to the fourteenth century, familiarly known in history as "the dark ages:" the third horses are white, denoting the revival of letters in the fifteenth century, and the light which broke in upon the church just before the Reformation. The fourth chariot is very remarkable, being drawn by horses, some of which are grisled, some bay: the grisled are white spotted with black, or a mixture of white and black—light and darkness, truth and error: the bay is in the margin translated "strong;" which word occurs in Prov. xxiv. 5, "A wise man is strong;" in Job ix. 4, "Wise in heart and mighty in strength;" ver. 19, "If I speak of strength, lo, he is strong;" and in 2 Sam. xv. 12. The bay horses (ver. 7), having broken loose from the chariot, to which they leave the grisled still attached, went forth, and sought to go that they might walk to and fro through the earth. These are the Reformers, "wise in heart and mighty in strength:" "so they walked to and fro through the earth."

Ver. 8, "Then he cried upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my Spirit in the north country." And in the northern regions of the western empire the Reformation did take root, and did there quiet the Spirit of the Lord, and shall, we trust, there abide till the period of the ensuing vision.

In the closing vision of the series (vi. 9—15), certain of the captivity which are come from Babylon are taken as witnesses; shewing that this last exhibition shall be when the Jews are restored to their own land. Crowns are made—one of silver, one of gold—and set upon the head of Joshua the high priest: and as before, in his filthy garments, he had exhibited the iniquity, which passed away like change of raiment, by the first act of the Branch as "servant" and sufferer; so Joshua here represents the glory of the second future act, when the Man whose name is the Branch shall grow up (branch forth) as the "Plant of Renown;" who "shall build the temple of the Lord" (ver. 12), "and bear the glory" (iv.7—9, Hag. ii. 9); "and shall sit and rule upon his throne" as King; "and shall be a priest on his throne" (vi. 13); "the Melchizedech, King and Priest" (Ps. cx. 4, Heb. vii. 2,17): "who is now within the veil as Priest" (Heb. vi. 20), "even heaven itself, now to appear in the presence of God for us" (ix. 24); "but unto them that look for him shall he appear the second time, without sin, unto salvation" (ver. 28); "at the shaking of the heavens and the earth" (xii. 26, Hag. ii. 6); "when his house shall be filled with glory;" "when the Sun of righteousness shall arise with healing in his wings" (Mal. iv. 2); "when the counsel of peace shall be between them both" (Zec. vi. 13): "even then when our Lord shall have gone through all his characters" (Is. ix), "Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace. And of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this." "Then they that are far off shall come and build in the temple of the Lord" (Zec. vi. 15); "and I will gather all nations and tongues; and they shall come and see my glory" (Is. lxvi. 18); "and the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and sighing shall flee away." (Is. li. 11.)

JOHN TUDOR.

ON THE FIRST RESURRECTION.

Αυτη ἡ αναστασις ἡ πρωτη.

THERE are few points which it is so important to establish, in order to the development of unfulfilled prophecy, as that the resurrection of the just is an event distinct from the resurrection of the wicked. This may indeed be considered as the hinge upon which the whole subject turns: for if it can be proved that there is no distinction in circumstances, or no distance in time between these events, it must be admitted that the doctrine of Christ's personal advent at the commencement of the Millennium cannot be maintained; neither can we look for his personal reign on earth; nor for the literal accomplishment of those prophecies which have reference to that event. If, on the other hand, it can be shewn that the resurrection of the saints is distinct from and previous to the general resurrection, it can scarcely be denied that our expectations of a personal advent and a personal reign are well founded.

It has sometimes been too hastily concluded, that the proof of a first resurrection depended chiefly, if not exclusively, on the controverted passage in Rev. xx. 5, 6, where alone the term "*first resurrection*" occurs. If such were the case, we should be ready to maintain the truth of the doctrine; because, if it be asserted in holy Scripture but once, it is as true as if it were asserted a thousand times: and we shall ever hold, that nothing is more dangerous, in subjects of theology, than to estimate the truth or importance of a doctrine by the accumulation of evidence that can be obtained in its favour. The veracity of the doctrine in question, however, is far from being dependent upon the interpretation of one isolated text. To a believer in God's word it admits of a kind of proof strictly analogous to that which is urged in support of many of the most indubitable facts in natural philosophy.

For instance, we admit the fact of the convexity of the earth's surface, because on that theory many phenomena are explained which, on any other supposition, would be altogether inexplicable. On the same ground we might call upon a believer in the Bible for the admission of the doctrine of the first resurrection, because on that supposition many prophecies become obvious in their meaning which on any other are inexplicable. "Let the space of time," says Ben Ezra, "between the coming of Christ and the general resurrection be granted, and all the prophecies will admit of an easy explanation." To investigate the truth of this assertion would lead us into a wider field of inquiry than we have space to enter upon at present: we would, however, earnestly recommend our readers to do it for themselves.

We can scarcely conceive a more useful task, for an inquirer into this portion of Divine truth, than, after making himself master of the two systems of interpretation respecting the resurrection, patiently and dispassionately to compare them with the Divine record, and try which of them best agrees with its unerring standard. We are much mistaken if it would not be found, that the doctrine of the first resurrection gives a key precisely fitted to the wards of the lock, readily opening the otherwise confused and complicated language of the prophetic word.

Our more exclusive object in this article, is to direct the attention of our readers to those passages in the New Testament, relating to this subject, from which we think the doctrine of two resurrections may be clearly deduced. If it can be shewn, that wherever the resurrection of the saints is mentioned it is recognised as their peculiar and exclusive privilege, it must follow, of course, that the general resurrection is a distinct event; and the doctrine in question will be established.

It appears to have escaped the notice of many readers of Scripture, that there are two distinct modes of expression adopted in the New Testament, each of which has its appropriate use, and which do not admit of being interchanged with each other. The expressions we refer to are: η αναστασις εκ των νεκρων, "the resurrection FROM [from out of] the dead;" and η αναστασις των νεκρων, "the resurrection OF the dead." The former expression, we are prepared to maintain, is applicable exclusively to the resurrection of the saints, and could not be used to express the idea of a general resurrection: and the latter expression, although it may be used of the resurrection of the saints—if there be any thing in the context to limit it to them—is yet more strictly applicable to the general resurrection, and is, in fact, generally, if not universally, so applied in Scripture. We will examine all the passages in the New Testament in which either of these expressions occur.

The first which comes under our notice is Matt. xxii. 23, &c., with the parallels in Mark xii. 18, and Luke xx. 27. We will take the passage as it stands in St. Luke, where it seems the most fully recorded. It occurs in the conversation of our Lord with the Sadducees. In support of their denial of the doctrine of the resurrection, they mention the case of seven brethren who were successively united to one wife; inquiring, whose wife she should be in the resurrection: to which Jesus answers, "The sons of this world [or age] marry, and are given in marriage; but they who are counted worthy to obtain that world [or age], and the resurrection FROM the dead, neither marry nor are given in marriage: neither can they die any more; for they are as the angels; and are sons of God, being sons of the

resurrection. But that *the dead* are raised," (or, according to St. Matthew, " touching the resurrection OF the dead," " even Moses shewed at the bush, when he calleth the Lord, the Elohim of Abraham and the Elohim of Isaac and the Elohim of Jacob; now he is not an Elohim of dead ones, but of living ones, for all live to him." In this passage we have the two expressions, where they are manifestly not synonymous, and could not be interchanged without destroying the whole force of the passage. Those who are counted worthy to obtain that age, are not said to enjoy the resurrection OF the dead—i.e. they are not partakers merely of the general resurrection, but of a special one *from out* of the dead. But in the latter part of the passage, where our Lord proves in general the certainty of *a* resurrection, he uses the term resurrection *of* the dead.

The next passage is in Luke xiv. 14: " Thou shalt be recompensed at the resurrection of the just." Here again is speciality: the recompence is not said to be at the resurrection of the dead, but at the resurrection of a certain portion—namely, of the saints.

The next passage that occurs is John v. 28, 29: " Marvel not at this; for the hour cometh in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto a life-resurrection; and they that have done evil, to a condemnation-resurrection." We have to observe on this passage, that the distinction is made between two resurrections, and not between the two conditions after one resurrection. Our Lord does not say, " All shall rise at once: some shall have life, and others condemnation;" but he distinctly asserts two resurrections, one of life, another of condemnation. It is also very important to remark the difference between this passage and Daniel xii. 2, to which it has an evident allusion. The prophet, viewing these events at a greater distance, makes no distinction between the resurrections, but only between their ulterior conditions: even as it is common for all the Prophets to speak of the two advents of Christ as if they were one: but as we draw nearer to the events, they are revealed more clearly, and with their peculiar distinctions; just as, in viewing a landscape, the confused mass of objects seen at a distance assume their peculiar forms on a nearer approach.—" They " (the Prophets), says Mede, " spake of the things to be at Christ's coming indefinitely and altogether; which we, who are now more fully informed by the revelation of the Gospel of a two-fold coming, must apply each of them to its proper time." The same remark may be applied to the two resurrections. The events of which Daniel obtained a distant glimpse, and which he predicted as if they were one, are more clearly distinguished by our Lord, who viewed them from a nearer point.

The next passage in which the expression occurs is Acts

iv. 2. The Sadducees, "being grieved that they" (the Apostles) "taught the people, and preached through Jesus the resurrection, *that from* the dead." την αναστασιν την εκ νεκρων. Here again a speciality is implied. It was the *Gospel* which the Apostles were especially commissioned to proclaim; one part of which was the glad tidings of a resurrection *from* the dead, a special privilege to those in Jesus Christ. If it should be contended that it is the *general* resurrection which the Apostles are here said to have preached, we reply, in the first place, That a general resurrection was not a peculiarity of the Gospel; it was generally believed by far the greater number of the Jews before Christ's coming; for the Sadducees, who denied it, were comparatively a small sect: And in the second place, we maintain that the double article in the original precludes the possibility of such an application. The phrase, "the resurrection *that of* the dead," την των νεκρων, is one which never occurs in Scripture, or which would be manifestly inaccurate.

The next passage is Acts xvii. 30, 31: "He hath given assurance unto all, in that he hath raised him [*Jesus*] *from* the dead. And when they heard of the resurrection of dead [ones] αναστασιν νεκρων, some mocked." Here it was the seeming absurdity of any dead thing being raised to life that offended them: the expression therefore is quite general, and there is a propriety in the omission of the article.

The next is Acts xxiii. 6: "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the Son of a Pharisee: of the hope and resurrection of the dead, αναστασιν νεκρων, I am called in question." Here St. Paul is speaking of his belief as a Pharisee, in opposition to that of the Sadducees. The point of controversy between them was, whether there was any resurrection at all. Hence the expression which he uses is quite general.

The next occasion on which the expression occurs is in St. Paul's memorable defence before Felix, Acts xxiv. 15, 21: "And have hope toward God, which they also allow, that there shall be a resurrection *of* the dead, *both* of the just *and* of the unjust." Here again he is speaking generally of the resurrection of all. As he was addressing an audience the greater part of whom were heathen or unconverted Jews, he warns them of a resurrection of the wicked, as well as of the righteous. The expression αναστασιν εκ νεκρων, "*from* the dead," would have been manifestly inconclusive to his argument, and could not be substituted for that which he has used. It is worthy of remark also, that, the more to distinguish the resurrection of the just from that of the unjust, he uses the double copulative: δικαιων τε και αδικων: literally, "of the just, *and also* of the unjust."

In Rom. i. 4 we have the term applied to Christ: "Declared to be the Son of God with power by the resurrection *from* the dead," εξαναστασεως νεκρων. And here we may observe, once for all, that wherever the resurrection of Jesus from the dead is named, the same expression is used; implying, not merely a resurrection from the state of death, but *from out* of those that are dead—literally, from "dead ones."

The next passage we notice is 1 Cor. xv. 12, &c.: "If Christ be preached that he is raised *from* [the] dead, how say some among you that there is no resurrection of dead? But if there be no resurrection of dead, then is Christ not raised; and if Christ be not raised, our preaching is vain, and your faith also is vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that dead are not raised: for if dead are not raised, neither is Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then also they which have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ raised from the dead, a first-fruits of them that slept: for since through man is death, through man also is a resurrection of dead; for as in Adam all die, so in Christ shall all be made alive. But each in his own band: Christ a first-fruits; then they that are Christ's at his coming." Throughout this passage the resurrection of Christ is said to be, εκ νεκρων, "from out of dead ones." The other term, αναστασις νεκρων, and not των νεκρων, is used exclusively neither of the resurrection of the saints nor of the general resurrection, but of the doctrine of the resurrection in the abstract. This the Apostle's argument seems absolutely to require. For the fact of a resurrection at some future time cannot be adduced as a proof that Christ is already risen, which would be no argument at all. Nor, on the other hand, if it could be shewn that there will be no such resurrection, would that be a proof that Christ is not risen; for it is at least within the verge of possibilities that he should be the only one raised. The Corinthians seem to have been staggered by the unreasonableness and supposed impossibility of a resurrection of the body. The Apostle assumes the fact of Christ's resurrection: and hence argues, first the possibility, and then the certainty, of a resurrection of all. His argument may be put in a syllogistic form:—

1. Christ was raised from the dead.
2. Christ had a body.
3. Therefore a body may be raised from the dead. Therefore there is no absurdity or impossibility in the doctrine of the resurrection of dead.

The next passage which occurs, is one in which our translators

are inaccurate. It is the only place in which they have not preserved the distinction which we are contending for. We allude to Phil. iii. 11: "If by any means I might attain unto the resurrection *of* the dead." E.T. It ought to have been rendered "FROM the dead." The original is εις την εξαναστασιν των νεκρων. St. Paul expresses his desire to attain, not to the general resurrection, of which all were to be partakers, and which he certainly would have attained to without any effort at all, but he desires to have a share in the special blessing of the life-resurrection. He presses forward, straining every nerve, if by any means he might attain to this peculiar privilege of the saints. Here, therefore, αναστασις των νεκρων, the "resurrection of the dead," would not have expressed the Apostle's meaning, and could not be substituted for the words which he has adopted.

The last passage we have to notice, is Heb. vi. 2: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Here it is the general doctrine of a resurrection, one with which the Jews were perfectly familiar, and not that of the resurrection of the saints, which the Apostle enumerates amongst the subjects which he was going to leave. The propriety of the expression is also shewn by its being immediately followed by "eternal judgment."

These are all the places in the New Testament in which either of the expressions "resurrection *from* the dead," or "resurrection *of* the dead," occurs; and in no instance do we find that they are confounded by the inspired writers; and in no instance could one expression be substituted for another, without destroying, or at least injuring, the sense. Are we then to suppose that such use of them is merely accidental? If the terms are, as most modern commentators expound them, strictly synonymous, and both express the same thing, how are we to account for the fact of the distinction above noticed holding through all the passages in which they are used? How does it come to pass that the use of them invariably supports the doctrine of two resurrections? To us this appears the strongest presumptive evidence in favour of the doctrine that the case will admit of.

But we are prepared to go a step further, and maintain, that the phrase η αναστασις εκ των νεκρων can mean nothing else than the resurrection of a part of the dead, leaving another part unraised. The only method by which resurrection *from* the dead can be understood to mean the resurrection *of all* the dead, is by supposing that "the dead" is put for "the state of the dead." But in that case the expression in the original would

have been different: αναστασις εκ των νεκρων is literally, a "resurrection from *dead bodies*," and cannot by any ingenuity be rendered a resurrection from the *state* of the dead.

Thus, then, we find ample testimony for the doctrine of two resurrections, without having recourse to the passage in the Apocalypse. We do not indeed discover, in the preceding inquiry, what period of time is to intervene between the two; but as the life-resurrection is set before the children of God as the great object of attainment, and as a blessing belonging exclusively to them, we may at least infer, that it is in itself separated by great distinctions, and probably by long distance of time, from that of the wicked. On the contrary, the general resurrection, according to the common view of it, is an event in which all mankind are equally implicated, and of no special or peculiar interest to the people of God.

Having gained thus much, then, from other Scriptures, we come to the examination of the Apocalypse; and there we find the two resurrections revealed in the most explicit terms. Rev. xx. 4, 5: "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection."—Now, we appeal to the candour and honesty of every sincere inquirer into Divine truth, whether there is any reason for our resorting to a figurative interpretation of this passage? Our best and most judicious divines have always held, that the literal interpretation of Scripture is never to be departed from, except where absolute necessity requires. "I hold it," says Hooker, "for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst." (Ecc. Pol. b. v. §. 59.) "No trope or metaphor in Scripture," says Luther, "save where the figureless interpretation involves a palpable contradiction." Following the safe and wise counsel of these divines, what ground have we in this case for figurative interpretation? So far from there being any difficulty in reconciling its literal meaning with other Scriptures, we find it most consistent with all the passages in which the subject is mentioned: so far from its involving a "palpable contradiction," in no one instance does it involve the slightest discrepancy. Is it not, then, the most unjustifiable tampering with God's holy word, to alter its plain literal sense, because it is above our reason to conceive the mode of its accomplishment, and because it appears inconsistent with some of our

preconceived notions? On the same ground many of the most indubitable facts in sacred history, facts upon which all our hopes and dependence are built, might be explained away. There are insuperable difficulties to *reason* in the birth of Jesus of a pure virgin; in the crucifixion of the person of the God-man; in his resurrection; in the descent of the Holy Ghost; and many other events, on which the whole scheme of salvation depends.

We fear that many of our spiritualizers are altogether unconscious of the tendency of their own system of interpretation. When once we admit this licence of trope or figure wherever the seeming difficulties of the passage to our comprehension may appear to require it, we relinquish the only strong-hold in which we can maintain ourselves against the sceptic and the infidel. We cannot, in fairness, refuse to an adversary the licence which we freely use ourselves; and the unbeliever will not fail to avail himself of it, in order to fritter away by some figurative application all those doctrines on which we build our faith and hope for eternity. It is a most wise remark of Bishop Newton's on the passage in question, "If the martyrs rise only in a spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and *we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too:* like those whom St. Paul mentions, 2 Tim. ii. 17, 18; 'Hymeneus and Philetus, who concerning the truth have erred, saying, The resurrection is past already, and overthrow the faith of some.'" Mede also has a passage to the same effect: "I cannot be persuaded to forsake the proper and usual import of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and nature of the things spoken of (which will bear no other sense), do warrant it. For to do so were to lose all footing of Divine testimony, and, instead of Scripture, to believe mine own imaginations. Now, the xxth of the Apocalypse, of all the narrations of that book, seems to be the most plain and simple; most free of allegory, and of the involution of prophetical figures; only here and there sprinkled with such metaphors as the use of speech makes equipollent to vulgar expressions; or the former narrations in that book had made to be as words personal, or proper names are in the plainest histories; as *old serpent, beast,* &c. How can a man, then, in so plain and simple a narration, take a passage of so plain and ordinarily expressed words (as those about the *first resurrection* are), in any other sense than the usual and literal?"

To this wise and sober sentiment of Mr. Mede it will not

avail to reply, That, the book in general being symbolical, this passage should be interpreted symbolically also. A symbol is one thing, a figure is another. A passage which must be literally interpreted may have in it a figurative expression—than which nothing is more common, without any confusion being the result of it;—but it is otherwise with a symbol: if a passage is symbolical, then consistency of interpretation requires that every part of it should be a symbol; if not, the whole passage will be involved in inexplicable confusion. In the passage before us, therefore, if the resurrection be a symbol, Jesus must also be a symbol. Of what, or of whom, is He the symbol?

Before we close this article we will notice an objection which has been raised against the doctrine of the first resurrection from the parable of the sheep and goats, Matt. xxv. 32—46. It has been supposed that this parable represents all mankind, the dead as well as the living, brought up before the judgment-seat of Christ, at one and the same time, to receive their final award of happiness or of misery; which, of course, precludes the idea of a separate resurrection to the just and the unjust. In reply to this objection we observe, that the passage has no reference whatever to the judgment of the dead and the general resurrection. This is evident from the rule upon which the judgment here spoken of proceeds, which is incompatible with the view of its being a judgment of all mankind. The ground of condemnation to the wicked is, that they have not ministered to Christ, by ministering to his members upon earth: "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." (ver. 45.) Will the heathen be called to account for not ministering to the disciples of Christ, who have had no opportunity of doing so? Can the Judge say to *them*, "I was an hungred, and ye gave me no meat?" &c. Unless we are prepared to maintain that Christ will send men into everlasting fire for not doing that which it is *physically* impossible that they should do, for rejecting that which was never offered to them, and for not obtaining that which was beyond their reach; then we must admit that this judgment is not the universal judgment, but a partial one, confined to those nations which have been blessed with the light of the Gospel, and in which the church of Christ has been planted. "When the Son of man shall come in his glory, and all the holy angels with him, then shall be gathered together all nations"—or rather, all *the* nations, παντα τα εθνη: *i. e.* all the nations which are comprehended in that part of the world which has been the especial subject of prophecy (Dan. ii. vii.; Zech. i.)—all the nations out of which the elect church is gathered during the times of the Gentiles. This is perfectly distinct from the final judgment, Rev. xx. 11, 12; which is of

the *dead only*—all the living having been previously judged—"*all the dead, both small and great,* stand before God."

The three parables recorded in Matt. xxv. are all descriptive of the judgment on persons in the church, or connected with the church; yet they are not mere repetitions of the same event: each parable has its appropriate and peculiar design.

1. The parable of the Ten Virgins, represents that part of the church of Christ which, however ill administered, maintains soundness in doctrine, being uncontaminated by connection with the apostasy; and which professes to be waiting for the Lord. In this church, of virgin purity as to doctrine, shall be found many formalists and self-deceivers; many who, having depended upon the orthodoxy of their professed creed, or upon their supposed reception of Divine truth, shall be found destitute of true grace; and when the Lord comes shall be shut out of his kingdom.

2. The parable of the Talents, represents the Lord calling to account all his professed servants for the use or abuse of the opportunities and advantages which they have enjoyed. These may be considered as including all the baptized (not excepting apostate churches); all of whom have enlisted under the banner of Christ, and are entitled to the privileges of the covenant. Of these, many shall be found who have hid the talent in the napkin, and who have not availed themselves of any of the privileges promised to them in the baptismal covenant.

3. The parable of the Sheep and Goats, taking a still wider circle, represents the judgment on all the nations amongst which the church has been planted, including those which have cast away the outward badge of Christian profession—such as the Mahometan apostasy. All these might have known Christ, and have ministered to him; for the neglect of which they shall be called to account, and those found guilty consigned to everlasting punishment.

Such we conceive to be the general design of these parables; but even if this particular application of them should be questioned, we still contend that there is no scriptural ground whatever for applying any one of them to the period of the general resurrection and the final judgment at the end of the Millennium.

W. D.

DODDRIDGE ON THE RESTORATION OF THE JEWS.

From his Lectures: CCXXVIII. Proposition clxvi.

"1. THOUGH the Jews have for many ages been rejected by God, and driven out from their ancient inheritance; and though, during their dispersion, they have generally expressed an obstinate

and implacable aversion to Christianity, and indeed a great disregard to all religion and true morality; it is foretold, that they will at length embrace their own Messiah, whom they now reject, and thereupon be taken into the Divine favour and covenant anew. Rom. xi. 11—36; Isai. xlv. 17, 23—25; liv. per tot.; lx. lxii. lxv. lxvi.; Jer. xxxi. 31, 34; Hos. iii. 4, 5; Zec. xii. 9; xiii. 1, &c.

"2. On their conversion. They shall, by a train of wonderful providences, be gathered together from the countries in which they are now scattered, and conducted to their own land, where they shall become a prosperous and honourable, as well as a religious nation. Isai. xxvii. 12, 13; Ezek. xi. 17, 21; xxxvi. 24, 28; xxxvii. 21, 28; xxxix. 25, 29; Hos. i. 10, 11; Amos ix. 14, 15; Zec. xiv. 10, 11.

"3. Whereas, on their settlement in their own land some enemies shall make an assault upon them, some celebrated victory over such enemies is foretold. Isai. lxvi. 16, 24; Ez. xxxviii. 3, 9; Joel iii. 9, 14; Zec. xiv. 1, 15; Rev. xx. 8, 10: to which we may perhaps add Isai. lix. 19; Mic. iv. 11, 13; Zeph. iii. 8.

"4. This interposition of God, in the methods of his providence and grace, for the recovery and defence of the Jews, shall make such impression on the Gentiles, as to be a mean of bringing in the fulness of them. Isai. xlix. 6; Rom. xi. 12, 15, 25, 26. See the passages quoted gr. 1. Burnet's App. ad Stat. Mort.; Whitby of the Millen. c. ii.; Scott's Christian Life, vol. iii. p. 1166—1172; Clark on the Promises, p. 248—285; Powell's Concord. Appen. ad fin.*; Lardn. Circumst. of the Jews, p. 65, 72.

* This Collection of texts is printed in the *old* editions of Powell's Concordance, but is omitted in all the *new* editions which we have seen: we therefore subjoin it.

"*A Collection of Prophesies which concern the Calling of the Jews, and the Glory that shall be in the latter Days; with a Preface, by John Owen, D D.* London: 1673.

'Since the greatest part of Scripture Prophesies is about the calling of the Jews, 'and the glory of Christ, and of his church, in the latter dayes; there is therefore 'annexed a brief Collection of all the principal texts which relate unto that time, 'which remain yet to be fulfilled; and which, from what we have already seen, 'literally and exactly accomplished; we are to pray and wait in hope that these 'also will have their full accurate completion. '*E. Bagshaw. J. Hardcastle.*'

"I. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land.

For this see Isai. xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12; lx. 4. Compare Jer. iii. 18; xvi. 14, 15; xxiii. 3; xxx. 10; xxxi. 7, 8, 10; xxxii. 37. So Hos. xi. 10, 11; Zeph. iii. 10; Zec. viii. 7, 8; x. 8, 9, 10.

"II. They shall be carried by the Gentiles to their place; who shall join themselves with the Jews, and become the Lord's people.

Isai. xlix. 22; xiv. 2; lx. 9; lxvi. 19, 20; and ii. 2, 3, 4. Compare Jer. iii. 17; xvi. 19; Ez. xlvii. 22, 23; Mic. v. 3; Zec. ii. 11; viii. 20.

"Schol. I.—When the context of most of those places referred to is examined, it will appear that few, if any of them, can justly be applied to the restoration of the Jews from the Babylonish captivity; especially considering how expressly their regard to David their King—*i. e.* to Christ—is mentioned, as previous to

"III. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt—viz.

1. Drying up the river Euphrates. Isai. xi. 15, 16; Zec. x. 11; Rev. xvi. 12; Hos. xi. 15; Mic. vii. 15.
2. Causing rivers to flow in desart places. Isai. xli. 17, 18, 19; xlviii. 20, 21; xliii. 19, 20.
3. Giving them Prophets. Isai. lxvi, 18, 19, 20, 21; Hos. xii. 9, 10.
4. *The Lord Christ* himself shall appear at the head of them. Isai. xxxv. 8; lii. 12; lviii. 8; Hos. i. 10, 11; Mic. ii. 12, 13.

"IV. The Jews, being restored, and converted to the faith of Christ, shall be formed into a State, and have Judges and Counsellors over them as formerly: the *Lord Christ* himself being their King, who shall then also be acknowledged King over all the earth.

Isai. i. 26; lx. 17. Compare Jer. xxiii. 4; xxx. 8, 9, 21; Hos. iii. 5; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Isai. liv. 5; Obad. 21; Zec. xiv. 5, 9; Psal. xxii. 27, 28.

"V. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them,

For which see Isai. xi. 13, 14; xiv. 1, 2; xli. 14, 15, 16; xlix. 23; lx. 12; xxv. 10, 11, 12; Joel iii. 7, 8, 19, 20; Obad. 17, 18; Mic. iv. 6, 7, 8, 11, 12, 13; v. 5, 6, 7; vii. 16, 17; Zec. ii. 13; ix. 13, 14, 15, 16; x. 5, 6; xii. 6; Num. xxiv. 17; Isai. xlix. 23; lx. 10, 11, 12, 13, 14, 15, 16; lxvi. 19, 20.

"VI. The Jews, restored, shall live peaceably, without being divided into two nations, or contending with one another any more.

Isai. xi. 13, 14; xiv. 1, 2; Jer. iii. 18; l. 4; Ezek. xxxvii. 21, 22; Hos. i. 11.

2. They shall be very numerous, and multiply greatly. Isai. xxvii. 6; xliv. 3, 4; xlix. 18, 19, 20, 21; liv. 1, 2, 3; lxi. 9; Jer. xxiii. 3; xxx. 18, 19, 20; xxxi. 27; Ezek. xxxiv. 11; xxxvi. 38, 39.
3. They shall have great peace, safety, and outward temporal prosperity. Isai. xxxii 16, 17, 18; xxxiii. 24; liv. 13, 14, 15, 16, 17; lx. 18, 21; Jer. xxiii. 3, 4, 5, 6; xxx. 10; xxxii. 34, 35, 36, 37, 38, 39, 40; xxxiii. 6, 7, 8, 9; l. 19, 20; Joel iii. 17, 18; Mic. vii. 18, 19, 20; Zep. iii. 13; Zec. iii. 9, 10.
4. They shall be very glorious, and a blessing in the whole earth. Isai. xix. 24, 25; lxi. 9; Jer. xxxiii. 9; Ez. xxxiv. 26; Zep. iii. 19; Zec. viii. 13.

"VII. The Land of Judea shall be made eminently fruitful, like a Paradise, or the Garden of God.

Isai. xxix. 17; xxxv. 1, 2, 7, 9; li. 3, 16; liv. 11, 12, 13; lv. 12, 13; lx. 17; lxv. 17, 25; Ez. xxxiv. 26, 27; xxxvi. 36, 37; Joel iii. 18; Amos ix. 13, 14.

"VIII. Jerusalem shall be rebuilt, and after the full restoration of the Jews shall never be destroyed, nor infested with enemies any more.

Isai. lii. 1; xxvi. 1; lx. 18; xxxiii. 6; Joel iii. 17; Obad. 17; Zec. xiv. 10, 11; Jer. xxxi. 38, 39, 40; Ezek. xxxviii. 11.

"IX. A little before the time of the Jews' call and conversion, there shall be great wars, confusion, and desolation throughout all the earth.

Isai. xxxiv. throughout; Joel iii. 1, 10; Zep. iii. 8, 9; Ezek. xxviii. 25, 26; Hag. ii. 21, 22, 23; Jer. xxx. 7, 8, 9, 10; 2 Chro. xv. 3, 4, 5, 6, 7.

"So that we may say, as Balaam did, prophecying of that very time: *Alas, who shall live when God doth this!* Num. xxiv. 23."

those gracious appearances of God in their favour; and also how expressly it is promised, in some of those passages, that the Jews, after the restoration referred to in them, shall never be rooted out of their land any more.

"Schol. II.—It is not improbable that Deut. xxx. 1, 6, and many other places in the Pentateuch, refer chiefly to this greatest dispersion of the Jews, and their final restoration; though most of the phrases there used are such as suited all the eminent deliverances God wrought out for them; so that each of those deliverances might be looked upon as an accomplishment of this prediction: nevertheless those treated of in the proposition being the greatest events of the kind, it seems reasonable to consider this prophecy of Moses as chiefly centering in them, though comprehending the others as types or models, which preserve a unity of sense and design as much as any interpretations whatever can do; and indeed the passage referred to above, seems a general prophecy, that upon their return to God, they should always be delivered; with an intimation, ver. 6, that through God's gracious operation, this happy turn should be the final catastrophe of the nation. Compare Prop. 112, Cor. 1; Jackson's Credibility, lib. i. part ii. § 3, c. x., p. 169, &c. 4to.; Ap. Op. lib. i. c. xxvii. vol. i. p. 123; Patrick *in loc.*

"Scholium III.—How far the form of government and religion among the Jews may, upon their restoration to their own land, be changed from what it originally was, we cannot certainly say; but it is exceedingly probable that so much of their ancient law will continue in force as can be reconciled with the genius and force of the Christian religion, and that God will raise up some divinely inspired prophets among them, with a full declaration of his mind and will in relation to a variety of questions on which we have not light enough to decide; and some have thought that Elias—*i. e.* John the Baptist, (of whom the Old Testament prophesied by that name)—will then be raised from the dead, and bear a considerable part in the glorious work of converting and settling them. Jer. iii. 15; Mal. iv. 5, 6; Jeffries' Review, p. 142; Mede on Mark i. 14, Op. p. 98, 99."

THEOLOGICAL DEPARTMENT.

We enter upon the Theological Department of our journal by endeavouring to counteract a grievous error, respecting the human nature of Christ, which has lately shewn itself in the professing church, and which is held by a far greater number of persons than we should, from its glaring absurdity, have thought possible.

We have always held, "that our Lord Jesus Christ, the Son of God, is God and Man: God, of the substance of the Father, begotten before the worlds; and Man, of the *substance of his mother*, born in the world." Or, to express it in our own words, We believe that the eternal Son of God, in becoming son of man, took our very nature into union with himself, with all the infirmities brought upon it by the Fall; but upheld it from sinning, and sanctified it wholly, and constrained it (in his person) to do the entire will of God.

The error, which is now brought forward, consists in maintaining that Christ took not our present nature, but took the nature of Adam *before the fall:* or, in other words, that Christ, to recover *fallen* man, became an *unfallen* man; that, to redeem *us*, he took a nature which is no more *ours* than the nature of angels is ours.

We should have predicated of such an error, that merely to state it would be a sufficient refutation; but finding that it does prevail extensively, and that the "argument" of some of the publications in which it has been maintained is authoritatively pronounced to be "conducted with the clearness and cogency of a geometrical demonstration!" we have given the question a careful examination, and find, that although errors much resembling this have been repeatedly brought forward by weak or unstable men, yet they have been always promptly and fully refuted by the orthodox Fathers, Reformers, and Divines; nor have we yet been able to find a single theologian of any note who maintains the error.

This error originates in confused notions of the person of Christ. In his *one* person were comprehended *two* natures, the Human and the Divine; each nature perfect and entire, but distinct from each other; yet making one person. Many of the early heresies proceeded from the same confusion: as that of Arius, who denied the proper Deity of Christ; that of Nestor, who denied the personal union of the two natures; and that

of Eutyches, who destroyed the proper humanity of Christ, and gave the first form of the error we are now exposing. —"Eutyches was an abbot in Constantinople: he fell into an error far different from the heresy of Nestorius; for Nestorius would not grant the personal union of two natures in Christ, but Eutyches confounded the natures, and would have the *human* nature so swallowed up by the immensity of the *divine* nature in Christ, that there were not two natures in Christ, but one only, to wit, the Divine nature. He was condemned in the Council of Chalcedon. In the sixth century a great number of people, especially of monks, favouring the heresy of Eutyches, spake against the Council of Chalcedon. These were called ακεφαλοι, because they had no principal head. Another branch, which sprang up from the root of Eutyches's heresy, was the error of those who supposed that the flesh of Christ was void of all kind of human infirmity; expressly contradicting holy Scriptures, which attributeth unto the body of Christ hunger and weariness, and other infirmities, which he voluntarily accepted for our sakes: (these were called αφθαρτοδοκητοι.) And where it is said, that the Lord Jesus did eat and drink; to this they answered, that he seemed to eat and drink, as he did after his resurrection; but that he had no necessity of eating and drinking. But the verity of his death stoppeth the mouth of all these heretics; for Christ was content to taste of all our infirmities (death itself not excepted), that we might know he will be a merciful high priest, because he hath tasted of our infirmities, and can have compassion on those who are in trouble. The heresy of the Monothelites was a branch of the heresy of Eutyches, by a secret and crafty convoy, insinuating itself into credit again, after it was condemned in the Council of Chalcedon. They denied not directly the two natures of Christ personally united, but only affirmed, that, after the union of the natures, there was only *one will* and one operation in Christ. This heresy was condemned in the Sixth General Council."—(Historie of the Church, by Patrick Symson, 1624.)

The error now brought forward is a combination of several early heresies: we shall counteract it by bringing forward, first, some clear passages of Scripture; then some extracts from the most orthodox Confessions of all ages; a few extracts from English standard Divines; and, lastly, a copious selection of short extracts from nearly all the Fathers, Reformers, and Commentators of note, who have touched on this point: a perusal of which will convince any one, that the contrary of this error has been the uniform faith of the orthodox church, and that heresies bearing any resemblance to this have been always promptly refuted and abjured.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds*." "But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren†." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death‡." "He took on him the seed of Abraham: wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted§." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons‖." "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh¶." "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him**." "For he is our peace.....having abolished in his flesh the enmity.....for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (or, in himself)††. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord‡‡." "That.....we may grow up into him in all things, which is the head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love§§." "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ‖‖."

* Heb. i. 1, 2 † Heb. ii. 8—11. ‡ Heb. ii. 14. § Heb. ii. 16, 18.
‖ Gal. iv. 4, 5. ¶ Rom. viii. 3. ** 2 Cor. v. 21. †† Eph. ii. 14, 16.
‡‡ Eph. ii. 21. §§ Eph. iv. 15, 16 ‖‖ Eph. iv. 13.

In the *English Confession of Faith*, printed at the end of all the old Bibles, it is said: "I believe also and confess Jesus Christ the only Saviour and Messias; who, being equal with God, made himself of no reputation, but tooke on him the shape of a servant, and became man in all things like unto us, except sin.—And forasmuch as he being only God could not feel death, neither being only Man could overcome death, he joined both together, and suffered his humanity to be punished with most cruel death; feeling in himself the anger and severe judgement of God even as he had been in extreem torments of hell, and therefore cried with a loud voice, My God, My God, why hast thou forsaken me! Then of his mercy, without compulsion, he offered up himself as the only sacrifice to purge the sins of all the world."

In the *Notes to Barker's Bible*, 1608, it is said:—Rom. viii. 3: "Christ did take flesh, which of nature was subject to sin; which notwithstanding he sanctified even in the very instant of his conception, and so did appropriate it unto him that he might destroy sin in it." On Heb. ii. 9: "Jesus Christ, by humbling himself, and taking upon him the form of a servant, which was our flesh and mortality, giveth us assurance of our salvation. The head and the members are of one nature: so Christ which sanctifieth us, and we that are sanctified, are all one, by the union of our flesh." And ver. 17: "In all things like unto his brethren. Not only as touching nature, but also qualities, only sin except. Forasmuch as he is exercised in our miseries, we may be assured that at all times in our temptations he will succour us."

In the *Confession of Faith* received and approved by the *Church of Scotland* in the beginning of the Reformation, and which is still the standard of doctrine in the Established Church of Scotland, under the "Article xxi. of the Sacraments," are these words:—"So that we confesse, and undoubtedlie beleeve, that the faithful, in the richt use of the Lord's Table, do so eat the bodie and drink the blude of the Lord Jesus, that he remaines in them, and they in him: Zea; they are so maid flesh of his flesh, and bone of his bones; that as the eternal Godhead hes given to the flesh of Christ Jesus (quhilk of the awin conditioun and nature wes mortal and corruptible) life and immortalitie; so dois Christ Jesus his flesh and blude eattin and drunkin be us, give unto us the same prerogatives. Itaque confitemur, et procul dubio credimus, quod fideles, in recto cœnæ Dominicæ usu, ita corpus Domini Jesu edant, et sanguinem bibant, ut ipsi in Christo maneant, et Christus in eis: quin et caro de carne ejus, et os ex ossibus ejus ita fiunt, ut quemadmodum carni Christi, quæ suapte

natura mortalis erat et corruptibilis, divinitas vitam et immortalitatem largita est; ita ut carnem Jesu Christi edimus, et bibimus ejus sanguinem, eisdem et nos prærogativis donamur."

Calvin's Catechism declares "after what sort the Sonne of God was anointed of his Father to become our Saviour: That is to say, he took upon him our flesh.....That he was fashioned in the virgin's womb, taking very substance and manhood of her, that he might thereby become the seed of David, as the Prophets had before signified."

The *Palatine Catechism* affirms: "That the very Son of God did take the very true nature of man, of the flesh and blood of the Virgin Mary; so that he is also of the true seed of David, like unto his brethren in all things, sin excepted.....Of his own accord he took on him the shape of a servant (that is, our flesh) and that subject to all infirmities, even to the death of the cross."

In the *Helvetic Confession*, dated March 1566, it is said: "Eundem quoque æterni Dei æternum Filium credimus et docemus hominis factum esse Filium, ex semine Abrahæ atque Davidis.....Caro ergo Christi nec phantastica fuit, nec cœlitus allata, sicuti Valentinus et Marcion somniabant. Præterea anima fuit Domino nostro Jesu Christo non absque sensu et ratione, ut Apollinaris sentiebat, neque caro absque anima, ut Eunomius docebat, sed anima cum ratione sua, et caro cum sensibus suis, per quos sensus, veros dolores tempore passionis suæ sustinuit: sicuti et ipse tentatus est, et dixit, Tristis est anima mea usque ad mortem. Et nunc anima mea turbata est, &c. (Mat. xxvi. John xii.)—Eutychetis et Monothelitarum vel Monophysicorum vesaniam, expungentem naturæ humanæ proprietatem, execramur penitus. Præterea credimus Dominum nostrum Jesum Christum vere passum et mortuum esse, pro nobis, sicut Petrus ait, carne (1 Pet. iv.) Abominamur Jacobitarum et omnium Turcarum, passionem Domini execrantium, impiissimam vesaniam. Credimus et docemus eundem Dominum nostrum Jesum Christum vera sua carne, in qua crucifixus et mortuus fuerat, a mortuis resurrexisse, et non aliam pro sepulta excitasse, aut spiritum pro carne suscepisse, sed veritatem corporis retinuisse. In eadem illa carne sua credimus ascendisse Dominum nostrum Jesum Christum, supra omnes cœlos aspectabiles in ipsum cœlum supremum sedem videlicet Dei et beatorum, ad dexteram Dei Patris."

The *Belgic Confession* says: "Confitemur vero Deum.....Filium illum suum unicum, et æternum in hunc mundum misit: qui formam servi accepit, similis hominibus factus, et veram naturam humanam cum omnibus ipsius infirmitatibus (excepto peccato) vere assumpsit. Idcirco contra Anabaptistarum hære-

sim, (qui negant Christum carnem humanam assumpsisse) confitemur Christum participem carnis et sanguinis fuisse, sicut et pueri fratres ipsius, ex lumbis Davidis secundum carnem : factum, inquam, ex semine David, secundum eandem carnem .... ut dictum est, fratribus suis similis per omnia factus, adeo ut sit revera noster Emanuel"..... " duæ naturæ in unica Persona conjunctæ, quarum utraque proprietates suas retineat, adeo ut sicut natura divina semper increata, et absque initio dierum, sine vitæ fine remansit, cœlumque et terram implens : sic natura humana proprietates suas non amiserit, sed creatura remanserit, initium dierum, et naturam finitam habens. Omnia enim illa, quæ vero corpori conveniunt, retinuit, et quamvis illi immortalitatem resurrectione sua dederit, veritatem tamen humanæ naturæ illi neque ademit, neque commutavit. Salus enim et resurrectio nostra a veritate corporis ipsius dependet."..... " Credimus Deum Filium suum misisse, ut naturam illam assumeret quæ per inobedientiam peccarat, ut in ea ipsa natura et satisfaceret, et de peccato, per acerbam ipsius mortem et passionem, justas pœnas sumeret."....." Quapropter confitemur ipsum verum Deum, et verum hominem esse : verum quidem Deum, ut mortem sua potentia vinceret : et verum hominem, ut in carnis suæ infirmitate pro nobis mortem obiret."

Hooker's Ecclesiastical Polity.—290. " Forasmuch as there is no union of God with man, without that mean between both which is both.....wherefore, taking to himself our flesh, and by his incarnation making it his own flesh, he had now of his own, although from us, what to offer unto God for us. And as Christ took manhood, that by it he might be capable of death, whereunto he humbled himself; so because manhood is the proper subject of compassion and feeling pity, which maketh the sceptre of Christ's regency even in the kingdom of heaven amiable, he which without our nature could not on earth suffer for the sins of the world, doth now also by means thereof both make intercession to God for sinners, and exercise dominion over all men with a true, a natural, and a sensible touch of mercy."

" It pleased not the Word or Wisdom of God to take to itself some one person amongst men, for then should that one have been advanced which was assumed, and no more; but Wisdom, to the end she might save many, built her house of that *nature* which is common unto all : she made not *this or that man* her habitation, but dwelt in *us*. If the Son of God had taken to himself a man now made and already perfected, it would of necessity follow that there are in Christ two persons, the one assuming and the other assumed; whereas the Son of God did not assume a man's person unto his own, but a man's nature to his own person; and therefore took the seed of Abraham, the

very first original element of our nature, before it was come to have any personal human subsistence. By taking only the nature of man, he still continueth one person, and changeth but the manner of his subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh. These natures from the moment of their first combination have been and are for ever inseparable. For even when his soul forsook the tabernacle of his body, his Deity forsook neither body nor soul. If it had, then could we not truly hold either that the person of Christ was buried, or that the person of Christ ddi raise up itself from the dead. The very person of Christ therefore, for ever one and the self-same, was only touching bodily substance concluded within the grave, his soul only from thence severed; but by personal union, his Deity still inseparably joined with both."

"If therefore it be demanded what the person of the Son of God hath attained by assuming manhood, surely the whole sum of all is this: To be, as we are, truly, really, and naturally man; by means whereof he is made capable of meaner offices than otherwise his person could have admitted. The only gain he thereby purchased for himself, was to be capable of loss and detriment for the good of others.—The honour which our flesh hath by being the flesh of the Son of God, is in many respects great. Since God hath deified our nature, though not by turning it into himself, yet by making it his own inseparable habitation, we cannot now conceive how God should without man either exercise Divine power, or receive the glory of Divine praise: for man is in both an associate of Deity.

"And as God hath in Christ unspeakably glorified the nobler, so likewise the meaner part of our nature, the very bodily substance of man. For in this respect his body, which by natural condition was corruptible, wanted the gift of everlasting immunity from death, passion, and dissolution, till God, which gave it to be slain for sin, had for righteousness sake restored it to life with certainty of endless continuance. Yea, in this respect the very glorified body of Christ retained in it the scars and marks of former mortality. We nothing doubt, but God hath many ways above the reach of our capacities exalted that body which it hath pleased him to make his own; that body wherewith he hath saved the world; that body which hath been and is the root of eternal life, the Instrument wherewith Deity worketh, the Sacrifice which taketh away sin, the Price which hath ransomed souls from death, the Leader of the whole army of bodies that shall rise again. For though it had a beginning from us, yet God hath given it vital efficacy, heaven hath endowed it with celestial power, that virtue it hath from

men: as it is said in the Nicene Creed, 'Who for us men and our salvation came down from heaven, and was incarnate,' &c. For 'verily he took not on him the nature of angels, but of the seed of Abraham.' The word signifies to take hold of a thing which is falling, as well as to assume or take on him: He did not take hold of the angels when they were falling—but he took hold of human nature when it was falling, and particularly of the seed of Abraham.—The Evangelist uses the very same word for taking hold of one that was ready to sink. When St. Peter was ready to sink, Matt. xiv. 31, Christ put forth his hand and caught hold of him, and saved him from drowning: and thus the Son of God caught hold of mankind, which was ready to sink into eternal perdition: he laid hold of our nature, that in our nature he might be capable of effecting our redemption and deliverance.

"He was contented to be clothed with the rags of humanity and to be made in the likeness of sinful flesh, that is sinful man. The Son of God did not only condescend to be made *man*, but also to become mortal and miserable for our sakes: He submitted to all those things which are accounted most grievous and calamitous to human nature: To hunger and want, to shame and contempt, to bitter pains and agonies, and to a most cruel and disgraceful death: So that in this sense also he became *flesh*, not only by being clothed with human nature, but by becoming liable to all the frailties and sufferings of it; of which he had a greater share than any of the sons of men ever had: for never was sorrow like to his sorrow, nor sufferings like to his sufferings, the weight and bitterness whereof was such as to wring from him, the meekest and most patient endurer of sufferings that ever was, that doleful complaint, 'My God, my God, why hast thou forsaken me!'

"All this does signify to us the wonderful and amazing condescension and love of God to mankind in sending his Son into the world, and submitting him to this way and method for our salvation and recovery. The *Word* was made *flesh!* What a step is here made in order to the reconciling of men to God; from heaven to earth, from the top of glory and majesty, to the lowest gulf of meanness and misery! The Evangelist seems here to use the word *flesh*, which signifies the meanest and vilest part of humanity, to express to us how low the Son of God was contented to stoop for the redemption of man. '*The Word was made flesh:*' two terms at the greatest distance from one another, are here brought together: The Son of God is here expressed to us by one of his highest and most glorious titles, the *Word*, which imports both power and wisdom; 'Christ the power of God, and the wisdom of God.' And human nature is here described by its vilest part, *flesh;* which imports frailty

and infirmity. The Word became flesh, that is, submitted to that from which it was at the greatest distance: He who was the power of God, and the wisdom of God, submitted not only to be called, but really to become a frail and miserable man; not only to assume our nature, but to put on all the infirmities, and, which is the greatest of all, the mortality of it." p. 152.

"That the Son of God should condescend to inhabit our vile nature—that he should become man on purpose that he might dwell among us, and shew us the way to eternal life—and as it were take us by the hand and lead us in that way by the perfect and familiar example of a most blameless and holy life; shewing us how God himself thought fit to live in the world, when he was pleased to become man. That by this means we might, for our greater encouragement in holiness and virtue, see all that which the law of God requires of us exemplified in our nature, and really performed and practised by a *man* like ourselves. And that likewise in our nature he might conquer and triumph over the two great enemies of our salvation, the *world* and the *devil:* and by first suffering death and then overcoming it, and by rescuing our nature from the power of it by his resurrection from the dead, he might deliver us from the fear of *death*, and give us the glorious hopes of a blessed *immortality:* For by assuming our frail and mortal nature he became capable of suffering and of shedding his precious blood for us, and by that means of purchasing forgiveness of sins and eternal redemption for us. And further yet, that by being subject to the miseries and infirmities of humanity, he might from his own experience, the surest and most sensible sort of knowledge and instruction, learn to have a more compassionate sense of our infirmities, and be more apt to commiserate us in all our sufferings and temptations, and more ready to succour us labouring under them. And finally, that as a reward of his obedience and sufferings in our nature, he might in the same nature be exalted to the right hand of the Majesty on high, there to continue for ever to make intercession for us." p. 156.

"It is objected, that it seems to be a thing very incongruous, and much beneath the dignity of the Son of God, to be united to human nature, and to submit to so near an alliance with that which is so very mean and despicable: yea to be infinitely more below *Him;* than for the greatest prince in this world to match with the most contemptible beggar. But herein surely we measure God too much by ourselves; and because we who are evil have seldom so much goodness as to stoop beneath ourselves for the good of others, we are apt to think that God hath not so much goodness neither, and presently conclude that it does not become God. But as Pliny said to Trajan, 'Cui nihil ad augendum fastigium super est, hoc uno modo crescere potest, si

se ipse submittat, securus magnitudinis suæ:' 'He that is at the top, and can rise no higher, hath yet this one way left to become greater, by stooping beneath himself; (which he may very safely do) being secure of his own greatness.' The lower any being, be he never so high, condescends, to do good, the glory of his goodness shines so much the brighter. God, whose ways are not as our ways, and whose thoughts are as much above our low and narrow thoughts as the heavens are high above the earth, did not disdain nor think it below him to become man for the good of mankind: so that in truth, and according to right reason, it was no disparagement to the Son of God to become man for the salvation of mankind: but, on the contrary, it was a most glorious humility, and the greatest instance of the truest goodness that ever was. And if God for our sakes did submit himself to a condition which we may think did less become him, here is great cause of thankfulness, but none surely of cavil and exception. We have infinite reason to acknowledge and admire his goodness, but none at all to upbraid him with his kindness, and to quarrel with him for having descended so much beneath himself to testify his love to us, and his tender concernment for our happiness. Besides, God himself is the best and most competent judge what is fit for God to do; and that he needs not take counsel of any of his creatures, what will best become him in this or any other case: "Behold in this thou art not just; I will answer thee, that God is greater than man: why dost thou dispute against him? for he giveth not account of any of his matters." Job xxxiii. 12, 13. p. 159.

"*Jesus Christ the Exemplar and Pattern in all Obedience to the Divine Will, and in the Reward of that Obedience:*" Oxford, 1680.—"God sent forth his Son, assuming first the same infirm nature we bear, to become an example also of that perfection he proposed; to be, as the truth, so the way; to walk first himself in those paths wherein he directed others; to beat the ways that we might follow him: to perform first himself, clothed with our weak flesh, the hard tasks he set us: lest he might seem with the Pharisee, to lay heavy burdens on other men's shoulders, and not to touch them with one of his own fingers. That this was the chief end of his coming see 1 Pet. ii. 21, "For even hereunto were ye called, Christ leaving us an example, that ye should follow his steps:" 1 John ii. 6, "He that saith he abideth in him, ought himself also to walk, even as he walked:" John xiii. 12, 15, "Know ye what I have done to you, and I have given you an example, that ye should do as I have done to you:" John xvii. 19, "For their sakes I sanctify myself, that they also may be sanctified:" Matt. xi. 29, "Learn of me" (by my example), "for I am meek," &c. Therefore in all those ways of God he pointed out unto us, he never

said, " Let him take up his cross and go ; " but " follow," Luke ix. 23; John x. This Shepherd followed not, but *led*, his sheep ; and for every rule gave his scholars an example ; an example in himself, to all those hardest lessons in his sermons: according to his doctrine, kept all, both the least and greatest commandments; left not a tittle unfulfilled, for none could accuse him of sin.

" And as for the moral, so for the ceremonial law: very punctual he was in all obedience, though useless and non-significant in him, as it related to remission of sin, &c. Yet coming (at best) in the likeness of sinful flesh, Rom. viii. 3, he was circumcised, baptized, &c.; though, always full of the Holy Ghost, and free from sin, he needed no cleansings nor expiation —kept the solemn feasts—was obedient to every human ordinance—to parents and governors—fasted—sought by prayer, what he might command, Luke xxii. 32.—prayed whole nights, to teach us by his example the lesson—suffered such anguish and affliction for our sins in the garden: for " thus it became him to fulfil " all that, being our Leader, the doing of which was necessary righteousness and obedience in his followers.

" Thus God sent his Son to be an example to us, and a forerunner in all holy obedience to his commands. God again decreeing, that all that yield this obedience shall in this world suffer persecution, 2 Tim. iii. 12, that there may be a vicissitude in all things, sent his Son to be a pattern to the rest of his servants of all sufferings: to make the Captain of their salvation perfect through sufferings, Heb. ii. 10, that so he also might first sound the depths of human miseries; and being just of our pitch, might wade before us through them all, and shew them easily passable; that we might follow him with cheerfulness and courage, and not expostulate with the Almighty, if here perchance he useth us no better (yet whom doth he not so ?) than he did his only Son; his Son in whom he was always so well pleased, Matt. iii. 17. And thus in obedience to his Father, first clothed with all the (innocent) infirmities of our nature, and indulging himself none of the contentments thereof, Rom. xv. 3, but exercising a perfect abnegation of himself and of his own will, 1 John v. 30; Mat. xxvi. 39. ' In all things made,' Heb. ii. 17, ' and tempted,' 18, ' like unto his brethren.' Undergoing temptations from the often necessities, and natural inclinations of the flesh; as may be sufficiently discovered in that passionate sad blood-sweating prayer (many times iterated) to be freed from death; which he so resignedly concluded with ' Not my will but thine be done,' for our example, as if himself would have ' learnt patience by the things which he suffered,' Heb. v. 8. He voluntarily ' became of no reputation,' Phil. ii. 7; ' a man of sorrows,' Isa. liii. 3; put

himself in the worst condition of life; that those in the worst condition may neither complain nor boast that their sufferings are gone below the Son of God; and then ended it in the most ignominious death. And suffered being perfectly innocent, that none hereafter might think much to suffer for innocency, all being some other way personally guilty. And thus he suffered, and thus he died, not only before us, but also for us; first, that his love, saith the Apostle, might constrain us, 2 Cor. v. 13, by his example, so to suffer, and to die if need be, for him; or also for one another, 2 Cor. xii. 15; and that as he died for sin, so we might die to it."

Jewell, in his *Apology*, 1562, says: "Credimus Jesum Christum Filium unicum æterni Patris—suscepisse carnem et omnem naturam humanam—utque in humano corpore perageret mysterium redemptionis nostræ, et peccata nostra, et syngraphum illam quæ erat scripta contra nos affigeret ad crucem—et corpus illud ipsum in quo natus, in quo versatus, in quo ludibrio habitus, in quo gravissimos cruciatus, et dirum genus mortis passus fuerat, in quo resurrexerat, in quo ascenderat ad Patris dextram—ibi cum nunc sedere, et sessarum esse, donec omnia perficiantur. Christum corpori suo majestatem dedisse, naturam tamen corporis non ademisse: neque ita asserendum esse Christum Deum, ut eum negemus esse hominem."

The *Gallican Confession*, 1561—1566, says: "Credimus Jesum Christum, Sapientiam, et Filium æternum Patris, naturam nostram assumpsisse ita ut una sit persona Deus et homo: homo, inquam, et corpore et anima passibilis, nobisque per omnia, excepto peccato, similis, utpote cujus caro sit vere semen Abrahæ et Davidis."

Confessio Ecclesiarum Gallicarum, 1562.—"Habemus autem illud pro certissimo axiomate, quod quamvis humana Christi natura cum Deitate ipsius conjuncta sit ad constituendum in illo veram personæ unionem, illam ipsam humanam naturam tamen habere semper suam qualitatem ceu constitutionem, et quæ illi omnimodo propria sunt. Quemadmodum igitur Dominus assumpsit passibile corpus, ita etiam illud idem corpus quantum extitit demum, et suum modum habuit, et infinitum non fuit. Fatemur vero corpus illud glorificatum esse, conditionem mutasse, ut jam nulli infirmatati obnoxium maneat. Atqui nihilominus suam illam substantiam habet. Alioquin quorsum illa promissio evaderet, quod nostra hæc corpora quæ corruptibilia nunc et caduca sunt, conformaturas sit corpori illi suo gloriosi. (Phil. iii. 21.) Sed cum omni modestia intra istos Scripturæ fines consistimus, quæ perhibet, Christum induisse corpus nostro corpori per omnia simile, versatum esse inter homines, sursum receptum unde sit descensurus, ut sese manifestum præbeat ultimo die: uti etiam exprimitur a

Petro in Actis iii., quod oporteat cœlum ipsum recipere, donec rursum appareat. Atque ita Angeli ad omnes Apostolos, quod est imprimis notandum, Hic Jesus, inquiunt, qui a vobis sursum receptum est, veniet ut ipsum vidistis ascendere."

Calvin against Menno.—" Putidum est effugium, dici Filium hominis, quia hominibus promissus est. Palam vero est Hebraico more vocari Filium hominis verum hominem. Quid autem per filios Adam intelligi conveniat, extra controversiam esse debet. Ac ne longius abeamus, locus Psalmi viii. quem ad Christum Apostoli accommodant, omnem controversiam dirimit: Quid est homo quod memor es ejus, aut Filius hominis quia visitas eum? quia Filius hominis vocatur, cujus origo vere ex Adam fluxit. Cum dicimus oportuisse in carne nostra expiari peccata mundi, frustra hoc principium convellere nititur Menno: quod clare a Paulo asseritur. (Rom v.) Nam quod contra objicit, neminem ex carne peccatrice prognatum potuisse legem implere, solutio petenda est ex Rom. viii., ubi docet Paulus expiationem factam in similitudine carnis peccatricis. Naturam enim hominis non a principio fuisse corruptam notum est, sed vitio accidentali. Quid ergo obstat quo minus Filii sui carnem Deus sanctificare potuerit?—Secundum Petri mentem (2 Pet. i.) societas Divinæ naturæ præsentem hominum naturam, quatenus infirma est, abolebit. In Christo autem longe diversa ratio, qui simul et semel Deus et homo fuit. Jam vero si humanam substantiam Christo tribuit integram et puram ab omni labe, qualis in Adam fuit ante lapsum, sequitur non ex semine Dei progenitam fuisse Christi carnem, sed ex homini nisi dicere forte malit vel de nihilo vel ex terra creatam fuisse.—Proprium est Mediatoris Deo nos conjungere, cum id nemo præstare queat, nisi qui unum est cum Deo: nemo etiam idoneus est ad obeundum munus Mediatoris, nisi qui homo est ac simul Deus. Minor autem probatur ex Christi verbis: ut unum sint nobiscum sicut tu Pater et ego unum sumus. Quando enim sine morte et sanguinis effusione non peragitur expiatio, Mediatorem oportuit mori.—Mediatorem non esse Dei Filium, nisi quatenus homo est. In ista magna separatione missus est Mediator, Non poteras ad Deum homo, Deus factus est homo. Si homo solum esset, hoc sequendo quod es, nunquam pervenires: si Deus solum esset, non comprehendendo quod non es, nunquam perveneris."

Hippolytus.—*Επειδη γαρ ο Λογος του Θεου ασαρκος ων, ενεδυσατο την αγιαν σαρκα εκ της αγιας παρθενου—οπως συγκερασας το θνητον ημων σωμα τη εαυτου δυναμει, και μιξας τω αφθαρτω το φθαρτον, και το ασθενες τω ισχυρω, σωση τον απολλυμενον ανθρωπον.*

" Wherefore the Word of God, being without flesh, put on the holy flesh of the holy virgin—whereby uniting our mortal body to his power, and blending with the incorruptible the

corruptible, and the weak to the strong, saveth perishing man.

" Wherefore, also, the Word of God, like us truly becoming man, void of sin, both doing and suffering as a man those things which belong to flesh, φυσεως yet sinless, and on our account, came under the limitation of natural flesh φυσικης σαρκος, that he might be believed to be God, himself working out the salvation of all through the nature of infirm flesh."

" Non enim caro facta est natura Deitas, translata natura facta videlicet secundum naturam Divinitatis caro; sed quod erat, etiam Deitati coapta, mansit, id est, caro infirma et passibilis natura et operatione."

Gelasius.—" Hic procedens in mundum, Deus et homo apparuit, et hominem quidem cum facile est intelligere, cum esurit, et fatigatur, et laborat, et sitit, et formidat, et fugit, orat, contristatur, et super cervical dormit, et calicem respuit passionis, et anxius sudat, et ab Angelo confortatur, &c..... Hæc enim omnia nobis operatus est, qui propter nos factus est sicut nos. Ipse enim infirmitates nostras suscepit."

Tertullian de Carne Christi, p. 555.—" Ita utriusque substantiæ census hominem et Deum exhibuit: hinc natum, inde non natum; hinc carneum inde spiritualem; hinc infirmum, inde præfortem; hinc morientem, inde viventem. Nihil passus est, qui non vere passus est.....Christus salus hominis fuit, causa scilicet ad restituendum quod perierat. Homo perierat, hominem restitui oportuerat." p. 559.

" Defendimus autem non carnem peccati evacuatam esse in Christo, sed peccatum carnis: non materiam, sed naturam: sed substantiam, sed culpam: Secundum Apostoli auctoritatem dicentis: Evacuavit peccatum in carne. Nam et alibi, In similitudinem, inquit, carnis peccati fuisse Christum: non quod similitudinem carnis acceperit, quasi imaginem corporis, et non veritatem, sed similitudinem peccatricis carnis vult intelligi. Quod ipsa non peccatrix caro Christi ejus fuit par, cujus erat peccatum, genere, non vitio Adæ, quando hinc etiam confirmamus eam fuisse carnem in Christo, cujus natura est in homine peccatrix. Etsi in illa peccatum evacuatum, quod in Christo sine peccato habeatur, quæ in homine sine peccato non habebatur. Nam neque ad propositum Christi faceret evacuantis peccatum carnis, non in ea carne evacuare illud, in qua erat natura peccati. Neque ad gloriam: quid enim magnum, si in carne meliore et alterius, id est, non peccatricis naturæ, nævum peccati redemit? Ergo, inquit, si nostram induit, peccatrix fuit caro Christi? Noli constringere explicabilem sensum: nostram enim induendo suam fecit: suam faciens, non peccatricem eam fecit.....In hac carne, peccatrici nostræ simili, salutem per-

fecit. Nam et hæc erit Dei virtus, in substantia pari perficere salutem. Non enim magnum, si Spiritus Dei carnem remediaret, sed si caro consimilis peccatrici, dum caro est, sed non peccati." p. 796.

"Christus dilexit hominem illum in immundicitiis. Propter eum descendit: propter eum prædicavit: propter eum omni se humilitate dejecit usque ad mortem, et mortem crucis: amavit utique quem magno pretio redemit. Si Christus creator ejus est, suum merito amavit. Amavit ergo cum homine etiam nativitatem, etiam carnem ejus. Nihil amari potest sine eo per quod est, id quod est. Aut aufer nativitatem, et exhibe hominem; adime carnem, et præsta quem Deus redemit. Si hæc sunt homo, quem Deus redemit, tu hæc erubescenda illi facis, quæ redemit; et indigna, quæ nisi dilexisset, non redemisset.

"Cur dubitemus dicere quod Scriptura non dubitat exprimere? Cur hæsitabit fidei veritas, in quo Scripturæ nunquam hæsitavit auctoritas?".....".Oportebat Deum carnem fieri ut in semet ipso concordiam consibularet terrenorum pariter atque cœlestium, dum utriusque partis in se connectens pignora, et Deum pariter homini, et hominem Deo copularet."

Cyprian.—"Quod homo est, esse Christus voluit: ut et homo possit esse quod Christus est."

Athanasius contra Arrian.—Quum Filius verus Deus esset, proprium corpus cepit, eoque utens ut organo, homo factus est propter nos: ideoque quæ propria sunt carnis, de illo referuntur: erat enim caro ipsius. Necesse est passiones quoque carnis ejus dici cujus est ista caro: et recte passiones Domini appellantur. Quia et illa propria sunt carnis et caro illa proprium est corpus Dei salvatoris. Verum corpus ex Maria genitum, idem cum corporibus nostris. Verum corpus ex Maria secundum Scripturas, genitum est: verum inquam, quia idem est cum corporibus nostris."

Chrysostom in 1 *Tim. Hom.* VI.—"Unus Deus, qui misit Mediatorem Filium suum, qui est Deus. Enimvero Mediator utriusque debet eis societate conjungi quorum Mediator est, et utrorumque particeps fieri. Quod si unum societate contingat, ab altero fuerit separatus, Mediator jam dici non potest. Nisi igitur consors sit paternæ naturæ, Mediator profecto non est. Quemadmodum humanæ naturæ consortium accepit, quando ad homines venit: ita et a Dei substantia non abscessit. Quia duarum naturarum MEDIUS fuit, ambarum oportuit esse participem. Medium enim utranque partem contingat, necesse est et connectat. Tales progenitores Christus habere voluit, nihil ob nostra mala erubescens: venit non ut nostra opprobria fugeret, sed ut ea extingueret. Evangelista ostendit ipsos quoque progenitores obnoxios peccatis. Substantiæ non fuit mutatio, sed veræ carnis acceptio. Carnem nostram induit."

Ambrose.—"Pater si possibile est, transfer a me calicem hunc. In qua forma loquatur adverte. Hominis substantiam gessit, hominis assumpsit affectum. Non ergo quasi Deus, sed quasi homo loquitur. Alia voluntas hominis, alia Dei, ut homo suscepit tristitiam meam, ut homo locutus est. Mihi compatitur, mihi tristis est, mihi dolet. Sicut mors ejus, mortem abstulit: ita mærorem nostrum, mæror ejus abolet. Turbatur secundum humanæ fragilitatis assumptionem. Et ideo quia suscepit animam, suscepit et animæ passiones. Ut homo turbatur, ut homo flet, ut homo crucifigitur. Quasi homo dicit quæ sunt humana: quia in mea substantia loquebatur. Propter me Christus suscepit meas infirmitates. Timuerunt in Deo carnem credere, et ideo redemptionis gratiam perdiderunt, quia causam salutis abjurant."

"Caro ipsius et anima, ejusdem cujus anima nostra caroque; substantiæ est. Quid est formam servi accipiens? Sine dubio perfectionem naturæ et conditionis humanæ."

Ambrose on Heb. ii. 14, says, "Quare dixit apprehendit? quia nos quasi recedentes ab eo, et longe fugientes insecutus apprehendit, et in unam personam nostræ fragilitatis naturam sibi contemperavit. In eo, id est, homine quo passus est, potens est vinctos liberare; tentatosque adjuvare ne vincantur: quia tentationes nostras non solum sicut Deus, sed etiam sicut homo in seipso per experimentum cognovit."

Jerome on Rom. viii, says, "Quod impossibile erat legi: hic ostendit quoniam lex per infirmitatem carnis non poterat impleri. In eo autem in quo dicit: Deus cum Filium suum misisse demonstrat, quoniam ante incarnationem erat Filius, et suscepta postea carne, quæ ad peccandum esset proclivior, ipse tamen absque peccato eam susceperit. Et idcirco dicitur in similitudinem carnis peccati suscepta carne venisse, et peccatum in eadem carne damnasse, quoniam carnem quam susceperat, innoxiam servavit ab omni contagione peccati. Dicens in similitudinem carnis peccati, ostendit eum eandem quidem carnem, sed absque peccato portasse.—Item hic similitudo veritatem habet, sicut Adam genuit ad similitudinem suam. Similem ergo cæteris hominibus carnem Dominus Deus noster Jesus Christus assumpsit. Et de peccato damnavit peccatum. Quasi dicas, de hoste expugnavit hostem. Notandum in genealogia Salvatoris, ut qui propter peccatores venerat, de peccatoribus nascens, omnia peccata deleret."

Augustin.—"Deus Verbum, animam et carnem totius hominis suscepit. Ipsa natura suscipienda erat quæ liberanda. Quidam hæretici perverse mirando laudandoque Christi virtutem, naturam humanam in eo prorsus noluerunt agnoscere, ubi est omnis gratiæ commendatio, qua facit salvos, credentes in se. Inter Deum et homines apparuit Mediator in unitate personæ copulans utranque naturam. Quod ad hominem creatura est

Christus: secundum animam tristis fuit; secundum carnem passus est mortem. Caro in illo mortua est, non ipse mortuus est.—Idem et æternus in suo, moriturus in nostro, dum utrumque continet ex seipso, et neutrum perdit ex altero. In illo divinitas est unigeniti facta particeps mortalitatis nostræ, ut et nos participes ejus immortalitatis essemus."

Hilary.—" Ejusdem periculi res est, Christum Iesum vel Spiritum Deum, vel carnem corporis nostri denegare."

Justin Martyr.—" Filius autem Dei in Virgine sibi fecit perfectum hominem, partem accipiens ab illius natura. Quatenus homo est mortem voluntariam subiit, ut tolleret peccatum. Quatenus Deus excitavit illum hominem. Quum de Filio contrarias voces audieris: ea quæ dicuntur inter se collocata distribue: siquid divinum, divinæ naturæ adscribens: siquid humile et humanum, humanæ naturæ imputans."

Lombard, Magister Sententiarum.—" Quia in homine tota humana natura vitio corrupta erat, totam assumpsit, id est animam et carnem ut totam curaret et sanctificaret. Totam ergo hominis naturam, id est, animam et carnem et horum proprietates sive accidentia cum sensibus assumpsit Deus. Totum assumpsit me, inquit Damascenus, ut toti salutem mihi gratificaret. Secundum humanam assumptionem ecclesiæ gerebat personam. Proprie Filius dicitur Redemptor. Ipse solus est Mediator quia est medius inter Deum et homines."

Leo Primis.—" Corpus Christi nulla ratione est extra corporis nostri veritatem."

Daniel Heinsius.—" Ομοιωμα σαρκος est ipsa caro; etiamsi non cum peccato: Ομοιωμα ergo σαρκος αμαρτιας, similitudo carnis peccati, caro quæ peccavit. Missus ergo Filius Dei εν ομοιωματι σαρκος αμαρτιας, in similitudine carnis peccati: id est, in carne, non peccatrice, eadem tamen quæ in nobis peccarat; sive polluta, non in ipso, sed in nobis. Naturam peccati, hoc est, peccatorum, Dei Filius suscepit; puram quidem, sed ut nostram, quæ peccarat, expiaret. Acute, quanquam paulo aliter, Augustinus; Misit Deus Filium suum in similitudine carnis peccati. Non in similitudine carnis; quasi caro non esse caro: sed in similitudine carnis peccati; quia caro erat, sed peccati caro non erat. Et alibi, In carnem suam non peccatum transtulit, tanquam venenum serpentis, sed tamen transtulit mortem; ut esset in similitudine carnis peccati, pœna sine culpa: unde in carne peccati et culpa solveretur et pœna. Ομοιωμα σαρκος vera sit caro: cum *peccati* non ab eo dicatur qui assumpsit, atque hoc ipso expiavit, sed ab eo qui peccando corrupit. Caro peccati, a primo Adamo: quam secundus induit, sed ut purgaret; ipse peccati omnis expers."

Basilius Seleuciæ Episcopus.—" Κατεκρινε την αμαρτιαν εν τη σαρκι αυτου legit: Quod et Syrus expressit. Misit Deus Filium suum

in similitudine carnis peccati, hominis naturæ quæ corrupta erat per peccatum, propter ipsum peccatum, ut peccatum aboleret in carne nostra: ut condemnaret peccatum in carne ejus."

Beza.—"Sed ut ipsa essentia humanæ naturæ fuit eadem in Christo per omnia atque nostra; sic quod ad ejus naturæ vitiosam qualitatem attinet, sive non quatenus simpliciter fuit caro, sed caro peccati, maxima fuit inter hanc et illam dissimilitudo, quæ tamen ex specie ipsa exteriore non appareret: quamobrem usus fuisse putatur Apostolus ομοιωματος. Carni peccati. Id est carni per peccatum contaminatæ: quod ut aboleret Christus assumens illam carnem plene ipsam in sese ex Spiritu Sancto conceptam sanctificavit, ut inde postea in nos, sibi insitos, illius sanctificationis vis sensim derivetur. Neque nunc Apostolus agit de Christi morte, et nostrorum peccatorum expiatione, sed de Christi incarnatione, et naturæ nostræ corruptione per *eam sublata*. Sunt enim jampridem illa ab Apostolo explicata, adeo ut a ver. 12, C. v. aliud argumentum sit exorsus: quamobrem etiam non dixit Apostolus περι αμαρτιων pro *peccatis*, sed αμαρτιας hoc nomine nativum illam labem significans quæ in carne nostra hærebat, priusquam Christus illam carnem assumendo plene in sese sanctificaret."

Vatablus.—"In similitudinem carnis peccati, vel sub specie carnis peccato obnoxiæ: i. e. qui habuit corpus simile nostro corpori peccato obnoxio."

Clarius.—"In similitudine carnis peccati: nam per omnia similis nostri factus est, absque peccato."

Zeger.—"In ea videlicet carne in qua passus est, ipse Deus Filius, potens est etiam nobis auxiliari ne tentationibus succumbamus."

Castalio.—"Pro peccato, ad delendum peecatum. In carne: In Christo homine."

To meet, and if God pleaseth to drive back, the head of ancient heresy which is appearing anew in the church, concerning the flesh of Christ, we have quoted above from various orthodox Fathers, Reformers, and approved writers, passages exhibiting their views on this great doctrine, which, by the art and malice of the devil, is again beginning to be called in question. And we would now conclude with one or two remarks, which may serve the purpose of shewing this subject to the unlearned as well as to the learned.

The orthodox church hath ever believed that Christ was holy, both as to his rational soul and likewise as to his flesh; that is to say, that he presented soul and body unto God all his life long and upon the cross, holy, harmless, undefiled, without blemish, and without spot. And the only question is, how this holy and perfect sacrifice of humanity was brought about; how

he could present such a faultless sacrifice unto God. There are only three ways of explaining this, the great foundation of redemption and atonement: two of which the church hath ever pronounced heretical, and the third she hath ever asserted to be orthodox; which we shall give in order, presenting the heretical suppositions first, and the orthodox doctrine last.

The first false exposition which hath been given of Christ's perfect holiness is, that he took flesh, not of sin, which was only apparently flesh of sin, but was in reality other than it seemed. This they rest upon that passage in the Romans (viii. 1), which says, "in the likeness of sinful flesh" (flesh of sin): from this they argue, that his was not the reality, but only the appearance or similitude of flesh of sin. Now, taking for a moment their own view of the word "likeness," we ask, what likeness is there between flesh of sinlessness and flesh of sin? These are not similar, but opposite, yea, and contrary. But the error of interpretation is in the misrepresentation of the word "likeness," which, being spoken of God's own Son, doth merely imply that he was not altogether flesh, or altogether man, but that he continued still the very Son of God: how otherwise could it be expressed that a Person truly God, and continuing to be God, took human form, than by saying that He was God in the likeness of man? The word "likeness" is introduced, not to deny the verity of his flesh of sin, but to preserve the verity of his Godhead, when he became manifested as flesh of sin. As we would say of a prince assuming to himself a beggar's form, that the prince had come to us in the likeness of a beggar. But to put this question of what is the force of the word "likeness" in this passage beyond all doubt, we refer to 2 Phil. v. 7, where the same words, *εν ομοιωματι*, occur in this connection, "being generated in likeness of men," translated in our version, "was made in the likeness of man." Now, any one who upon the strength of the word "likeness" will take upon himself to deny the reality of his flesh of sin, must upon the strength of the same word, "likeness," deny the reality of his manhood; for the word, and the connection of the word, is one and the same in both passages. Besides this, seeing they rest so much upon this word "likeness," it ought surely to satisfy them if we produce a passage where the same thing is asserted without any intervention of that word. Let it be, amongst many that might be quoted, Heb. ii. 14: "Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same:" literally, "Since then the children had commonness of flesh and blood, he himself intimately participated of the same things."

But interpretation is one thing, and doctrine is another and much higher thing; of which the harmony and consent of all sound interpretations of all Scripture formeth the basis and the

building up. Now the church, which is the judge of the doctrine deducible from the interpretation of all Scripture, hath ever rejected and cast out all such notions of Christ's reasonable soul and natural flesh as made them in any thing to differ from the reasonable soul and natural flesh of the rest of the brethren. All notions concerning the body of Christ, as a mere apparition or resemblance of what it really was not; all Puritanical notions concerning the superiority of the substance out of which his humanity was framed; all fanciful vagaries concerning the transmission of a pre-existent holy human nature through the Virgin, as through a canal of conveyance, without any impartation of her impurity, the church hath ever rejected as hideous and monstrous figments of the human mind, impregnated with the falsehood and malice of the devil. This the church hath ever done, because all such fantastical vagaries did violence to the unity of the faith, and prejudice to the holiness of the believer; did violence to the unity of the faith, by obscuring, and in effect avoiding, the work of the Spirit in the incarnation of Christ, which the church hath ever looked upon as manifested in this very thing, that He should be the Agent by whom the Son united himself hypostatically to the substance of a human soul, and the Agent by which the Son therewith apprehended and animated flesh of the blessed Virgin, and the Agent by which the Son thus united to complete humanity, did evermore, acting in manhood, sanctify that flesh, passible to every temptation to which flesh of man is liable; and did preserve the will of the creature from all consent unto any of those evil things which the devil, the world, and the flesh, under this fallen constitution, do present unto the will of other men, and thereby bring into bondage the will of all other men. But his will, his creature will, was not in bondage to any, was not brought into bondage by all of them: that Almighty Holy Ghost, which serveth the Son, and which the Son serveth himself withal in this great encounter of Godhead in manhood against a fallen universe, did so prevail unto the empowering of the will, unto the information of the reason, unto the enforcing obedience upon the members of the body, unto the expulsion of the devil, and disease, and infirmity from other men, unto the redemption and deliverance of every creature of God, earth, water, air, from the unwilling bondage under which they groan; I say, that Almighty Spirit used by the Son, did so prevail in manhood over all the devil's works, and over sin and death, which are the strength of the devil's head, as that he was holy, harmless, undefiled, separate from sinners, and made higher than the heavens, though He the very same behoved in all things to be made like unto the brethren, though He the very same was tempted in all points like as we are, yet without sin.

The second erroneous view of this great subject is, that the human nature of Christ was in substance the same as his mother's, as David's, as Abraham's, but did receive from the assumption into the Divine Person an original purity which altogether differenceth it in its condition from that of any other man. This change they suppose to have been effected in one or other of these two ways: either that the Holy Ghost in the conception did impenetrate every particle of his body, so as that, from being under the condition and law of sin, it should be under the condition and law of holiness; or that the Divine nature did impenetrate the human nature in such a way as to produce the same effect. Now, for the substance of this opinion, it hath indeed all the error of the last, seeing it doth amount to the same effect of making Christ's human nature as diverse from and contrary to ours as sin is from holiness, as light is from darkness, as freedom is from bondage; which is virtually to deny that he had fellow-feeling with us in any one respect. Besides this, it addeth one of two other errors, according as you adopt the one or the other explanation. If the first, then you make no difference between his conception in the Virgin's womb and his resurrection from the dead. For if in his conception the particles of his flesh were changed from unholy to holy, from mortal to immortal, then what was left to be done at the resurrection? His death is but a fiction, his resurrection a fiction also, and his life in apparent suffering no better than a fiction. If you adopt the latter mode of explanation, then you bring in the Eutychean heresy of the confusion of the two natures. For how could the Divine nature impregnate, and impenetrate, and refine the human nature, without being mingled and confused therewith? And where then is the distinction between Creator and creature, if in the person of Christ they are mingled and confused? and where, again, is the operation of the Holy Ghost in the humanity of Christ, if the effect is all produced by an operation of the Divine nature?

Our space does not permit us to enlarge upon these great fundamental heresies; and we proceed to state the true doctrine, as set forth in the quotations given above: which is, That Christ had no connection with Adam, or Adam's sin, by ordinary generation, but looking upon the one substance of flesh and blood existing in a fallen state under the dominion of Satan, the Eternal Son did, according to the will of the Father, take a body of flesh and blood; and as the Father and the Son act nothing of themselves without the Holy Ghost, he did this wholly and entirely by the Holy Ghost. The Son, in the fulness of the Father's will, and with the fulness of the Holy Ghost to effect it withal, took a body out of the lump. And how did he this? He did it as it is ever done, through a rational soul. The Son,

acting the Father's will, did by the Holy Ghost take a soul; and with and in that soul he did take flesh and blood of the Virgin; and having thus added a living soul, a soul living in fallen flesh, to his Divine nature he did act in it, by the Holy Ghost all the days of his flesh; and by the Holy Ghost in it acting he did redeem it from the bondage of the devil, he did make it obedient unto God, he did make the will of the fallen creature at one with the will of God, he did redeem flesh and blood in general, and hath become the Lord of it, to give eternal life unto as many as the Father pleaseth. His perfect holiness in the human nature is as necessary to the orthodox faith, as is the unholiness of the nature which he took. He came to reconcile these contraries in his own person, God and the fallen sinful creature: therefore he must take these two contraries, God and the sinful fallen creature, into union, and shew them in reconciliation, shew them to be at one. He came to redeem the devil-oppressed creature: therefore he must take the devil-oppressed creature into himself, and shew it redeemed. He came to be our forerunner unto glory: therefore he must run before us, in the same tangled and perilous path in which we run. And thus have we, in the work of incarnation, the Three Persons, the fulness of the Godhead, manifested in a body.

We will close this attempt to vindicate and defend the orthodox faith, by reference to three texts, which shew how necessary to the office of our High Priest both ideas are; first, his identity with our fallen nature; and next, his perfect holiness therein. The texts are, Heb. ii. 17; Heb. iv. 15; Heb. vii. 26. We will conclude with interpretation, for the sake of those who are weak in doctrine. This is the literal translation and the true meaning of Heb. ii. 16, 17, as every scholar and interpreter who will follow us in the original will easily perceive: "For not by any means apprehended he angels [substance], but seed of Abraham apprehended he: whence [that is, because he apprehended seed of Abraham] he must [he owed] as to all particulars have been likened to the brethren, to the end he might become a merciful and faithful High Priest in things wherein we have to do with God." The argument of this passage and the context is, that, seeing it was prophesied in the Old Testament that he was to call the church brethren, and to live by faith, and to call men his children, it was necessary, for the verity of these words of God, that he should take upon him the common condition of flesh and blood; to the end he might die, and, dying, conquer the devil, and redeem the elect from the bondage of death. And it was further necessary to apprehend seed of Abraham, and be every way assimilated to the brethren, in order that he might compassionate and faithfully represent their case before God, and, through

the fellowship of our sufferings by temptation, might be able to help us under our temptations.—To the same effect is the passage Heb. iv. 14, 15; which, being literally rendered, is as follows: "Having then a great High Priest, who hath passed to the heavens, Jesus the Son of God, let us hold fast the profession: for we have not a High Priest unable to sympathize with our weakness, but having been tempted in every way according to [likeness] sameness, apart of sin." The argument of this passage and the context is, that we ought not to flinch from our stedfastness, because God's word is most discerning and penetrating; but in all our weaknesses, counting and reckoning upon the sympathies of our High Priest, we should take boldness to appear at the Throne of Grace, where He ministers, even He, who had the similitude or identity of all our temptations, yet stood apart from sin; and therefore is able, not only to sympathize with the tempted, but also to keep them apart from sin.—Now the last passage, Heb. vii. 26: "For such an High Priest became us, holy, sinless, blameless, having been parted from sinners, and become higher than the heavens."—"He took part with the brethren" (ii. 14), "he was assimilated to the brethren in every thing" (ii. 17), to the end of becoming the High Priest: which dignity having attained in his resurrection, he is now parted from the sinners, with whom he had communicated in the flesh; and not only so, but lifted up above the heavens; so as, both in respect of his holiness and in respect of his power, to be able and willing to deliver us from sinful oppressors, as in respect to his flesh-and-blood humanity, he is able to sympathize with us labouring under their oppression. His communicating with us in our flesh-and-blood substance doth qualify him for the high priesthood; his resurrection in holy and glorious and immortal substance doth bring him near to God, and put him separate from us: so as that he who heretofore felt with us, is now permitted to stand and represent those feelings in the presence of our God. His days of flesh put him into possession of our pitiful case, which he had undertaken to advocate; his taking holy flesh at the resurrection brought him up into God's presence, to advocate it there. Each is needful in its place, to our Mediator, both must meet together in our High Priest; and this hath ever been the doctrine of the orthodox church, and must remain so unto the end.—The other two opinions are heretical in the last degree; either doing away with the work of the Holy Ghost, or doing away with the separateness of the two natures of Christ; each of which is an error of unspeakable magnitude, from which may God defend the church!

ON THE DOCTRINE AND MANIFESTATION AND CHARACTER OF THE APOSTASY IN THE CHRISTIAN CHURCH.

(*Communicated by the* REV. EDWARD IRVING.)

THERE is nothing more certainly declared in history, more thoroughly embodied in the constitutions civil and ecclesiastical of this land, than that the system of which the Pope of Rome is the head is no better, is no other than the manifestation of the apostasy which was prophesied of by Christ and the Apostles, and indeed all the Prophets, as being about to come over the Christian church. And if we refer to the pulpit, then know we well, from every document and from every relic of the Reformers, that it was the distinct, unqualified, and incessant preaching of the Pope as Antichrist, and of Rome as Babylon, and of the papal system as the great whore of Babylon, which wrought that mighty tide of holy wrath and indignation against the papal abomination, which hath not yet subsided amongst the people, though it be well-nigh subsided among the rulers, and too much among the clergy of this land. To make quotations in order to authenticate this fact, would be to weaken its evidence. It stands upon the universal harmony of all the Reformers, and has never been disputed. Nay, more, it is the only ground upon which the Reformers who separated from the Church of Rome can be vindicated from the mortal sin of schism. The Protestant Reformation is no better, is no other, than a great consummate act of schism, if the Church of Rome be not that apostasy, that Babylon, from which the saints are called to come out, Rev. xviii. 4. If the Papal or Roman (falsely called catholic) Church be a true church of God, then, as there cannot be two churches, those acts of the Church of Scotland and Church of England, constituting themselves upon another basis, and setting themselves up in direct opposition, article by article, against the papal faith and papal discipline, were acts schismatical and divisive, destructive of the unity of the church, and bringing in the hideous error of one church taking up the contradiction of another church which it still regarded as a true church; while the high acts of the realms of Scotland and England, establishing those two forms of the Protestant Reformed Church, were acts of direct insurrection against Christ, the Head of all, if so be He doth acknowledge the Roman Church as of his jurisdiction, and not of the jurisdiction of Satan. It was therefore no matter of choice with our Reformers, and they knew that well, but a matter of stern necessity and of self-justification, to maintain that the Roman hierarchy, with the pope at its head, was the very synagogue of Satan, and no church of the living God. Not

that they were driven into that position by any necessity, or yet purpose of self-vindication, but that they were let into it by the eternal Spirit of God, and built up in it by the infallible word of God; and being once possessed of the mighty secret, all the powers of earth and hell could not wrest it from their hearts—all the powers of fire and water could not quench their voice, that they should not utter it aloud unto all people that on earth do dwell.

But, lo, another race—a mongrel, not a genuine race—have arisen both in church and state, who, neither understanding the Scriptures of truth, nor yet the standards of the Church builded thereon; perceiving no principle of the unity of the church; discerning neither the existence nor the need of any mystery of iniquity; go about to doubt, and even to decry, the sure foundations of our Protestant Churches; to accuse as narrow and sectarian that holy, righteous, and truly catholic spirit, in which the Reformers served God against the rulers of the darkness of this world and the spiritual wickednesses in high places. They have forgotten the first principles of the church by which our fathers steered the straight-forward course of their procedure, and therefore they cannot understand wherefore they should have proceeded so. It is not that we have discovered any new principles of ecclesiastical or political government, but that we have forgotten the old, and are vain and stupid enough to make a boast of our ignorance. It is not that three hundred years' experience has added any thing to the evidence in favour of the papacy—very much to the evidence against it—but it is, that for nearly two hundred years, at least, we have been forgetting that evidence, and becoming familiarized to latitudinarian principles, which destroy the very faculty of judging between right and wrong, of cleaving to the one and steadily protesting against the other.

For the end, therefore, not of adding any thing new upon this subject—for I know not that I have any thing new to add—but for the purpose of bringing out of the great treasury of the church things new or old, according as the great Head of the house may furnish them to his servants, I address myself to the work of opening in the ear of the church of Christ, which hath obeyed the command of God to come out of Babylon; and in the ear of the Church of Scotland in particular, whose son and servant I am; and in the ear of this great Protestant kingdom, which requireth faithful counsel according to the word of God at the mouth of all the ordained ministers of the established churches; and in the ear of Babylon itself, for the calling out of those faithful ones within her hold, and for the speedier condemnation and judgment of that mystery of iniquity, for whose destruction I continually pray; and in the ear of Christendom itself, whose speedy judgment draweth on, I undertake to lay open the deep, deep foundation of that great question

which now agitates this kingdom, and to which all Christendom is giving earnest heed: the question, to wit, whether we shall remain an Anti-catholic and Protestant kingdom, or whether we shall take the seed of the serpent (for the devil "gave to it his power, and seat, and great authority") again into our councils and administration.

Now, there is no mystery of our faith which seemeth to me so little understood, and consequently so little taken advantage of, by the ministers of the church, as the Mystery of Iniquity: which unto the shewing forth of God's glory in the true church hath as important a part, as the Fall hath unto the shewing forth of his glory in creation; each being the grand demonstration of the negative, which precedes the demonstration of the affirmative;—the Fall proving that creation glory and creation power belong not to the creature, but the Creator; the Mystery of Iniquity, or apostasy in the church, proving that the glory of instructing and governing all things, which belongeth unto the church, is not in herself or from herself, but in her Head and from her Head, the great Redeemer of the church. This subject of the mystery of iniquity, though it hath been ably discoursed of in times past, both in respect of its idea and in respect of its form—as, by Dr. Henry More, and Mede, and others—yet in these last times it hath either been entirely lost sight of, or, by the few who still retain it in their knowledge, hath been employed merely in order to carry on the warfare of good Protestants against the Church of Rome. While therefore I would never forget this same object, I do propose, first, by the help of God, to open unto all the holy brethren this great subject of the apostasy, or mystery of iniquity, which is so much dropped out of mind. And this I shall do as a man of God, who "ought not to strive, but be gentle unto all; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The method according to which it seemeth to me best to open this mystery of the kingdom, is, First, to hear Him who taught the mysteries of the kingdom of heaven and interpreted them unto his disciples—that is, to search the Gospels, wherein are contained the words of our blessed Lord; and to prove out of them that it was both the purpose and the prophecy of Jesus Christ, our great Head, that there should be in the bosom of his church on earth, always, and in all places, a leaven of iniquity working, as well as a leaven of righteousness; a seed of evil-doers, as well as a seed of godly men. Secondly; We will then, from the Acts of the Apostles and the Epistles, which contain the authentic records of the primitive church for the space of forty years, shew the fulfilment of this prophecy and purpose of the

Lord; and endeavour to shew out the form which the evil spirit was beginning to assume, together with the further notices and prophecies which the Holy Ghost therein giveth of this apostasy. Thirdly; We shall then, from the Apocalypse, search out the history of this apostasy, so far as it is there revealed, until the coming of the Lord in judgment upon it. Thus shall we have attained to all the information which the New Testament containeth concerning this mystery: after which, in a second part of this discourse, we shall endeavour to set forth the great and glorious ends which are attained unto God and Christ by the permission and ordination of such an apostasy in the church. And there will remain a third part, which should embrace the whole duty of a Christian church and of a Christian state, which God hath enlightened in the knowledge of this great mystery; and how they should carry themselves towards those men and churches and states which are manifested as belonging thereto. Such shall be the method of our discourse; and for the two remaining parts, we shall divide them into sections when we come to them in the course of our subject.

PART I.

That an apostasy, or a mystery of iniquity, or an antichristian system, is predicted in the Scriptures as about to come over the Christian church.

§ 1. *What is contained thereof in the Gospels.*

In order to establish the proposition laid down as the title of this part of our discourse, and to lay the basis of the whole future argument upon the apostasy, it is necessary that I should shew from the Scriptures that God did both purpose and predict an apostasy in his church: after which it will be proper to explain, as far as we are able, the end and intention of such a purpose: then it will fall in course to look out for that apostasy, and give it the conditions of time, place, and visibility: and, finally, shew how God's servants should carry themselves towards it in the church.

Now, in opening the first of these particulars, I think it is but reasonable that we should gather our documents, both to prove an apostasy, and to fix its name and place, from the Scriptures of the New Testament which contain the foundations and constitutions of the church. Not that we may not refer unto the Prophets, seeing, according to Paul, the church is "founded upon the Prophets" as well as upon the Apostles, "Jesus Christ himself being the Corner-stone:" seeing also, according to the Apostle Peter, the church is required to look unto "the sure word of prophecy, as unto a light that shineth in a dark place;" and that the Prophets prophesied both "of the sufferings of Christ

and of the glory which should follow." But while I shall not be prevented falling back upon the Prophets both for illustration and confirmation, especially when they are alluded to in the passages of the New Testament which I shall examine, I shall be careful to build my arguments upon the plain announcements of Christ and his Apostles alone. And I begin, according to our method, by inquiring what notices and warnings of an antichristian system in the church are given by our Lord in the Gospels. And, first, I shall take those which are direct and explicit; then those which are indirect, or implied in the general tenor of his instructions.

In his first discourse, commonly called the Sermon on the Mount, a very large section, and that the concluding one, is devoted to this very subject, beginning expressly at the 15th verse of the viith chapter, "Beware of false prophets," &c.; and impliedly, as I think, at the 13th verse, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth unto destruction, and many there be which go in thereat: because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The destruction and the life here spoken of, are the same as the exclusion from and the entering into the kingdom of heaven mentioned in the 23d and 21st verses; and therefore it is that I consider the wide gate of destruction and the strait gate of life, the broad way of destruction and the narrow way of life, to be the occasion of his warning his disciples against "false prophets" in the next verse; which, with the following verses, I consider to be the first announcement from his own lips of an apostasy in his church. Peter announceth it under the same style of "false prophets," or false teachers, in his Second Epistle; and under the same name of "the false prophet" is the apostasy destroyed at the coming of the Lord, Rev. xix. 20, xvi. 3. Let us, then, examine this passage of the Sermon on the Mount.

"Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." They come in sheep's clothing: that is, they have around them the air and appearance and vestments of meek and harmless and innocent pastors, but under that disguise make havoc of the flock; or, as it is expressed, Rev. xiii. 11, "they have two horns like a lamb, but they speak as a dragon:" or, as it is Dan. vii. 8, "And, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." In the passage before us, our Lord doth not embody the false prophets into one system, or present them as acting under one head; but certainly he forewarneth his church against false prophets under the guise of true shepherds, who should lead and conduct the many into the broad way of destruction. Against whom having warned them to

beware, and instructed them to know them by their fruits, he addeth, concerning them and their followers, this further information and most instructive lesson unto all, ver. 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye workers of iniquity." These false prophets were not to deny the name of Christ, but to say unto him, "Lord, Lord:" they were not to prophesy or preach in any name but in his name; they were to be of his church, and endowed with the powers of his church, to cast out devils, and to do many wonderful works: but because they did not the will of his Father, but followed and worshipped their own will in matters of religion; because they wrought iniquity, and did not connect morality and holiness of life with the profession of Christ, they are cast into outer darkness, and not suffered to enter into the kingdom, in the day when he cometh to judge the secrets of every heart, and to expose the hidden works of darkness. The language of this whole passage gives distinct notice of a false system of preaching and teaching in his church, which under cunning disguises should preserve its place until he should come in the glory of his Father, to sit upon the throne of his judgment, and establish the kingdom of heaven upon the earth. Now this is all which we have undertaken to assert, and here we find it asserted by our Lord in his first discourse unto his disciples.

It is not necessary that we should take the following verses for confirmation; but for illustration of the truth above stated they serve not a little. By the similitude of a man building his house upon a rock, and of another man building his house upon the sand, he setteth forth the opposite fate of those who hear his sayings and do them, and of those who hear them but do not do them. Both classes hear them—that is to say, both profess to take Christ for their teacher—but one part do them not, but follow the inclinations of their own will; not worshipping and obeying God in Christ, but their own imaginations. This division of the church, led away by those false prophets into the broad way of destruction, build a house and found it upon the sand; the other, who obey Christ as well as hear him, build a house and found it upon a rock. Compare this with the saying of our Lord to Peter, "Upon this rock will I build my church" (Matt. xvi. 18); with the saying of Paul, "Whose house are ye, if ye hold fast the beginning of your confidence stedfast unto the end" (Heb. iii. 6); with the saying of the prophet Zecha-

riah (v. 11), that they "built a house" for iniquity in the land of Shinar, where Babylon stood; and with other passages of Scripture where the like language is used, as 1 Cor. iii.; and 1 Pet. ii.; and you will see more to be meant in this language than a common metaphor; and that it is a sacred symbol whereby is set forth the continuance, side by side, of the church of Christ and the synagogue of Satan, until the stormy day of God's wrath and indignation should arise to overthrow and to destroy every building which is not founded upon Christ the Rock, and to root up every plant which our Father in heaven hath not planted.

2. The next document for proving that God determined and that Christ foresaw an apostasy in his church, is taken from the xxivth chapter of Matthew, which, while it helpeth mainly in the general issue, doth especially certify us as to the fact of its continuing until, and being strongest at, his coming, as well as of its beginning immediately upon his departure. This discourse consisteth of two parts, of which the first treateth of the beginning of sorrows, ver. 8; and the last, of the end and consummation of all sorrows in the day of his coming. Twice over are they warned of men deceiving them, under the fair pretension of false Christs and false prophets, verses 5—11, and 23, 24; the first of these warnings being immediately antecedent to the destruction of Jerusalem, the latter to the coming of the Son of man; and both together proving that the spirit of Antichrist should start against Christ in the beginnings of his church, and should continue acting against Him until he should come and destroy it by the brightness of his coming. This power of delusion shall be greatest towards the end; and of its greatness, it is thus written, ver. 24: "For there shall arise false Christs, and false prophets; and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." The universal apostasy of those days is further evidenced in this document, by the declaration, ver. 30, "That all the tribes of the earth shall mourn, when they shall see the Son of man coming in the clouds of heaven, with power and great glory." Now, wherefore should they mourn, unless they had reason to dread his fiery indignation? which indeed is expressly declared, in the comparison of the state of the earth at that time with its condition in the days of Noah. In the corresponding passage of Luke the disciples are spoken of as in great distress, and are called upon to look up, and lift up their heads, for their redemption draweth nigh; and they are told to watch and pray, that they may be counted worthy to escape all those judgments. Now the Lord, foreseeing that his church was to be established over large portions of the earth, could not have thus spoken, unless Christendom were to come into the state of op-

pressing and persecuting his saints, concerning whom he saith that "they shall be hated of all men for his Name's sake." It clearly appeareth, therefore, that he contemplated his church—that is, his faithful disciples—as about to live during his absence, and to be found living at his coming, in the midst of a persecuting people; and how this could be, unless an apostasy should cover the nations of Christendom, I cannot understand, and I may say is utterly impossible. This will more clearly appear from the third document I am about to produce from the holy Evangelists.

3. This shall consist of various isolated and detached passages gathered around the centre of Christ's last discourse to his disciples, where the experience of his church is set forth as about to be an experience of suffering and sorrow. (John xiv. xv. xvi.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also..... These things have I spoken unto you, that you should not be offended. They shall put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think he doeth God service.....Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered, she remembereth not her anguish, for joy that a man is born into the world: and ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you." These passages, together with the whole strain of the discourse, set forth the "little while" of Christ's absence as a time of great distress and sorrow to Christ's disciples which should only grow greater and greater as the event draws nigh, and, like child-birth, should be greatest immediately at the appearing of that for which she longeth;—the sorrow of the church coming in like manner unto a height, until she that hath been travailing shall bring forth her glorious hope, when her sorrow shall be turned into joy, and that a joy which no man taketh from her; and therefore the Holy Spirit, the Divine Person whom in the mean time they should enjoy, is called their Comforter, in allusion to the great need of comfort which they should have, and the only source of comfort which they should possess in the Holy Spirit. The like truth is taught us throughout all the Gospels:

for example, this same discourse closeth with these solemn words,—"In the world ye shall have tribulation: but be of good cheer, I have overcome the world;" and again, Matt. x. 38, "He that taketh not his cross, and followeth after me, is not worthy of me.....I am come to set a man at variance against his father, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own house;" and again, Matt. xvi. 24, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" and again, when he would promise blessings to his faithful disciples for their sacrifice of all things for himself, he doth promise them persecutions along with them (Mark x. 29); "There is no man that hath left house, or brethren or sisters, or father or mother, or wife or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold more in this time; houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come life everlasting." And to shew the universality of this condition of abandoning all dear affections of the heart and near relations, in order to be Christ's disciples, take that which is written Luke xiv. 25: "And there went great multitudes with him, and he turned and said unto them, If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple; and whosoever doth not bear his cross and come after me, cannot be my disciple..... Whosoever he be of you that doth not forsake all that he hath, he cannot be my disciple." Now, I ask any one who is in the habit of receiving Christ's words unto his disciples as of unlimited and universal application, if these passages do not imply, do not expressly state, that sacrifice and suffering from all persons, the nearest and the dearest, should be the constant experience of his saints. One of two conclusions must necessarily follow: either that he did not foresee that his church was to be professed by whole nations of men, and established by authority of law, which would prevent such sacrifice and loss and suffering; or else, if he foresaw this, the other conclusion standeth, that this outward professing church was to contain within it, and chiefly to consist of, false professors and apostates, who should bring upon the true believers those cruel calamities which he foretelleth unto them all. Now, because I believe that the Lord both foreknew and hath brought to pass the establishment of his church over many nations, I do hold it certain that in those nations, and in every family thereof, there dwell, under the guise of Christians, wolves in sheep's clothing; in other words, a mystery of iniquity; in other words, an apostasy, which shall aye be ready to spoil and cruelly entreat the little

flock unto whom it hath pleased the Father to give the kingdom. This great point I shall further establish by another document, derived from the parables of the Lord.

4. The other method of establishing this same proposition out of the Gospels, which I call indirect, because it is gathered not from positive declaration, but from similitudes—though, from the number and the distinctness of the variety of them, it is to my own mind the most sufficient and satisfactory of the two—is by examining those parables whereby our Lord hath described the kingdom of heaven; in all of which the condition of the visible church, both during the absence and at the coming of the Lord, is indirectly described. But first I must explain what is meant by the expression itself. The expression "kingdom of heaven" must certainly signify something which the Jews were both well acquainted with, and deeply interested in: for not only the Baptist, but the Lord and his twelve Apostles, and the seventy disciples, did chiefly go about to announce it to be at hand, which would have been an idle errand, unless it had been a thing the people were both expecting and desiring. Moreover, our Lord's ministry was chiefly employed in teaching and explaining of what kind this kingdom was to be; first, hid from observation; then, most observable and glorious. Now it is clear that the Lord and his disciples would not have begun and continued to preach about something under the name of the kingdom of heaven, unless the Jews had already been familiar with that word, and expecting that thing: nor would he have been at such pains to give them the true idea of it, unless they were already entertaining some inaccurate idea of it. This doth not stand upon our inference merely, but is expressly declared in several parts of the Gospels, as Luke xix. 11, xvii. 20; Acts i. 6. Now whence had the Jews this knowledge of the kingdom of God, or the kingdom of heaven, if not from the Old-Testament Scriptures; to which if we refer, we find it every where in the Psalms and the Prophets, but especially in the prophet Daniel; by whom, vii. 13, 14, 18, 27, 28, we have this kingdom of heaven, or of God, or of the Son of man, or of the saints, laid down, as to place, upon the earth; as to extent, including all people and nations and languages; as to duration, for ever; as to time, immediately after the destruction of the fourth or Roman kingdom, and upon the coming of the Son of Man in the clouds of heaven. To this prophecy, which so defines the place, time, and circumstances, of the great hope of all the faithful, the Lord commonly makes reference when he designates himself "Son of Man," and always when he represents himself as "coming in the clouds of heaven;" for it is the only part of the Old Testament wherein the last expression occurreth, and, besides the viiith and the lxxxth Psalm, the only one where the

former occurreth. I have no manner of doubt, therefore, that our blessed Lord and his disciples, in preaching or announcing the good news (Gospel) of the kingdom, did nothing else than encourage the grand hope of Abraham, that he was to be "heir of the world," into the inheritance of which we Gentiles enter by faith. (Rom. iv. 13 et seq.) He found the idea incorrectly entertained by the Jewish people, especially as to its immediate appearance; and this he is at pains to correct by many instructions; as to Nicodemus, John iii., where he teacheth the dispensation of the Spirit as being about to precede it: Luke xvii. 20, where he teacheth to the Pharisees the kingdom of love and joy and peace in the Holy Ghost, which is within a man, and followed with the visible and most ostentatious kingdom, which was about to come: as to all the people, Luke xix. 11, where he teacheth the long delay during which his disciples were to be entrusted with gifts and graces of the Spirit to use and improve unto God's glory, and afterward an abundant reward at his coming: as to Pontius Pilate, John xviii. 36, whose conscience he set at rest by telling him, that "his kingdom was not out of this world," but from the heavens, after the present fashion of the world should be done away with, in "new heavens and a new earth wherein dwelleth righteousness" (wherefore also it is called the kingdom of the heavens, as being now there manifested and from the earth hidden, from this world's sight prevented by the rulers of its darkness, Eph. ii. 2); but withal he declared and testified, that he was a King; though of the nature of his kingdom he did not at such a time or to such a one discourse, signifying in one word the reason thereof, that "those only who are of the truth hear his voice."

Let this suffice for the exposition of what is meant by the expression "the kingdom of heaven;" that it is the reign of Christ and his saints upon the earth, which, foretold by the prophets from the first of time, began first to be openly preached by John, Luke xvi. 16, and is till now the one and the only subject of preaching, which is called the Gospel; being only the good news, or glad tidings, of that kingdom of rest and glory which is prepared for all that believe God and obey Christ, and to which they shall be raised up in the day of his glorious appearing. Reconciliation by the cross of Christ is the allaying of our fears God-ward; and sanctification is the purging of our conscience unto obedience of the Holy Spirit, the sealer and preserver until the day of redemption; and salvation is the deliverance from judgment in the day of his appearing; but all these are but the steps to that throne and kingdom which is prepared by the Father for his eternal Son and his adopted sons, upon this earth and over all creatures, for ever and ever.

Now, let us proceed to examine those parables which treat of the kingdom, and which do, as we have asserted, cast an indirect

but most distinct light upon the state of the church up to and at the time of Christ's appearing.

And here, first, we refer to that series of parables which is contained in the xiiith of Matthew, where the kingdom of heaven is likened to a field where the wheat is hidden by the multitude of tares; and not cleared until the harvest-time, when the tares are burned and the children of the kingdom (the wheat), heretofore hidden, shine forth all at once most gloriously bright and glaring as the sun in the firmament. This parable proves that the heirs of the kingdom were for a season to be planted and to grow, beside the heirs of perdition, until the end of this age and form of the world; and then, but not till then, the enemies and offenders being taken away by judgments of the Son of Man, the righteous should take and possess and gloriously occupy the world. This is a universal truth, so long as the present age of this world lasteth, until the great judgment of the wicked upon the earth shall bring in that blessed age wherein dwelleth righteousness: wherever the Gospel of the kingdom is preached (the seed is "the word of the kingdom," ver. 19), there are found some to receive it, who, being sealed with the Holy Ghost, are children of the kingdom, waiting for the day of redemption, Rom. viii. 23; Eph. i. 13, iv. 30. And what redemption need they? Our parable tells us, a redemption from the darkness, the oppression, and disgrace with which they are now covered by the neighbourhood and immediate contact of these tares, children of the wicked one; the things that offend and that do iniquity; which are to grow beside them till the conclusion of this age, and the beginning of the age to come; till the Son of Man, now and till then known as a sower of seed, shall begin to be known as a reaper of the harvest, with his crown on his head, and his sickle in his hand (Rev. xiv. 15); and likewise as the burner of the tares, or the treader of the wine-press of the earth (Rev. xiv. 18), which is nothing else than the destruction of those false prophets, those pretenders to the kingdom, who grew in the same field and by the side of the good seed, or children of the kingdom. For it is to be observed, that the tare of Eastern countries is the very counterfeit of wheat, with its stalk and bearded prickles, and hardly to be known from the wheat till at the time of harvest it prove fruitless. And this is the reason why the servants are not permitted to pluck them up till the harvest, when the angels of power and strength are sent to consume them with fire, in the day when the Son of Man cometh to separate the wheat from the chaff, and to make the secret thoughts of every heart to be manifest. This parable, therefore, there can be no doubt, yieldeth the conclusion that there was to be in the bosom of the church a great multitude of false disciples, of counterfeit and spurious persons, who should

hide from the sight and knowledge of all but God alone, the true children of the kingdom, and be a continual offence, and work iniquity; whose consumption and destruction should be by judgments of the Son of Man, and not by preaching of the Son of Man; by the labour not of the sower, but of the harvest-man; not by the servants of the sower, but by the angels of the discerning and dividing reaper.

Let us now very briefly shew the illustration of this truth derived from another parable, spoken at the same time; in which the kingdom of heaven is likened unto a net that was cast into the sea, and gathered of every kind,—not of one kind, but of every kind, good and bad. Now what meaneth this, but that the Gospel, or good news of the kingdom, when preached over the world, should attract men of very different characters, men of every kind of character?—that the same outward visible boundary should enclose them all, as the net encloseth all the fishes? And this condition of intermixture should continue while the net was sweeping the world and including men. But when it should become full—that is, when the fulness of the time of calling men to come into the kingdom should be accomplished; when the dispensation of Gospel-preaching and Gospel-ordinances should be ended, as we know it is to be; when, from sowing, the Son of Man should turn his hand to reap, and come seated on the cloud of his glory, with a crown upon his head and a sharp sickle in his hand—then, and not till then, it is, that the mixed multitude whom the trumpet of the kingdom, which is preaching, hath congregated together, shall be separated, and the good ones be blessed with that deliverance from false brethren, which in this present age they cannot possess. "Which, when it was full, they drew to shore....they sat down and gathered the good into vessels, and cast the bad away....so shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Now can any thing be more distinct than these two parables are, with respect to the condition of the church during this present age? If any one ask, what the expression this "present age" meaneth, I will answer him by referring to that saying which he spake to the Sadducees, in answer to their question upon the subject of the resurrection (Luke xx. 24): "The children of this world [age] marry, and are given in marriage; but they which shall be accounted worthy to obtain that world [age], and the resurrection from the dead" (literally, "the resurrection, the one out of the dead"), "neither marry nor are given in marriage; neither can they die any more; for they are equal to the angels, and are the children of God, being children of the resurrection." From this passage

we have the most exact means of determining the duration of this present age, during which the church was to continue of good and bad inseparably intermingled: it is until the first resurrection, as it is emphatically "the resurrection, the one from among the dead." Till that event this age endureth; and with that event the age to come beginneth. Accordingly, we find, in the xxth of the Apocalypse, that after Antichrist is destroyed and Satan cast out, the first resurrection, or that from among the dead, immediately proceedeth. Now, in the Epistle to the Ephesians (ii. 2) it is said, that wicked men "walk according to the age of this world; according to the prince of the air, the spirit that now worketh in the sons of disobedience." Not, therefore, until this prince of the power of the air is cast out, doth the age of this world conclude. Till then, therefore, when another Ruler and another Prince, even Christ, obtaineth the dominion, we believe that Satan will use the Gospel-call in order to multiply his delusions, and permit, yea, encourage, his generation to mingle themselves with the children of light. Till then, the devil will sow the Lord's fields with tares: till then, the Lord will permit the tares to grow beside the wheat: till then, the children of this age shall be wiser to deceive, than the children of light to detect them. In one word, till then it is the purpose and prophecy of God that the same enclosure, the same sacred pale of faith and ordinances, should contain men of every sort.

There is just one other parable to which I will make reference in order to establish this same conclusion, which is that of the Marriage of the King's Son, recorded in the xxiid of Matthew, and spoken to the very intent of teaching this great truth, which the Lord addeth as its moral, "Many are called, but few chosen." The marriage supper of the Lamb, for which the bride maketh herself ready, is at the end of this age and the beginning of the age to come (Rev. xix. 9); and this parable represents to us the state of the church at, or immediately before, that time. At supper-time, saith Luke, "he sent his servants to say to them that were bidden, Come, for all things are now ready." Those that were bidden are those that had received and accepted the call of the Gospel, those within the net of the kingdom, the many who are called. And how received they the King's message? "They made light of it, and went their ways, one to his farm and another to his merchandize; and the remnant took his servants, and entreated them spitefully, and slew them." Such is the character of the many that are called at the time of the going forth of the summons, that the marriage of the Lamb is come (Rev. xix. 7): all, or almost all, in a state of apostasy and rebellion against the voice of their King; insomuch that he is stirred up to take summary vengeance upon

them and their wicked inventions: and he sendeth forth other servants to the highways and hedges, and from the refuse of the people furnisheth the supper-table of his Son; and thus that word, so frequently in his mouth, is fulfilled, "Many are called, but few are chosen." Now, though some may be inclined to interpret this parable as not referring to the eve of the age to come or the end of this age, but rather to understand it of a constant and ever-present feature and law of the kingdom—namely, that it is to draw its wedding guests from publicans and sinners and harlots, and to attract not many noble, not many wise, not many rich, who, though outwardly and professedly pertaining to it, are not of it in spirit and in truth—still, this interpretation will make no difference with respect to our conclusion, that the church containeth in its bosom multitudes who are not the friends but the enemies of the King and of the King's loyal sons.

But that this constant feature of the church, which we have now established from so many passages in the Gospels, shall be especially characteristic of it at the time of the Lord's advent, is put beyond all question by the continual declaration of the day of his coming as a day of exceeding great wickedness in the church, like that of Sodom and Gomorrah. For that this wickedness is in his professing church, and no where else, is manifest from this circumstance, that those who are taken in that day to himself are taken from beside those that are left. Two are grinding at the mill, the one is taken and the other left; two are sleeping in a bed, the one is taken and the other left; two are in the field, the one is taken from the judgment and the other is left. Now those who are taken, every one will allow, are the saints gathered unto Christ; and, seeing those they are taken from amongst remain for judgment, it is manifest that the church in that day, after yielding forth the saints of God—the wheat, or children of the kingdom; the good fish, stored for the Father's use—the church, thus bereaved of its salt, thus deprived of the children of light, remaineth to endure a judgment which hath its parallel only in that of the Flood and of Sodom. Moreover, after that solemn discourse (Luke xvii.) from which we have taken these particulars, the Lord addeth a parable, to encourage the elect under the hardships which for long and long they were destined to endure; and, after giving them assurance that if they ceased not to pray they would not fail of righteous judgment in the end, he addeth a most mournful presentiment of the failure and diminution, if not the utter falling away, of their faith; saying (Luke xv. 8), "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—that is, faith in things to come, faith in things not seen: for faith which is not prospective is not the faith of the Gospel, which is

defined to be "the substance of things hoped for, the evidence of things not seen."

Let these proofs derived from the Gospel, drawn from the words of Christ himself, the great Head of the church, suffice to prove, 1st, That it was the purpose and prophecy of God from the beginning, that the Christian church—those, to wit, who received the Gospel of the kingdom and submitted themselves to the test of discipleship, which is baptism—should consist of all kinds of men; children of the wicked one, as well as children of the kingdom. 2dly, That these children of the wicked one should be so much the more numerous and the more powerful part of the church, as to hide effectually the true believers, and make the chosen ever to be the few, the heirs of the kingdom ever to be a little flock. 3dly, That the number, and the power, and the bitterness of these hypocrites and pretenders should increase toward the time of the end, and not diminish, as is ignorantly supposed by many. Lastly, That from these false brethren in the church, rather than from the unbelievers out of it, the sufferings and persecutions promised to all his people were to be fulfilled.

REVIEWS AND MISCELLANIES.

THE LAST DAYS: A DISCOURSE ON THE EVIL CHARACTER OF THESE OUR TIMES, &c. BY THE REV. EDWARD IRVING.

We shall not be accused of making a very unreasonable postulate in requesting to be allowed to assume that there is to be a point in the evolution of time when the present Christian dispensation will cease to be such as it is. We would prefer proving even this to taking it for granted, but that we are anxious not to waste time upon any thing on which discussion may be waved; and we are aware of the necessity of going into the full proof of other topics, which must occupy a considerable portion of attention. At the outset of our career as journalists, we think it advisable to risk wearying our readers by appearing unnecessarily prolix upon fundamental positions, rather than to assume any point which the catholic church of the Lord Jesus Christ shall not be ready fully to concede; so that we might find ourselves, in a later period of our labours, obliged to recur to first principles which have never been fully demonstrated by us.

It being assumed, then, that the present Christian dispensa-

tion is to come to an end, another very interesting point arises—namely, in what way it is to end. But this point we wave for the present. Let it end, however, *when* and *how* it may, it is obvious that in the days immediately preceding its termination it will be competent, to all who shall see fit to deny that that event is approaching, to call upon all who maintain the affirmative of the proposition, for proof of their assertion. The proof must be derived from three sources: first, from chronology; secondly, from the accomplishment of predictions; thirdly, from the signs of the times. To trust to any one of these, irrespective of the other two, can only lead to error. None of them admit of geometrical proof; and therefore all and each are disputable. In proportion as time rolls on, so do we hourly come nearer to the predicted end; and therefore it might be supposed, that in the same measure were the grounds of difference diminished. But this, unfortunately, is not the case: for, as the boy who cried "Wolf!" in the fable, was not believed when at length the wolf did really come; so have the repeated expectations of individuals at various periods, of the end of the world arriving in their days, given rise to a suspicion in the mind of many pious persons, whenever their attention is called to the subject, that this is only a repetition of the false alarm which has been so often sounded.

The signs of the times is the very last point to which we should wish to direct the attention of any student of prophecy. In so saying, however, we are fully aware that our blessed Lord denounced as hypocrites and false professors those in his days who did not perceive the signs then in the world; and we are ready to concede, that an inaptitude to read the signs of the present day arises entirely from the low state of faith into which the church has fallen. But our remark is made in reference to this low state; and it is to call her out of this low state that we have commenced our present labours; and therefore we must accommodate ourselves to her weakness, and do all that in us lies with affectionate solicitude to invigorate her on the elements of prophetical subjects, in the hopes that she will thereby be enabled to rise and read the signs for herself: for, until a fact be believed, no sign of that fact can be perceived.

A work, therefore, on the signs of the times, must be particularly liable both to be misunderstood by those who, although honest, are ignorant; and to be misrepresented by others, who are not only ignorant, but dishonest also: and since it is the very last branch of the subject of unfulfilled prophecy which we should have deliberately brought before the attention of the church, we certainly should not have reviewed this volume of Mr. Irving's in our first Number, had it not been for two other

reviews of it which have appeared in the Eclectic, and in the Evangelical Magazine. Our object in reviewing it, therefore, is not solely on account of the merit or demerit of the work itself; nor even on account of the important subject on which it treats; but from its connection with the opinions of a large body of Christian brethren, of whose sentiments these journals are the authorized organs.

Names are of little importance, either to sensible people, or to those who are in earnest about the substance of any subject under discussion, provided the ideas they are intended to convey are accurately defined, and borne in mind. We are induced to make this observation, because we shall have occasion, in the course of our remarks, to speak of what is called "the religious world," as if we ourselves were not of it. Now we beg it to be distinctly understood, that we *are* of the religious world—that is, we profess the creed which it professes, and support all the benevolent institutions it supports: and if we find fault with any of its principles or practices, we hold ourselves, as members of it, guilty also, and do therefore repent ourselves of the same; —and, that under the name of the religious world we believe to be included a larger portion of the Lord's people than is to be found under any other term comprising a body equally numerous.

The words "last days" and "latter days" occur frequently in the Old Testament, and signify, literally, "in futurity of the days:" באחרית הימים. This expression is obviously perfectly loose and undefined; and the precise period to which it relates, or in which the events foretold to take place in that period shall actually come to pass, must be gathered either from the immediate context, or from some parallel passage; for the words themselves give no definite signification. As an example of this, Gen. xlix. 1 may be cited, where certain blessings are promised by Jacob to come to his sons "in the futurity of days." These blessings might have come to the identical twelve individuals to whom he addressed the words, or they might have occurred to any of their posterity during the last 3700 years, or they may be yet to be produced from the womb of time, for any thing that the words themselves, *taken by themselves*, express to the contrary.

In other places, where the expression occurs in the Old Testament, they are equally indefinite *in themselves:* but for the most part, and unless they are limited by the context, it may be laid down as a general proposition, subject of course to particular exceptions, that they refer to some period subsequent to the incarnation of Jehovah. Bishop Horsley observes upon Hosea, that that prophet speaks of no event which occurs between the two advents of our Lord; and in almost all the Prophets, the

circumstances attendant upon both advents are so blended, that it would be impossible, without having seen the accomplishment of those which belonged to the first, to separate them from those which appertain exclusively to the second. The Jewish commentators give, as the meaning of the words "in the futurity of days," "In the days of Messiah the King."

In the New Testament there are four different words used to denote portions of time: and these likewise are often used indiscriminately; so that the precise period to which they relate is to be gathered either from their immediate context, or from parallel passages: these words are ημερα, ωρα, καιρος, and αιων. The calling in of the Gentiles to the privileges of the knowledge of the true God, and the casting out of the Israelites during the whole of that time, was but very darkly shadowed forth, and enigmatically expressed, during the Jewish dispensation. It follows, therefore, that if the general time of that event was obscure, the subdivisions of that period must have been still more obscure; and, in fact, they are rarely touched upon by the Prophets at all. Our Lord first distinctly revealed by his own mouth, that the kingdom of heaven was about to be taken from the nation of the Jews, and transferred to another nation: and in a subsequent part of his ministry he informed his disciples that the period of the triumph of the abomination of desolation, or trampling the holy nation under foot, which he characterizes by the term "the great tribulation," was to be of as long duration as that period called "*the times* of the Gentiles."

The next further subdivision which is given us, is in the Epistles of the Apostles: and this brings us down to the two addressed to Timothy; in the second of which the passage occurs from which Mr. Irving has taken the subject of his Discourses. In these two Epistles the Apostle describes two different apostasies which were to try the faith of the church, and of which he gives very detailed characteristics: the one, he says, is to take place υστεροις καιροις, "in the latter times;" the other to arise εσχαταις ημεραις, "in the last days." Both these predictions are ushered in by the Apostle with very peculiar solemnity. In the first he says, "The Spirit speaketh expressly, that in the *latter times* some shall apostatize from the faith; giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," &c. It is well known to all scholars, that the δαιμονες, demons, were the intermediate agents between the heathen gods and men; and that the worship of dead men and women by the Papists is exactly similar, in every particular, to that Greek and Roman idolatry: and as no apostasy, which enjoined celibacy and abstinence from meat, has ever arisen in the Christian church but

the Papacy, the identity of the Apostle's description with that apostasy cannot admit of any doubt. The particular years, indeed, from whence the rise of this apostasy is to be dated—the true chronology of these *latter times*—is a point which must be ascertained upon other grounds, and from other Scriptures; and as it is not material to the discussion in hand to ascertain this very accurately, any of the dates which are ordinarily assigned to that event will suffice.

In the year following that in which the Apostle wrote this First Epistle, he wrote the Second to Timothy; and it is supposed to be the last he ever did write. Its whole character and tone is more solemn and earnest than the preceding: he seems to have his immediate departure from this scene, to enter into the joy of his Lord, pressing upon his soul: he has the day of the Lord so present to his mind, that he alludes to it twice in the first chapter, without naming it, or describing it otherwise than as κατ' εξοχην, "THE *day*;" and he consoles himself, in ch. ii. 11, for all his sufferings, with the remembrance that, having suffered, he "shall also reign with" his Lord. "Of these things" he charges Timothy to put his hearers in remembrance; and particularly censures some who maintained that "the resurrection was past already," (as certain preachers do now,) declaring that the first resurrection means regeneration. He then proceeds to give another prophecy: "This know also, that in the last days, εν εσχαταις ημεραις, perilous times shall come: for men shall be, 1, lovers of their own selves; 2, covetous; 3, boasters; 4, proud; 5, blasphemers; 6, disobedient to parents; 7, unthankful; 8, unholy; 9, without natural affection; 10, truce-breakers; 11, false accusers; 12, incontinent; 13, fierce; 14, despisers of those that are good; 15, traitors; 16, heady, high-minded; 17, lovers of pleasure more than lovers of God; 18, having a form of godliness, but denying the power thereof: from such turn away." The Apostle further describes these persons as creeping into houses, to procure disciples among silly women; and withstanding the truth in those who preach it, as the Egyptian magicians withstood Moses: that these evil men and seducers will wax worse and worse; that the way to oppose them is by *all* Scripture, which is to be preached, for that they would not endure sound doctrine, but, having itching ears, *heap to themselves teachers*. After which solemn warning, the Apostle turns, for his own consolation and support under the prospect of such perilous times, to the day when the Lord shall come, and give to all who love his appearing a crown of righteousness.

Mr. Irving shews these characteristics fulfilled in the following circumstances:—*Selfishness;* in the want of a catholic spirit and love for the church as one body. *Covetousness;* over-trading and love of gain, as much in religious tradesmen and societies

as in irreligious. *Boasters;* bragging of their religious and benevolent societies. *Proud;* comparing themselves with others, and determining in their own favour. *Blasphemers;* coalescing with the papal man of sin, Socinians, and Infidels. *Disobedient to parents;* increase of juvenile offences. *Unthankful;* want of rejoicing spirit towards God. *Unholy;* paying little regard to the ordinances appointed of God for preserving a holy church or state. *Without natural affection;* parents neglecting the education of their own children, and delegating it to others. *Truce* or *covenant-breakers;* breaking all the covenants between the nation and God, and discipline of the church. *False accusers;* slandering all persons in high office. *Incontinent;* unskilled and unrestrained in their judgments and actions by any thing but law. *Fierce, untamed;* want of meekness and spirit of quiet meditation on the purposes of God. *Despisers of the good;* lovers of expediency, rather than of principle. *Traitors;* masters defrauding their workmen, and workmen combining against their masters. *Heady, high-minded;* pronouncing opinions upon sermons and subjects without examination. *Lovers of pleasure rather than lovers of God;* worshipping benevolence, intellect, &c. rather than God. *Having a form of godliness;* being the religious world.

The distinguishing terms of the proposition are these: 1. That in *the last days* a certain set of bad characters shall be manifested: 2. That the time of their manifestation shall be *perilous:* 3. That these bad characters shall not be open infidels, and public, avowed atheists; but, on the contrary, shall be among those who have the *form of godliness* of the day in which they appear: 4. That they shall seek to make converts rather by teaching in *private* houses than in public: 5. That they shall *withstand those who preach the truth,* as the magicians withstood Moses: 6. That they shall *elect to themselves teachers,* instead of submitting to authority: and, 7, As he contrasts himself with them, and gives us as his hope the day of the Lord, when he shall give a crown of righteousness to those who love his appearing, he inculcates that the persons of whom he has been prophesying *will not love the coming* of the Lord Jesus Christ, nor even to hear of it.

It may have occurred to many of our readers to ask, "Why take up so much time to prove that the 'last days' come after the 'latter days;' a point which no person with one grain of plain common sense ever dreamed of doubting?" To this question we have only to reply, that we have not to do with people of plain common sense, but with those who will mystify all the simplest words of Scripture, till, under the term spiritualizing, they leave no sentence with any definite idea contained in it.

The Eclectic Review, which says of itself that it is established

on purpose *to reconcile those long divorced parties, religion and literature*—of which divorce, however, we ourselves never heard—and moreover, that it is *the only critical journal embracing..... literature, which is conducted....upon Evangelical principles*, is very angry with Mr. Irving for saying that this age is "boastful:" and in a very long, very personal, and very abusive article, labours to shew that the term "last days" means, either —not last days, but—all days, including first days, middle days, and latter days, as well as last days; or else, that those circumstances which the Apostle characterizes as belonging to the last days belong no more to the last than to any other days; and therefore, that the passage in his letter to Timothy contains a mere common-place truism, applicable to all times alike. We do not mean at present to enter into a discussion of the merits of this journal, either in respect to the literary or theological attainments of its conductors, further than the present article is concerned; but in this we shall feel it incumbent to shew that it is deficient in knowledge of Grammar, of Greek, of Logic, and of Doctrines of Divinity. It commences with an attack upon the motto which Mr. Irving has prefixed to his work, from Isaiah xxxii. 5, "The vile person shall no more be called liberal;" which the Editor of the Eclectic says "has no bearing whatever upon the subject of the orator's philippic against modern liberalism." This is the bald unsupported assertion of the editor of the Eclectic Review: in opposition to which we make another counter-assertion, and which, as he has not stopped to justify, neither shall we, but we are ready to do so on another occasion—namely, that the expression itself, and the passage from which it is taken, are strictly applicable to all persons who, calling themselves religious, shall foster that spirit of liberalism which is the very opposite to all religion. But, lest we should be supposed to mistake the only Christian and Literary journal in England upon the subject of the period indicated by the term "last days," the passage is transcribed:—

"Under the expression 'the last days,' he evidently comprehended the Christian dispensation, which had then commenced; and the perilous times are as evidently spoken of, *not as a future* and specific epoch, but as incident to that whole period."

"*Shall* come," says the Apostle: "*not future*," says the Eclectic. "*Shall* be lovers," says the Apostle: "*not future*," says the Eclectic.

The first lesson, therefore, which we mean to give the only Christian and *Literary* journal in the land is, that *shall* is an invariable sign of the *future* tense.

Our next lesson is in Greek. The Editor of the Eclectic Re-

view quotes Heb. i. 1, "in these last days," as the same expression as "in the last days" which occurs in Timothy. They are, however, perfectly different in the original; not only in the words themselves, but also in their grammatical construction, and also in their meaning. In the first passage it is επι εσχατων των ημερων ΤΟΥΤΩΝ: in the last it is εν εσχαταις ημεραις. The translation of the one is, "at the last *of these days:*" the translation of the second is general, "in the last days." The meaning is perfectly simple and clear: the Apostle is writing to *his nation*, and says to *them*, "God, who spoke formerly in many ways and at many times to *our* fathers by the Prophets, has now, *in the last of these days*, spoken to *us* by his Son:" where it is perfectly obvious that the whole period which the Apostle has in eye is that in which his nation was the peculiar people of God, to whom alone God spake by the Prophets; the last of *these* days being, therefore, the last of the days of the Jewish dispensation. This passage illustrates the remark which we made at the commencement of these observations, namely, that the date to which the words "last days" applies must be gathered from the context. Thus, "the last days" may, if opposed to the Jewish days, signify the Gentile days; or they may, if opposed to the former days of the Jewish dispensation, signify the end of that dispensation; or they may, if opposed to the former days of the Gentile dispensation, signify the end of that dispensation.—As we are on a point of Greek criticism, we may as well get rid of another at the same time, and which would not be worth noticing if we were not dealing with "the only journal that unites religion with literature;" in which the Editor censures Mr. Irving for translating the word διαβολοι, *accusers*, and for saying that the falsehood or truth of the accusation is not a necessary point of its diabolical character. The Editor says, "that falsehood does not enter into the composition of *calumny* is a new discovery: the word is διαβολος, *calumniator*." Mr. Irving does not use the word *calumny*, but *accusation:* an accusation is not necessarily a calumny. We *accuse* the Editor of the Eclectic Review of ignorance of the meaning of the word διαβολος, but we do not *calumniate* him. The literal and simple meaning of the word is *detractor:* in *accusing* the Editor of the Eclectic Review of ignorance, we *detract* from his claim to scholarship, but we do not *calumniate* him.

Our next lesson is in Logic; and here we instruct our pupil that the only way to understand a proposition is to take in all the terms of it: from not doing which he has fallen into an error similar to that which misled all those to whom he refers in ecclesiastical history at the time of the "relaxation of morals which disgraced the rival churches of Rome and Byzantium,

and Alexandria and Carthage:" a similar error has also misled men at various other periods, as may be seen by consulting the history of the Reformation in Scotland, the Works of Archbishop Leighton, and others. And this brings us back to another remark with which we commenced—namely, that the signs of the times is the very last point which we should select with which to discuss prophetical subjects; first, because they are signs, not to unbelievers, but to believers; and, secondly, because they have been repeatedly mistaken in former periods, from men not connecting them with scriptural chronology, and with other lines or series of prophetical events. We are liable, therefore, always to be met with the objection, "Well, let all you say be granted; yet men as wise and as pious as yourselves have arisen in former times, and been equally positive that the end was coming in their day, and yet were deceived." Now we think that Mr. Irving has fully proved that the characteristics enumerated by the Apostle are all in full force in these days: but if he had done no more than that, he would have advanced very little, if at all, towards his proof that these are the last days: but although the Eclectic Review has chosen to consider this work of Mr. Irving's as insulated—either from design, in order to make it more easy for him to misinterpret and traduce it; or else because he is ignorant of the necessity of collateral proofs—yet it is to be remembered that Mr. Irving has brought forward these collateral proofs in other works, and has given it as his opinion, whether correctly or otherwise is not now the question, both from chronology and from the discursive prophecies, that these are "the last days" of this dispensation: and therefore the present work is to be regarded merely as a supplement to his former works, necessary indeed to complete a perfect view of the whole subject, but in itself immaterial, or at least deriving its greatest value from its relative position to them.

In former times this passage has been brought forward, and the men of those days charged with being guilty of all the characteristics therein specified: but in almost all those epocha they who alluded to them were politicians fighting for secular ends, and who searched the Scriptures for passages to justify their own acts, and to criminate their political opponents. However those charges may have been applicable to bad men in other times, there are peculiarities which are applicable only to the present state of society. It is to be borne in mind, that the Apostle marks these characteristics as to be found, not in those who are in ignorance or unbelief of Christ, but the contrary. These characteristics are to be looked for in that body which calls itself "THE *religious* world," and answers to having "the form of godliness." It is on this account that these times are perilous

to the true church: for it can never be perilous to Christians to see bad passions and hypocrisy in those who do not call themselves religious; but when hidden and glossed over amongst those who have the form of godliness, which form is all that is visible to man, it becomes exceedingly perilous: and it is a peril of so subtle a nature, that the children of God have need to make it a matter of very earnest prayer to have their eyes opened to discern it, or most assuredly they will be destroyed by it.—A further peculiarity is, that the religious world prophesied of by the Apostle shall withstand those who shall be acting the part of Moses. Now Moses was bringing the people out of bondage into the promised inheritance. Is the religious world in these days pointing the people to the promised *land*, or not? or are they not, like Jannes and Jambres, opposing to the uttermost those who would lead them there?—Are they not heaping *to themselves* teachers? The answer to this last shall be furnished out of the Eclectic itself, where, amongst the *new* blessings which the editor declares attends the present era, he says, "in the new churches and chapels as near an approach has been made towards *recognising the principle of* voluntary contribution and *popular suffrage*, as is compatible with the law of patronage."

Our limits will not permit, even if there were occasion to do so, to add much to the more than sufficient proof which Mr. Irving has furnished that the characteristics given by the Apostle are those of that class of persons distinguishing themselves by the name of "the religious world." Whatever doubts we may have been inclined to entertain formerly upon this subject would be entirely removed now, by the great wrath which the religious reviews display, and the abominable language in which that wrath is expressed, against all who do not flatter them: and we defy the Christian and Literary editor of the Eclectic to produce, except in the fulsome dedication of some parasite to a royal or noble patron, a piece of boasting and adulation equal to the panegyric upon the religious world, by whose favour and support he gains his bread, which is contained in pp. 20—32 of his journal for January 1829. The lines of Horace addressed to Augustus, and almost burlesqued by Pope inhis translation, are tame matter-of-fact prose in comparison:

> Wonder of kings! like whom to mortal eyes
> None ere has risen, and none ere shall rise.

One of the most extraordinary assertions brought forward by the Eclectic is as follows: "To speak of 'the last days' as characteristically evil times, is in fact to contradict the whole tenor of prophecy, and that in the face of Apostolic interpretation." Now our Lord says, that when he comes again,—and we presume he will come in "the last days," and not in the first days — the world will be exactly in the state in which

it was in the days of Noah; that he will not "find faith on the earth," and that few will be looking out for him; and yet the Eclectic insists that the last days are not to be evil. Our readers cannot, therefore, fail to remark, that the question at issue between Mr. Irving and the religious world is divided into two parts: First, Are the times in which our Lord makes his second appearance described in the Scriptures as good or evil? Secondly, Are the present times good or evil? Mr. Irving has assumed as an undoubted fact, and a fact which we believe was never called in question before, from the days of Enoch down to this hour—and which being now called in question for the first time is a very extraordinary sign of the present times—that the days in which the second advent of our Lord takes place were to be days in which evil would predominate over good. We are so astounded at the hardihood of this bold denial, without one particle of authority brought forward to support it, either from the Scriptures or from human writers, that we know not what course at present to pursue; and we shall therefore content ourselves with calling the attention of the Christian world to the fact, that the Review which says it is the only one that combines Christianity with Literature, and which is supported entirely by holding opinions in unison with those of the religious world, promulgates that the days in which the Lord comes with his saints to take vengeance on the ungodly are described in the Scriptures as those in which, in comparison with other days, there will be very few ungodly on whom to take vengeance! And we confess, that had Mr. Irving occupied any time in proving that the last days were declared to be evil, we should have thought he was proving a truism, which no one would have had sufficient folly to deny. But we shall be more cautious in future, and take care how we give these self-complacent instructors of the religious world credit for faith in one single syllable of God's declarations.

The Eclectic says, that "with regard to the state of the Dissenting churches, the doctrines of the New Testament were never, perhaps, preached with stricter orthodoxy than by the present generation of ministers." We are at a loss to understand why the term "doctrines of the New Testament" is made use of, unless the Editor means to insinuate that the doctrines of the New Testament differ from those in the Old, or that the present generation of ministers know little or nothing of the Old Testament: with which latter opinion we should be inclined to coincide, after what he has said respecting the characteristics of the last days from "the whole tenor of prophecy." But we join issue with him at once upon the *articulus stantis vel cadentis ecclesiæ*, and deny, broadly and unequivocally, that the doctrine of justification by faith is freely preached in that body of which the Eclectic is the organ; and moreover, that that body, and

the Eclectic itself, revile all who do preach it freely, under the never-failing pretext of Antinomianism: as he has done in this very review, upon the old quibble about the Law being a rule of life; in which he censures the very words of Luther, from his Commentary on the Galatians, which Mr. Irving has transcribed, as Antinomian.—We might go on to enumerate many more doctrines, but that we do not like to bring forward charges without at the same time producing our proofs; and we will therefore confine ourselves to one, which is, the covetousness of the religious world; and our proof of this shall be the Eclectic Review. "There has been much in the character of the times very adverse to the prosperity of Dissenting societies. The *defection of the more wealthy of the old Dissenting families*, which has been going forward continually, *has very greatly diminished the funds for the support of their institutions.* The depression of the yeomanry, and of the middling classes of society in general, who have always furnished the bulk of Dissenters, has operated still more unfavourably. Further; although their congregations have always included a large portion of the decent and pious poor, *the spirit of Dissenting institutions is incapable of coalescing with pauperism*..... Still, notwithstanding the powerful *competition of the Evangelical clergy*, the distresses of the commercial world, and *the obstacles to success created by pauperism*, the Dissenters have, as a *religious* body, maintained both their number and their respectability," &c. Here religion and money are considered as convertible terms; pauperism, and her decline; wealth, and her advance. The preaching of the Gospel by the Evangelical clergy is stated, not as a co-operation in the same blessed work, but as the *competition* of a rival shop. We think this proof of the covetous spirit of the present religious world, out of the mouth of so unwilling a witness, will go far to gain a favourable reading for this work, which it might not have otherwise received in Dissenting quarters.

The invariable criterion of a converted heart, is the taking of every accusation of evil to itself; seeing and acknowledging it to be there; praying God to wash it out in the blood of his Son; and endeavouring to eradicate it. The invariable criterion of an unconverted, self-righteous, and pharisaic heart, is the repelling of every accusation of evil from itself as unfounded; charging that evil upon other individuals, may be of other times; but at all events thanking God that itself is not as other men are. When our Lord spoke of treachery to himself amongst his followers, they who were true-hearted said, "Lord, is it *I*?" This test is not one of our invention, but to be found in every work that ever was published for the purpose of leading either individuals or communities to an examination and right estimate of themselves. Moreover, these works teach

us, and most correctly, that just in proportion as we are offended at the minuteness and closeness of the charge, so is it evident that we ourselves are the characters for whom the warning and rebuke are most especially needed. If, therefore, we had previously any doubt that Mr. Irving had made good his position of finding the characteristics of the last days and perilous times in the modern religious world, the violent passion into which it has put itself—more like that of spoiled children on losing their toys, than men of sense and dignity and right feelings—would alone be sufficient to prove to us that the author's estimate was very far from being erroneous.

The signs of the times are to unfulfilled prophecy what practical holiness is to the doctrines of the Gospel. The world cares little about our theological tenets, until it perceives by our conduct that they have an effect upon the course of our life. The religious world would have allowed us to hold in peace the opinions upon future events which Toplady, Gill, and thousands of others, have held before us, if we had not brought them to bear practically upon the things in which they were priding themselves, and of which they were so vain. The contradictions in the Eclectic Review are of such a nature that the editor can always quote one part of his opinion in defence of any other that is found fault with: for example, he says, "He is not blind, nor can be charged with being over-indulgent, to the prevailing faults of the religious world; that in this age of general profession the spirit of godliness is far from being coextensive with its form; that formalism, and pharisaism, and secularity abound among those who hold an evangelical creed. The state of society is appalling; while that of our religious communities is far from satisfactory: in some directions there is a stagnation of moral influence; in others, the marks of declension are visible. A frightful mass of popular ignorance had been accumulating, which, combining with spreading infidelity, was fraught with the elements of political danger: the whole posture of society had become changed; the eventual result of which has been a frightful and alarming increase of pauperism, and of recklessness, ignorance, and crime. All the relations of society have been affected: the relations between master and servant, yeoman and peasant, landlord and tenant, parent and child, rich and poor, pastor and flock, have all been relaxed; and, extraordinary as have been the exertions made to instruct and reform and Christianize the lower classes, they can scarcely be regarded as adequate to the exigencies of the occasion." We should have supposed, therefore, that he would have agreed with all the details, as he appears to do in the general, of what is brought forward by Mr. Irving; but here again the analogy

of the reception of the Gospel by the world must help us to solve this enigma; and we know that there are thousands of persons who will acknowledge themselves sinners *in general*, who will, nevertheless, stoutly defend every action of their lives *in detail*. Thus, in a few pages afterwards, the consistent censurer of Mr. Irving says, there is "a large increase of Evangelical preachers and pastors in the Established Church—the doctrines of the New Testament were never preached with stricter orthodoxy than by the present generation of Dissenting ministers—new chapels are building in all directions—scriptural knowledge and piety have very considerably increased—evangelical sentiments never prevailed to a greater extent—there has taken place a great abatement of sectarian animosities—more visible union, more actual co-operation, between Christians of different communions, than this country has ever exhibited—a real increase of Christian charity—religious liberty has gained a signal triumph—the sufficiency and exclusive authority of the Scripture is now almost universally admitted amongst us—the principle has been re-discovered, the moral lever which can move the world, and the base found on which to place it. In the unexampled spread of evangelical truth, the increase of Christian unity, the extension of religious liberty, the extraordinary awakening of a spirit of generous zeal and liberality, and the diffusion and triumph of liberal and scriptural opinions, we have most unequivocal signs of an improved and of an improving condition of society at home."

It is really very difficult to ascertain what opinion is meant to be expressed by these two opposite statements; whether, in short, we are to believe that the world is become better, or worse? Our own opinion is, that the *form* of godliness has increased, and that the *power* has diminished: that there is a very considerably larger number of professors of an orthodox creed; and that the outward decencies of civilized society are better preserved; that there is a larger quantity of idle, selfish good-nature, that wishes well to every body, but which will not give itself much personal trouble to promote it: whilst, at the same time, there is less stern, unbending, conscientious principle, both in the world and in the church, than at any former period of the history of man. We think that the great delusion of the day is unsanctified benevolence; and we are the more earnest in contending against it, because we were deeply ensnared in it ourselves. We can therefore sympathize with those who are in it now. And although the error perceived in the system excited a latent suspicion that all was not right, it was only by that attentive study of the Scriptures, which the unfulfilled parts of them have excited, that we were enabled fully to appreciate the cha-

racter of the times in which we live as depicted by the inspired penmen, and so little like the portrait which is drawn of them by the hand of man.

The case between Mr. Irving and his opponents may be briefly summed up as follows:—He maintains, that last days mean last days; not only with reference to all days, but especially with reference to latter days, inasmuch as last comes after latter;—That in these present days he perceives, in that party which calls itself, by way of distinction, the religious world, all the characteristics foretold by the Apostle to Timothy as about to be found in the last days in those who should have a form of godliness;—That the religious world does withstand all who would lead the people out of the bondage of the spirit into the freedom of the Gospel, or out of the bondage of the body into the reign of Christ; calling them, for doing the first, Antinomians; and heaping upon them, for the latter, all manner of abuse;—That the peril of the days consists in these characters being found, not in the openly profane, but amongst the greatest professors in the church.

The opponents maintain, That last days mean first days, because Timothy is required to oppose the evils pointed out by the Apostle, which he could not have done if they were not to arise for 1800 years afterwards;—That last days mean any period during the whole Christian dispensation;—That the whole tenor of prophecy describes the last days to be good, in reference to all former days; and therefore the evil days, described by the Apostle, cannot be these days;—That, so far from any of the characteristics described by the Apostle being to be found in the religious world now, not one is to be found there; for that there never was so much scriptural knowledge, orthodox preaching, active missionaries, large subscriptions, &c. &c.; and no former days were ever so good as these days.

The opponents, therefore, wrap themselves up in that which Hannah More so happily calls "a geographical security;" and since they suppose these things were apparent in the time of Timothy, they cannot belong to themselves now. The Religious Magazines have no objection to lay those charges on men of former days, but only insist that they are not applicable to us now. This is the mode by which the Papists get rid of the other apostasy, of which the Apostle prophesied in the preceding Epistle: they say, the charges do not belong to holy mother church, but to the wicked Encratitæ and Tatians and Manichæans of the first ages; and write a great deal of quibbling to shew the difference between themselves and these old heretics. The Reviewers bring forward Calvin, to prove that last days mean the whole Christian dispensation; which, though the expression does so mean in some places, Calvin is wrong in giving so

indefinite a meaning to it here. But, still, this authority will not answer the purpose of the editor of the Eclectic, in proving that these are not the days spoken of, because they are evil days and these days are good days, and that "the whole tenor of prophecy" describes the last days as good days: for Calvin holds directly the opposite, and says, that although the term does mean the whole Christian dispensation, "*potius qualis futura sit regni* Christi conditio, docet. Multi enim imaginabantur beatam nescio quam pacem, et immunem omni molestia." We maintain most unequivocally, that, search for the fulfilment of the prediction when and where you please, the interpretation is not the true one which does not find it, not amongst heretics, but amongst the religious of the day, be it when it may. In this opinion also Calvin agrees: "Notandum est de quibus loquatur; neque enim externos hostes, qui ex professo Christi nomen oppugnant, sed domesticos perstringit, qui censeri volunt inter Ecclesiæ membra. Nam eousque suam ecclesiam exercere vult Deus, ut intus tales pestes in sinu suo gerat, etiamsi eos fovere horreat." We conclude our extract with his caution, "nostrum est aperire oculos, ut cernamus qui digito monstrentur."

We need scarcely say, that we strongly recommend this volume of Mr. Irving's to the attentive perusal of all; not only on account of the merits of the work itself, but because we know of no other from whence the same information can be derived: those, therefore, who want to know the true character of the best part of the world at the present time, or who desire an able commentary on a portion of prophecy to which the Holy Ghost has called our attention with very peculiar earnestness, we strongly advise to peruse this volume. We have not noticed any of the misrepresentations which the religious magazines have made of the doctrines it contains, because we did not wish to discuss subjects of such importance in an incomplete manner; but we must say upon this point, that there is a wilful perversion of Mr. Irving's direct and published sentiments, which it is impossible to reconcile with honesty or with veracity. We know not in what manner to treat persons capable of such conduct: but this we know, that the men who can wilfully sit down, month after month, to write what cannot be mistakes, but are intentional falsehoods, respecting the creed of a minister of God's word, have no more right or title to be called or treated as Christians, than men living in open uncleanness, drunkenness, or any other abomination: and we hold it a distinctive feature of the present day, not that theologians are coarse in their language, but that men shall be esteemed Christians because they follow the fashion of the profane world in abstaining from sensual pleasures of the lowest kind, while they

continue in the indulgence of slander and malevolence: and this we assert to be the case of those magazines which hold up Mr. Irving to public execration as teaching *a reprobation distinct from the punishment of human guilt;* that *God is, in a moral as well as in a physical sense, the author of evil;* and *that his theology has come upon him, not in the ordinary way of study and research, but by distinct revelation.* Evan. Mag. p. 599.

TO THE EDITOR OF THE MORNING WATCH.

Mr. Editor—I cannot refrain from addressing a few lines to you, to express the cordial satisfaction with which I hail the annunciation of a work like yours, devoted to the candid and impartial discussion of subjects connected with the Prophetical Scriptures. If ever there was a time when the Prophecies of Holy Writ ought to be humbly studied and deeply considered, it is assuredly the present; and if ever there was a time when such a work as yours was called for, it is now. It is the desideratum of the day in which we live. It is an undoubted and a most lamentable fact, that, amidst the numerous Reviews, Magazines, and other periodical works, which abound in this country, there is NOT ONE, with which I am acquainted*, that is disposed to set before its readers the subject of Prophetical interpretation in a fair and impartial manner. The Editors and Reviewers in these publications impose their own *ipse dixit* on their readers, instead of presenting them with a fair statement of the arguments used on each side of the important question at issue.

That, however, I may not seem to deal in general charges without proof, I will call your attention to the manner in which certain publications on Prophecy were treated in the "Christian Guardian" for the month of December last. At the head of the article stands the following list of books to be reviewed:

"The Rev. A. Keith's Evidence of the Truth of Religion derived from the literal Fulfilment of Prophecy."
"Mr. Faber's Sacred Calendar of Prophecy."
"Ben Ezra's Coming of Messiah in Glory and Majesty."
"Dialogues on Prophecy."
"Hon. and Rev. G. Noel's Inquiry into the Prospects of the Christian Church."
"Dr. Hamilton's Defence of the Scriptural Doctrine of the Second Advent of Christ, &c."
"Papers read before the Society for the Investigation of Prophecy."

Now, in the above list there are two works which decidedly take one side of the question now at issue before the Church on the subject of the Millennium, and four which advocate and argue for the other. What, then, might a reader, anxious to gain information on the subject, have reasonably expected? Assuredly that a fair statement of the arguments used by the respective authors would be given, and fair extracts made from their works, that the reader might form some judgment of their several merits. But what is the actual fact? Copious extracts are given from the works of Mr. Faber and Dr. Hamilton, and stamped with the reviewer's approbation, while the old rule of *audi alteram partem* has been entirely forgotten. The writer merely observes, that he will briefly advert to the other publications; and then, enumerating all but Mr. Noel's, he adds, that the time spent in reading them has been very ill em-

* The Jewish Expositor is by far the best in this respect.

ployed; and so shuts them up. To Mr. Noel's work a few separate remarks are devoted, for the purpose of offering some empty compliment on his amiable spirit, and of adverting to his interpretation of our Lord's words to the thief on the cross (which have nothing, in fact, to do with the main question); and so his book is dismissed, like the rest, without a single quotation. Now I ask, Is this fair, impartial, Christian? What are we to infer from this method of proceeding? Why, either that the Reviewer never read the works in question, which I shrewdly suspect (notwithstanding his whining over his lost time); or else, that, having read them, he was afraid to give an honest statement of their contents. But what is an anonymous reviewer, that the Christian Church is to pin its faith on his opinion on such a momentous subject as this?

I would earnestly entreat the readers of every Review or Magazine which thus partially and unfairly deals with writers on unfulfilled Prophecy, to free themselves from the miserable bondage, and to read the works alluded to for themselves, and weigh well the arguments they contain, together with the writings of those who take an opposite view; and then to search the Scriptures with humility, teachableness, and prayer, to see which authors speak most according to the word and to the testimony.

I am most thankful to you that in the work which you have announced we have the prospect of one in which this great question will be fairly treated. Truth can only be elicited by an open and candid discussion, conducted in a Christian spirit. Those who are really desirous of ascertaining the truth, and of adopting it when it is ascertained, will never be averse to such an investigation. May the God of truth guide and bless your proposed publication, and make it conducive to enlighten and edify His church!

This is the sincere prayer of one who hopes (if spared) to be

Your constant Reader, JUSTUS.

TO CORRESPONDENTS.

Some articles which we have not had room for, will appear in our next Number.

We return thanks to the Rev. J. J. Holmes, and Rev. A. Addis, and shall take early occasion of noticing their communications.

Miscalculations, incident to a new undertaking, have disturbed the proportion between the several departments of our first Number.

It is our intention to notice scarce old books on Prophetical subjects; and we shall be obliged by extracts from rare works, especially on the Apocalypse.

We request our Correspondents to send their papers six weeks, at the least, before the day of publication, that we may have time to examine them; and we beg that they would give us permission to publish their names.

THE

MORNING WATCH.

JUNE 1829.

ON THE TEXT AND VERSIONS OF THE HOLY SCRIPTURES.

IN the prosecution of our periodical work occasions will continually arise for referring to the different versions of Holy Scripture, especially the early ones. As frequent will be our necessity for appealing to the fathers of the church, as witnesses to facts, as authorities in questions of doctrine, and as guides in matters of criticism. We therefore deem it good to give a general view of the principles which regulate our study of the Scriptures; first, by some remarks on the Hebrew and Greek originals; secondly, by a short history of those translations to which we shall most often refer, with our own estimate of their several merits; thirdly, by a hasty survey of the state of learning in the successive ages of the church. We shall thus see the integrity of the original texts; the sufficient means we possess for interpreting them; and ascertain what portion of learning the different fathers retained, and, consequently, know how far they are severally competent to decide in questions of criticism. Veracity constitutes a good witness to facts; judgment must be added to veracity, for deciding in doctrine; and, where both these are found in a man, if learning be deficient, he is entitled to no attention whatever in critical inquiries. We have often felt the necessity of these distinctions, when the authority of good men has been brought forward in support of disputable doctrine or of mistaken interpretation; and while we give its full value to piety in its own sphere, we deny that in criticism it has any claim to be listened to, beyond what it derives from the learning which accompanies it.

The Hebrew Scriptures are the fountain-head of revelation; like the waters of the rock Horeb, which came forth abundantly and followed the wandering of Israel (Exod. xvii. 6; 1 Cor. x. 4), retaining their freshness and purity to the end. A student of ancient literature, knowing the innumerable losses and corruptions which have befallen other writings, is struck with the remarkable

contrast which the Hebrew Scriptures present; these having been kept so entire and pure from the earliest antiquity. We at first piously and properly resolve their preservation into the providence of God; and this, to many minds, is a sufficient account of the phenomenon. But there are others who find both pleasure and profit in tracing out those secondary means which have been made subservient to a great purpose of God; and such discussions ought never to be undervalued, as they are intelligible to the natural man, and leave the unbeliever and the sceptic "without excuse." The Hebrew language, like the Jewish people, is a standing miracle, witnessing to the truth of God. The four Gentile monarchies have successively swept over the land of Judea, appearing to carry destruction in their course. Assyria, Persia, Greece, and Rome, where are they? Their national distinctions are gone, their languages are dead; their memorial remains only in the pages of history. But the Jews, on whom all their rage was directed, whom they scattered to the winds of heaven, not only still subsist, but retain their identity unbroken—nationality, language, ordinances unaltered—waiting only the restoration to their own land to become in all respects the same people as when Zion stood in palmy state. Two thousand years of oppression, under their last and most cruel persecutors, have not broken them down as a people, nor amalgamated their language with other tongues. This unbending character of the Jews was directed to the preservation of the Scriptures, by men raised up and qualified by God for that purpose,—the earlier Prophets, before the Babylonish captivity; Ezekiel and Daniel during its continuance; Ezra, Haggai, Zechariah, and Malachi, afterwards. Till the coming of our Lord we are certain they had suffered no loss. "The Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, observe and do" (Matt. xxiii. 2). "One jot or tittle shall in no wise pass from the law" (Matt. v. 18). The Hebrew Scriptures thus continuing pure till the New-Testament Scriptures were completed, and being by them authenticated, we shall point out some of the means which the providence of God has appointed for guarding them against human error since the Apostolic times, and which justify us in concluding that no material corruption could take place. The extensive collations of Kennicott and De Rossi confirm this conclusion, and shew that no errors have crept in affecting faith or doctrine, and that the mistakes of transcribers affect not the general integrity of the text.

Among the secondary means by which the Hebrew text has been preserved from corruption, we give the first place to the size and distinctness of its characters. We maintain that the Old Testament was from the beginning written in the square Hebrew character of the present day; a character incomparably the most noble of

any in use, and worthy of being thought that which was inscribed on the tables of stone by the finger of God. But here a question arises: for though all are agreed that the present square character is as old as the time of Ezra, yet many men of name have argued that he first employed it in writing the Scriptures, and that before his time they were written in the Samaritan character. This opinion they derive from the assertion of Jerome, in his preface to Kings, "that Ezra found other letters, which we still use; whereas till his time the Samaritan and Hebrew characters were the same;" and the statement of Eusebius in his Chronicon, "that Esdras collected the holy Scriptures, and, that they might not be mingled with the Samaritans, changed the Jewish letters." These statements they think are confirmed to demonstration by coins, said to be of high antiquity, bearing inscriptions in Samaritan characters. Before we shew the fallacy of these arguments, we must state the facts of the case: First, we have the whole Scripture in the square Hebrew, while the Pentateuch only is extant in the Samaritan; Secondly, in this fragment of God's word there are innumerable errors of transcription, from interchanging ר and ד, ב and כ, מ and ס; changes easily accounted for on the supposition that the original was Hebrew, where the letters have much resemblance, but utterly inexplicable on the supposition of a Samaritan original, where these interchanged characters have no such similarity*; Thirdly, the coins are all of doubtful antiquity, and on the best of them the characters are so very barbarous that it is not easy to say whether they meant to imitate the Hebrew or the Samaritan character. But compare the two characters together, and we ask, whether it be probable that the barbarous Samaritan could have been the source whence the grand Hebrew character was derived. That the Hebrew might degenerate into the Samaritan, is a perfectly natural supposition; but that the distorted Samaritan could be the source of the simple and regular Hebrew, appears to us a preposterous idea. Moreover, let us see from Scripture what the character of these Samaritans was. "At the beginning of their dwelling there, they feared not the Lord" (2 Kings xvii. 25): "Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord: howbeit, every nation made gods of their own" (ver. 28). "So these nations feared the Lord and served their graven images, both their children and their children's children; as did their fathers, so do they unto this day" (ver. 41). Is this the kind of people among

* This unanswerable argument, which Eyre presses upon Usher, Walton has vainly endeavoured to meet in his Proleg. 371, where he fully grants the innumerable errors of the Samaritan Pentateuch.

whom we may expect to find the original Scriptures? The truth we believe to have been this, that the Israelites, like all the other early nations, had a sacred character which was only employed in religion, and a less exact character for the ordinary business of life. The square Hebrew we believe to have been their sacred character, and that one like the Samaritan they used in civil affairs. We may grant that during the Babylonish captivity the people had forgotten, or much corrupted, their language; while we maintain that among the priests and prophets the Hebrew was preserved in its purity. Jeremiah, putting words into the mouth of the Jews for addressing the Chaldeans, has one verse in Chaldee (x. 11), but he sent them letters to Babylon in pure Hebrew (Jer. li. 60.) Ezekiel was contemporary both with Jeremiah and Daniel. Daniel knew by books that the captivity predicted by Jeremiah was accomplished. (Dan. ix. 2.) And Ezra was a scribe of the law of the God of heaven. (Ezra vii. 12.) All those parts of Daniel which were meant for the Jewish people, are pure Hebrew; and those parts only in the Chaldee dialect which relate to the affairs of Chaldea. The sacred books, we maintain, had not been changed; for it was their remaining *pure*, while the language of the people had grown *corrupt*, which made it necessary to give "the sense, and cause them to understand the reading." (Neh. viii. 8.) If Ezra read from a book whose language they had well-nigh forgotten, interpretation was a necessary work; but if he had already translated the book into a language with which they were familiar, simply reading it would suffice, and the interpretation might have been spared, as superfluous. Nor is it at all likely that Ezra would have so accommodated it to the people, his object being to bring them back to the Lord; and he would seek to direct their thoughts wholly to the law of Moses and the language of their fathers, not to wean them from it. From the time of Ezra, the Syriac seems to have been the common character in Palestine; and to almost as early a period we can trace back the Rabbinical character: both of these are regularly derived from the Hebrew: and if we suppose Jerome to have meant some character similar to these, which Ezra invented for civil affairs, all difficulty vanishes, and we can reconcile those passages in his writings which on the ordinary hypothesis appear contradictory; for he uniformly quotes from the Hebrew as the original, and speaks slightingly of the Samaritan.

The argument derived from coins may be more briefly dispatched. If these coins are genuine, and there was a sacred and common character in use at the same time, those stamped with the sacred character might be shekels of the sanctuary; the others, ordinary shekels; and Kircher says (Gymnasio Hieroglyph. p. 97), that some have both kinds of character on

the same coin. But we exceedingly doubt the validity of any argument drawn from Hebrew coins, as we have not been able to obtain a sight of one which did not at once appear manifestly spurious; and an intelligent London collector, in conversation with us, said that he had never seen a genuine one; and thought, moreover, that a coin called Shekel never existed, but that it was a denomination of *weight* only, like the ounce. Spanheim at first thought them all counterfeit; but in the edition 1706 he says he had since seen some which appeared genuine; yet he denies that any of those, which have the least pretensions to authenticity, are of higher antiquity than the time of the Maccabees, and says, the character they bear is that used in civil affairs at that time. The letters are so little like any known character, that it is difficult to fix on their prototype; it may have been the Hebrew distorted; or they may be barbarous imitations of the barbarous Samaritan. Most of them are gross counterfeits: many give Moses the *ram's horn*, and some have the Vulgate blunder, "cornuta esset facies!!!" Yet this very argument from coins has been that most confidently relied on for inferring the superior antiquity of the Samaritan character! (Capellus, p. 38.)—We have only hastily gone over a small portion of this very extensive branch of the inquiry; and should not have touched upon it at all, but that we are quite convinced of the fallacy of the common opinions on this subject; and it is satisfactory to be assured that the Scriptures we now possess are identical in form, as well as in substance, with those books dictated by the Holy Spirit. But, though very satisfactory to know this, it is not a question of vital importance; for we know most assuredly that the Hebrew Scriptures were written in their present form in the time of our Lord; and, being stamped with His sanction, they have to us, who are Christians, all the weight of Divine authority.

Next to the perfection of the character itself, we are disposed to place the Masoretic punctuation, as presenting an effectual barrier against the corruption of the Hebrew text. We believe the points and accents to be as old as the time of Ezra, if not an integral part of the language from the beginning. But we are content to wave this discussion, and only to assume, what no sane man can deny, and what Capellus and Brian Walton fully conceded, namely, that the points do every where define and fix the true sense of Scripture, and that without them we should probably have lost the knowledge of Hebrew in the miseries and ignorance of the dark ages. Capellus, b. i. c. 17, p. 182, says of the Masoretes, "Quo nomine certe nos jam multum eis debemus, vel Deo potius referre gratias, qui homines illos ad id excitavit, eisque hoc studium indidit. Nam in eo opere felicissime certe laborarunt, ita ut jam notularum illarum

subsidio longe facilius et felicius etiam in sacri textus Hebraici lectione et intelligentia versari possimus, quam alias absque hoc adminiculo fieri a nobis potuisset." Again, b. ii. c. 26, p. 306, "Jam quomodo illi non sunt urgendi hac punctatione, ideo quia est a Masorethis. Sic nec illis jure eam licet rejicere aut contemnere hoc solo nomine quod sit a Masorethis: sed si eam velint jure repudiare, necesse est demonstrent eam non quadrare cum consonis, &c. Nam si nihil horum probent aut demonstrare possint, iniquos plane et deridendos se præbent, si eam nihilominus pergant rejicere. Etenim eo ipso quod nihil horum de ea demonstrari aut evinci potest liquet manifesto eam esse legitimam, et ab omnibus hactenus pro legitima esse habendam." Walton is equally to our purpose, Proleg. 257: "Tandem et hoc notandum, Masorethas, dum puncta invenerunt non novos vocalium sonos, vel pronunciationem novam induxisse, sed juxta consuetudinem ipsis traditam libros sacros punctasse: ideoque lectionem non ab ipsis pendere, licet ipsi apices excogitarunt; nec ideo veram esse lectionem, quia est a Masorethis: sed quia verum Sp. S. sensum exprimit, quem scriptoribus sacris dictavit, et per eos literis consignavit, quemque tum Judæi, tum Christiani conservarunt. Non enim punctarunt Masorethæ sacros codices pro arbitrio; sed secundum veram et receptam lectionem, quam diligenter poterant, puncta apposuere. Ipsos vero plerumque recte punctasse liquet, tum ex antiquis versionibus ante puncta affixa factis, quarum lectio cum hac Masoretharum in omnibus, quæ ad fidem et mores spectant, concordat; ut Græca, Chaldaica, Syriaca: tum ex eo quod textus punctatus non tantum apud Judæos, sed etiam apud Christianos, tam Romanos quam Protestantes, publice acceptus et approbaturus sit et ubique imprimitur. Nam licet punctatio sit Masoretharum inventum, et humani juris quoad apices et figuras: non tamen sequitur, sensum Scripturæ lubricum et incertum esse, vel ab Ecclesiæ arbitrio pendere, sed quod per puncta significatur, vocalium scil. sonum et verborum sensum, Divinæ prorsus auctoritatis esse, Deumque solum auctorem agnoscere." These we take as the extorted concessions of antagonists, and only add the words of Calvin on Zech. xi. 7: "Qui puncta vel negligunt, vel prorsum rejiciunt, certe carent omni judicio et ratione."

The Hebrew points and accents mutually depend on each other, and cannot be separated. The connection of the sentence and the regimen of the words fix the accents, and the position of these determines the vowel points of each word; for the same word is pointed differently when governed by different accents. Thus the sense of the whole passage operates as a check upon each letter in the sentence, and becomes a great safeguard against corruption or loss. We know of nothing

elsewhere at all comparable with the perfection of this system of punctuation. The accents in Greek, and many modern languages, affect only those syllables to which they are attached: the stops in common use only shew the pauses and divisions of sentences: but the Hebrew accents not only regulate the euphony, and divide the members of a paragraph; they have also a power of which no adequate idea can be formed from any European language. The order in which words are placed seldom indicates with certainty the exact relation of the ideas to be conveyed: this can be done by tone of voice in speaking, and is done by the Hebrew accents. These sustain and carry on the sense from a leading accent to one which is governed by it, so as to represent to the eye the whole train of ideas; forming a system for the transmission of thought absolutely perfect, in our estimation; the surpassing beauty of which has often led us to wonder that this part of the Hebrew language has been so little studied by the moderns. The manuscripts now used publicly in the synagogues are without points, but they have always a pointed one at hand to refer to. Those manuscripts intended to be pointed, are first written without, and the points are generally added by another hand. This probably arose from the necessity of using, in large manuscripts, a kind of pen and ink for the letters different from those necessary for the points. The letters were written with a broad-pointed pen, made of cane or reed, and having a slanting nib; the ink also was of a very thick consistency: but the points require a fine pen with an equal nib, and probably of quill: they need, too, thinner ink. From these circumstances the points have changed colour sometimes, more or less than the letters; and these appearances have led to the inference that the points have been added in a later age;—an inference, by the bye, which gives nothing whatever to the anti-punctists, since no one can have the folly to maintain that any of these manuscripts reach in antiquity to the very latest period ever given to the Masoretes.

The perfection of the Hebrew character was well sustained by the exceeding great care taken in appointing well-qualified scribes, and in subjecting all the materials employed, and afterwards the finished work, to the most strict examination. The skins, pens, and ink, must all be prepared by an Israelite, for that express purpose; and if any of these precautions were neglected, the manuscript was vitiated, and must be destroyed. The finished copy must be examined within thirty days; and if three errors were discovered in any skin, it was rejected. Thus every expedient was adopted to check and exclude the errors of transcription.—But a question arises, Whether the Jews, in their aversion to Christianity, have perverted the text? Such a charge has been brought against them by the Papists, and by

the ultra-Hutchinsonians. We not only acquit them of the imputation, but maintain, that, supposing them to have had such a design, it is impossible they could have effected it. Before Christ, they had no such temptation; and we know that they did not, for St. Paul names, as the great privilege of his people, "chiefly that unto them were committed the oracles of God" (Rom. iii. 2). After the time of our Lord they could not, for the Apostles, and most of the first Christians, knew the Hebrew Scriptures. And among the Jews themselves, scattered as they then were in all parts of the earth, (if it should be thought credible that they could combine to falsify all their manuscripts at the same time, and in the same respects,) their own Masora Paraphrases and Cabala opposed insuperable obstacles. But Origen, Jerome, and Eusebius, all acquit the Jews of this charge; and Jerome's own version and comments clearly prove that all the strong-holds of Christianity remain the same in our present Hebrew text as in that which Jerome used: "Quod si aliquis dixerit Hebræos libros a Judæis esse falsatos, audiat Origenem quid in 8 vol. huic respondeat quæstiunculæ: Quod nunquam Dominus et Apostoli, qui cætera crimina arguunt in Scribis et Pharisæis, de hoc crimine, quod erat maximum, reticuissent. Sin autem dixerint, post adventum Domini salvatoris, et prædicationem Apostolorum libros Hebræos fuisse falsatos, cachinnum tenere non potero, ut Salvator et Evangelistæ et Apostoli ita testimonia protulerunt ut Judæi postea falsaturi erant." *Jerome*, Isai. vi.

Before the invention of parchment, they wrote on prepared skins, like the "ram's skins" (Exod. xxxvi. 19) with which the tabernacle was covered. These were either brown, and written with ink, like the African manuscripts of the present time; or purple, and written in letters of gold, like that from which, according to Josephus, the version of the LXX. was made. The skins generally contained three pages; each page from twelve to eighteen inches long, and from four to six inches broad *. They were sewed together, making one long strip; which being fixed to two rollers, one at each end, they unrolled it from the one and rolled it on to the other, according to the part of the volume which they had occasion to read. Such manuscripts were less liable to injury from damp or change of temperature than those written on parchment, or any other material; and they were written with so full a body of ink, that the character retains its distinctness for centuries, and would bear repeated washings. These noble volumes have a grandeur and dignity in their appearance worthy of the sacred books.

* One in our possession is on brown leather: each page is seventeen inches long, six broad, and consists of forty-eight lines: each full line contains from twenty-four to thirty letters, each full-sized letter being a quarter of an inch square.

Some of them are fifty yards long, and written in characters so large and distinct, that he must be a very careless reader who should mistake or confound them. But, notwithstanding this distinctness, together with the great care of the Jews in transcribing the Scriptures, it is certain that mistakes do occur in the very best of the manuscripts; and these corruptions, or losses, it is the main business of Biblical criticism to rectify and restore. These maculæ do not at all invalidate the Divine authority of the Scriptures, which fully testify of Jesus, and contain the words of everlasting life. But when the Word, to whom they testify, "became flesh and dwelt among us," the book was thenceforward left in the keeping of man; and so, with all possible care on his part, could not but suffer that loss incident to every thing which has frail man for its guardian. Had the Scriptures retained in every minute particular their original perfection, such a phenomenon must have been regarded as miraculous, and the soundest mind could scarcely escape feeling a superstitious reverence, bordering on idolatry; while to the bulk of mankind they would really have become an idol of the grossest kind; for they would regard the book as Divine, while every letter proved its human origin. Now it is as a treasure in earthen vessels, that the excellency of the power may be of God, not of men.

Before the light of Prophecy was extinguished in the church, and before the Jews could be even suspected of perverting the text of Scripture, the providence of God appointed means by which we are now able to assure ourselves that the Hebrew text is not corrupted: First, in the Greek translation of the LXX., confirmed as it is by its agreement with those passages quoted from the Old Testament by our Lord and the Apostles: secondly, by still confiding the care of the Hebrew Scriptures to Jews, opponents of the Gospel; while the Christian church with the same jealous and rival fidelity preserved the Greek Scriptures. After the time of the Apostles, for nearly a thousand years, the Hebrew language was almost unknown to the church. Only two of the fathers, Origen and Jerome, made use of it for interpreting Scripture; and they had not taken up the study till late in life, and are not to be considered as masters of the language. The knowledge of Hebrew was then retained only by the Jews, and even among them mainly by their Talmudical and Cabalistic propensities. These mysterious and often puerile discussions were overruled, in the providence of God, to the safe keeping of his revelation: an end which was more completely attained by the talismanic power they attached to particular positions and combinations of letters, checked as it was by the laborious enumerations of the Masoretes, and the calculations founded thereon, than it could have

been by any more rational devices, in those ignorant ages. Moreover, these men were so intent on the supposed mystery which every letter of the Bible involved, that the idea of corrupting the text they would start from as a sacrilege which might provoke instant judgment; and even if they had attempted such a crime, the cross ligatures of these intricate combinations, which fixed every letter to its own place, rendered the crime impracticable. It is clear, from Philo-Judæus and parts of Josephus (to say nothing of Sohar, Bahir, or Jetzirah), that the Cabalistic dogmas are of very early date; the Talmudists and Paraphrasts begin as early: and if any one should suspect the Jews of desiring to corrupt the text of the Hebrew Scriptures, let him consider this argument, derived from their own Talmuds and Cabala, and he will immediately perceive the utter hopelessness of such an attempt. The pursuits of these men remind us of the alchemists, who, vainly pursuing an imaginary good, conferred unintentionally far more important benefits upon mankind. The Cabalistic writings, too, have much that is analogous with the philosophy of Plato; with a dim shadowing forth of incomprehensible mysteries, which, stripped of their puerilities, shew profundity and sublimity beyond any other speculations *. It was this which struck on the ardent mind of Picus of Mirandula, and through him became the principal cause of the revival of Hebrew learning in Christendom. From him, Peter Galatine and Reuchlin caught their ardour; but they also gave their chief study to Cabalistic lore. Reuchlin, however, published his Hebrew Grammar and Lexicon; and, the way being then opened, Pagninus, Munster, Brixianus, the Buxtorfs, Castell, and a thousand more, succeeded; who left no region of Oriental literature unexplored, and largely contributed to the brilliancy of that blaze of light which the church enjoyed in that Augustan age of theology, during which she accumulated a treasure of learning which her sons of the succeeding ages have been too indolently contented to draw upon, without sufficiently exerting themselves to add fresh stores to the common stock. But a more generous and inde-

* As a specimen of the apparent trifling, but real depth, of their writings, we may quote the commencement of the Sohar, where the letters of the alphabet are represented as contending for precedency in recording the revelation of God. ת first puts in his claims, as being the end and completion of all things, as summing up the most comprehensive name of God, אמת, &c. ת is at length dismissed, with the promise that he shall have the honour of sealing the servants of God (Ezek. ix. 3) when the wicked are cut off; and so of the other letters. Now, under this strange conceit is set forth to an attentive reader the same great truth as by the Alpha and Omega of the Apocalypse (Rev. xxii. 13); with the further indication, that all things not only have respect to the final purpose of God, but that they must wait to be unfolded in their proper time and order: the end, though first in purpose, must be last in development.

pendent spirit seems now to animate them, and may God bless and increase it!

The Greek text of the New Testament would at first sight appear to have been less carefully guarded from corruption than the Hebrew text of the Old. For in the Christian church there existed no prohibition against transcribing the Scriptures, nor was there any prescribed rule or imperative necessity for examining the finished manuscript. Clearness of writing was more regarded than competency of knowledge; and some of the earliest manuscripts remaining—the Alexandrine, for instance—were written by women indifferently acquainted with the language, and owe their preservation to the little use which was made of them. But the copies of the New Testament were so very numerous, the comments of the Fathers so copious and minute, the versions began so early, and the great doctrines were so interlaced into whole chapters and epistles, by the many controversies with heretics and the many councils assembled on their account, that we are able, by these multiplied checks on error, and these numerous avenues to truth, as certainly to fix the true meaning of the New-Testament Scriptures as that of the Old. The best editions of the Hebrew Bible, are—1. Athias and Leusden, 1667; from which the Jews generally now write their rolls for the synagogue. 2. Jablonski, 1699; the most beautiful, and, as we think, the most accurate of all the editions. 3. Vanderhooght, 1705; which is most generally esteemed, and is a very fine edition. 4. David Nunes Torres, 1700, 4 vols. 12mo, an edition much esteemed by the Jews. But to the theological student, that of Michaelis, 1720, is by far the most useful Hebrew Bible: its text is among the most correct, and its marginal references and notes are incomparably valuable. Correct editions of the Greek Testament abound every where, and are too numerous to specify. All the editions of Stephens are carefully printed. Mill, in the edition of 1707, rendered important service to the church, in his extensive collection of various readings: Bengel, Wetstein, Griesbach, and many more, have followed in the same course; and, though it is still going on, we think little more remains to be done, all the principal stores of information having been now thoroughly examined.

In discussing the merits of the several translations from the Hebrew Scriptures, we give the first place, for importance as well as for age, to the venerable Septuagint. In disputed passages of the sacred text, this version affords more light than all the others put together; and if we now possessed it in the original state, we should probably need no other help in interpretation: but not having been confided to guardians so vigilant as the Jews, it became sadly corrupted before the time

of Origen, as his notes prove. It is not to our present purpose to enter upon the history of this version, nor to inquire whether ours is that of the age of Ptolomy: we know it to be the same which Origen thought the LXX., excepting the book of Daniel, which is Theodotion's. In the time of Origen, this was the version commonly used by the church; but in transcription it had grown corrupt; and he corrected it from the best manuscripts, and it formed one of the columns in his Tetrapla. He inserted it also in his Hexapla, which consisted of—1. the Hebrew text; 2. the Hebrew words written in Greek characters; 3. the version of the LXX.; 4. the version of Aquila; 5. the version of Theodotion; 6. the version of Symmachus—arranged in six parallel columns. Of all these, excepting the LXX., fragments only remain; which were collected first by Drusius, afterwards more diligently by Montfaucon. Aquila's version was ploddingly literal, and regarded rather as a mere lexicon of word for word, than a transfusion of the meaning of the original. Theodotion and Symmachus, on the other hand, were too paraphrastic, and both of them Ebionites. Jerome speaks of two classes of the LXX.; one, the common sort, and very incorrect; the other, from Origen's Hexapla, which he followed. But the Greek versions at that time were very numerous; and of the Latin, he says, there were almost as many versions as there were copies. Jerome, therefore, undertook to reform the Latin version; and the ultimate result of his labours was the Vulgate, which has ever since been the authorized version of the Roman Church. Jerome, considering the time, was well fitted for the work he had undertaken; and he omitted no pains which might increase his qualifications: four several times does he record his having recourse to Jews, to perfect himself in the Hebrew: and he seems to have pursued his object indefatigably, and with the ardour of one who loved his work; and though we hold in true Protestant abhorrence the several Popish inferences which have been drawn from Jerome's blunders, we still dare to be just, and pronounce the Vulgate version to have been a noble work. His blunders were those of honest ignorance, not of systematic perversion; and, being honest, they are generally palpable, and often self-contradictory. Take it all in all, and as the work of one man, it does him much honour; nor is there any version, even now, which in the prophetic parts comes nearer to the sense of the original than the Vulgate does.

As Origen had fixed the Greek version by his Hexapla, so Jerome fixed the Latin version by the Vulgate, and for a thousand years it continued the standard of the Western churches. The first important innovation in this long-established prescription, was made in the literal version of Santes Pagninus, 1527.

Pagnine was a good Hebrew scholar, and he spent thirty years on his translation; but he does not seem to have had an acute mind; and when his verbal knowledge of Hebrew failed him, he either gives the Vulgate rendering, or words alone, without meaning. But, still, his version assisted much in opening the Hebrew Scriptures; and his Lexicon, especially when improved by Mercer, still more. Arius Montanus rather increased the dry literality of Pagninus, and had not so much learning to support or excuse it.

Munster was the next, who in 1539 published a new translation from the Hebrew: it was dry, literal, and abounded in barbarisms.

The next translation of importance, was that begun by Leo Juda, completed by Bibliander and his coadjutors, and published in 1543. This, though in some places becoming a paraphrase rather than translation, is an excellent version, and was reprinted by Stephens, with notes by Vatablus, 1545.

Castalio's translation was published 1551. He, wishing to avoid the barbarous style of Munster, fell into the opposite extreme; and, by moulding the phraseology of his version after classical models, rather offended pious minds, while he failed in pleasing those of refined taste. But his work is very valuable. He generally perfectly understands the original text, and his notes are full of piety and simplicity; and where he is unable to interpret, he has the honesty to stop, and confess his ignorance.

The last of the versions which we have occasion to notice, is that of Tremellius and Junius, published 1579. This translation, though now much neglected, is to the Hebrew student very important. Tremellius was a converted Jew, and well understood Hebrew, the sense of which he generally gives exactly. He thought not of style in his version, and in most cases adhered to the Hebrew idiom. He has also the sole merit of marking the distinction between the different names and appellations of God, which no other version does uniformly. For these and many other excellencies, we think it deserving of much higher estimation than it now receives.

These versions, either singly or combined, have formed the basis of nearly all the modern translations; and it might be very instructive, were this the place, to trace the doctrines of the different national churches, according to the version from which their vernacular translation of the Scriptures was chiefly deduced: for each of those Latin versions proceeded from a disciple of some particular school of theology, the peculiarities of which it could not but retain, and would transmit to those which were copied from it. With this caution impressed upon the mind should they be consulted; for a reference to them can hardly, we think, be dispensed with by any one who would satisfy himself that he under-

stands the full verbal meaning of the original. We say *verbal*, and refer to the understanding only, as being but one avenue or means of approach to the spiritual meaning; which last is a much higher attainment, and one which sometimes appears the result of an instinctive tact of spiritual discernment given from above, and independent of any common means.

The state of learning in the Christian church has been to a considerable extent anticipated in our account of the several versions. The principal truths of the Old Testament having been embodied in the New, and the Greek version being in very general use, Hebrew learning very soon languished in the church; and though it was from time to time partially revived by the accession of a Jewish convert, yet it had ceased to be cultivated with any profit to the church before the time of Origen. The encomiasts of Origen boast of the short time in which he mastered Hebrew. This only leads to the suspicion that he had by no means mastered it; and nothing in his remaining works shews any deep or critical acquaintance with the language. Of Jerome, this is not merely a suspicion, but a certainty; for his comments prove, that, with all the pains he had taken, in procuring four different Jews for instructors, his knowledge of Hebrew scarcely exceeded that of a well-taught schoolboy. But we think this has been to us rather an advantage than otherwise: for as the chief use of Jerome's works and Origen's fragments is to verify the sacred text, this is better done by the servile adherence to the letter of Scripture, which their conscious weakness imposed upon them, than by any critical acumen. On the contrary, we have rather occasion to rejoice that they were not gifted with the learning, if it had been accompanied with the recklessness of either Houbigant or Bentley, as they might then have endeavoured to model the text according to those notions of *amendment* which would best suit their translations; and not, as they have done, given us every where the letter, whether they could make their own sense of it or not. Jerome died A. D. 420; and for nine hundred years we find no traces of Hebrew learning in the writings of the Western church. With the generation that succeeded Jerome, or soon after, Greek literature also declined, and the subtleties of the schoolmen took the place of theology in the church, and their barbarous Latin became its only learning: and many a precious manuscript was erased, to furnish parchment for Thomas Aquinas or P. Lombard. Had we space, it might be instructive to trace out the heresies and superstitions which have from time to time arisen, in their connection with the learning or the credulity whence they severally sprang. Heresy is dangerous and infectious only in proportion to the learning which accompanies it—if, indeed, perverted learning be not its only soil. In the Western church we find but little of heresy, after the time of

Athanasius, till the revival of learning in the fifteenth century; but in the East, where a certain portion of learning subsisted, heresies springing from a perversion of learning abounded: and, monstrous as the superstitious accumulation embodied in the Papacy appears, it is less hateful than the wild, hopeless, irremediable heresies of the East. These heretical perversions have no fixity or substance with which to grapple, and rest on no principle on which you can take your stand; but superstition has generally a basis of truth, and you have only to clear away the rubbish to discover the goodly foundation on which it rests. The first symptoms of a revival of learning in the church appeared in Nic. de Lyra, 1320. He may be considered as the forerunner of the Reformation, by his knowledge of Hebrew loosening the spell of ignorance in which the church had been so long imprisoned, and by the freedom of his comments preparing the way for that perfect liberty of private interpretation which the Reformers established. Luther says of him, "Ego Lyram ideo amo, et inter optimos pono, quod ubique diligenter retinet et persequitur historiam:" and he is commonly said to have held Luther's *stirrup*. The miseries which now overwhelmed the East, and the persecutions in Spain, drove multitudes of learned men into Italy, bringing with them their books, their only solace. The ardent Italians immediately caught the flame, and learning at once blazed forth in all its several quarters. The principal instrument in reviving Hebrew, was Picus of Mirandula, who in 1484 astonished the world by the variety and precocity of his talents, and whose early death left his contemporaries under the full impression of the emulation he had excited, and took away the jealousies and other attendant evils. His whole career was brilliant and extraordinary, and he had taken up that branch of Hebrew learning which was most calculated to excite astonishment, and produced by it an effect on that age which probably has not its parallel. Galatine and Reuchlin were first led to Hebrew by the meteoric glare which Picus left in his track; but Reuchlin, in his zeal for the preservation of some Rabbinical books, was brought into contest with the monks: in this contest he was supported by the principal Reformers, and its circumstances contributed greatly to give notoriety and eclat to Hebrew literature. The Reformers had also now found the necessity of continually appealing to the original Scriptures, and most of them became in consequence good scholars. Bibles, grammars, and lexicons were abundantly circulated; and many a man, who never emerged from privacy, was enabled by these means to become well acquainted with the Scriptures, and in his own sphere of acquaintance to diffuse the truths of the Reformation, though his name was unknown beyond the pivate circle. At the beginning of the Reformation the greatest portion of learning was on the side of the Reformers: the

Papists felt their disadvantage, and did their utmost to supply it, but for the first century continued decidedly inferior to the Protestants. But the cause of learning among the Protestants received a great injury in Grotius, from which it has never wholly recovered. The learning of Grotius none can deny, but he turned it to so ill an account, that, without thinking himself infidel, or being so esteemed by others, he has served the cause of infidelity perhaps more effectually than a professed infidel, and brought a discredit even on learning itself. The principles of interpretation which he first introduced still have their patrons, and keep alive in the minds of many pious simple persons an undefined and jealous dread of learning, lest it should pervert the simplicity of the Gospel. He, if not the first to begin, did by his learning give the most powerful sanction, and carried to a most pernicious extent, the reprehensible principle of accommodation in interpreting the word of God; assuming that the Scriptures do not mean what they seem to say, but that they are to be limited or exaggerated according to the interpreter's notions of propriety. Another kindred error of the same school, is the supposition that God's ordinances were framed in condescension to the follies and superstitions into which the heathen had fallen;—an error which Spencer adopted from Grotius, and carried into all the institutions of the Law. And thus, by supposed figures, and orientalisms, and accommodations, they explain away all the definite sense of the Prophecies, and rob the Law of the better part of its Divine sanction. These errors, which now prevail on the Continent to the extent of rendering their theology nearly infidel, are to be traced to a want of the just equipoise of faith and learning. If faith be deficient, heresy, passing through all its degrees up to infidelity, is the consequence; or cast away learning, and the tendency is towards superstition: but let faith and learning be duly combined, and they then constitute the panoply of a complete theologian. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation; and the sword of the Spirit, which is the word of God." (Ephes. vi. 11—17.) EDIT.

OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

Interpretation II.

(*Communicated by the Rev.* E. IRVING.)

The Prophecy of Immanuel's Name, Isai. viii.—ix. 8.

THOUGH the prophecy contained in the viiith, and the first half of the ixth chapter, be not the next which is quoted in the New Testament, I deem it good to depart in this instance a little from our regular method; both because of its intimate connection with, and immediate succession to, that which we have already interpreted; and also because these two, taken together, do present, at one view, a most grand and complete exhibition of the person, dignity, and glory of Immanuel, the Virgin's Son. Now, there is not one strain of Old-Testament prophecy which is so often directly cited, and indirectly referred to, in the New Testament, as this which we undertake to interpret. These references and allusions, with the argument of the matter which they are brought to confirm, will be best explained and enforced as we proceed in the course of our interpretation; but, for the satisfaction of our readers, in the beginning and outset we notice these. Chap. viii. 14, is quoted in Rom. ix. 33, referred to in 1 Pet. ii. 8, and also perhaps in Luke ii. 34, Matt. xx. 44, and Luke xx. 18: again, chap. viii. 18 is quoted in Heb. ii. 13; and chap. ix. 1, 2, is quoted in Matt. iv. 16: and, finally, chap. ix. 7 is certainly referred to in Luke i. 32, 33. And, besides these, there are many other passages in the New Testament in which the Spirit appeareth to me to give, in a less direct manner, honour unto this particular strain of prophecy. We do therefore with a willing mind, and with a devout heart, undertake the office of presenting unto the church that light which God, in his goodness, hath communicated at divers times to our much study and meditation of this portion of his blessed word.

The prophecy of the viiith chapter is intimately connected with the prophecy of the viith, in that they both begin by treating of the judgment of God brought upon Syria and Ephraim because of their God-defying enterprise to cut off the line of David. But, whereas the prophecy which we have interpreted did chiefly bear and conclude against Ephraim, determining the period of his dispersion as a people, this prophecy now under consideration doth begin by a judgment on Damascus, which is given with all the circumstance, and certified with all the assurance, of a most determinate purpose of God. It thus begins: "Moreover, the Lord said unto me"—that is, in addition to what had been said in vers. 7—9 of the preceding chapter, against Damascus and Samaria; and what had been given as a sign thereof in vers. 15, 16, the Lord added this command-

ment, "Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz." It was the custom of the East, and is to this day the custom, to roll, and not to fold, their writings. This roll, which the Prophet is commanded to take, is appointed to be of great dimensions, as being intended to contain much matter — how much, will appear in the sequel. In this roll he was to write with a man's pen—that is, as I suppose, in no cipher, with no mystery, but in such plain character and style as men do in their ordinary correspondence. And the thing written is to be concerning a child of the prophet not yet in existence. The prophet had a child, Shear-jashub, of such years as that he might take him in his hand when he went to prophesy before king Ahaz; and this Shear-jashub, which being interpreted, is, "the remnant shall return," was made the sign of the dispersion of Ephraim; a sign of hope, a stone of help, on which was written, "The remnant shall return." Ephraim, though broken from being a people, shall have a remnant left, who shall return. But this other son of the Prophet hath a name of larger omen, Maher-shalal-hash-baz, which, being interpreted, is, "*in making speed to the spoil he hasteneth the prey;*" or "*make speed to the spoil, he hasteneth the prey.*" These two children were for signs and for wonders in Israel (ver. 18); and if the first be a sign that the remnant of Israel is to return, then the second seemeth to be a sign of that for which they are to return, calling them with speed to a spoil, and hastening the prey; teaching, as I conceive, that the remnant should return to the spoiling of the nations, to the prey which the Lord hastened. This, however, we do not lay down as interpretation, but merely as the combined power and signification of these two names or signs; for, as to all the circumstances connected with the spoil and the prey, they must not be taken for granted, but patiently gathered from the interpretation of the whole prophecy. The Prophet, having been thus instructed of the Lord, went about his instructions with great care and diligence: "I took unto me faithful witnesses to record, Uriah the priest, and Zechariah son of Jeberechiah." Of what were these witnesses called upon to record their testimony? I think, of all that the prophet was commanded to write concerning his son, who was not yet conceived. What that was which he wrote concerning him, is, as I judge, the matters contained in this chapter and the next, and I think also the three following; but certainly, as will appear, all that we have to do with in this interpretation. It is the prophecy of the spoil and of the prey which the child of the virgin, then unborn, along with the remnant of Ephraim, is to make of all his enemies, and especially of the Assyrian, the last of his enemies. And I say again, that this prophecy of the prey and the

spoil appeareth to extend from the viiith to the xiiith chapter; but this will more clearly appear in the sequel. To record, then, this prophecy, whatsoever it was, he chose these two sponsible witnesses; and this being done, he went unto the prophetess, and she conceived, and bare a son. It was all written and certified before any step was taken for the realization of it.

But it may be said, What connection have the conception and birth of this son with the prophecy concerning the spoil and the prey? That will appear by reading onward in the context: "Then said the Lord unto me, Call his name Maher-shalal-hash-baz; for, before the child shall have knowledge to cry My father and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria." The connection, therefore, which this child hath with the prophecy of the spoil and the prey is, that the babe was set for the sign of spoil and prey: his birth was to be the sign of slaughter and destruction to a great kingdom; his birth was to be the sign of the destruction of the heathen conspirators, and likewise the apostate conspirators, against the Lord's anointed. Syria and Ephraim, the infidel and the apostate, had conspired against the house of David, the Lord's anointed; and that first confederacy was to be broken before the child should have knowledge to cry "My father and my mother." Well, therefore, was he called by the name "Make speed to the spoil, he hasteneth the prey;" because about the time of his birth would the king of Assyria be mustering his host, and hasting to the prey of Damascus. And forasmuch as that confederacy of an apostate and an infidel nation against the Lord's anointed might well prefigure, as indeed it was the beginning of, all the confederacies which have taken place since, the child which was set for the sign of its dissolution might well prefigure that Child of the Virgin, which, as we shall see, is set for the removal of all burdens and the destroying of all oppressors. This enlargement of the signification of the names of the Prophet's children we are forced to by the application which the Holy Spirit maketh of ver. 18, in the iid chapter of the Hebrews. Now, that the event did justify the prophecy, will appear by referring to the event, historically narrated in 2 Kings xv. and xvi. In the year 740 before Christ, Tiglath-pileser, king of Assyria, began to make his power felt against Israel, especially in the land of Gilead, beyond Jordan, and in Galilee, and Naphtali (xv. 29); and the same year (xvi. 9) he "went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." These two actions of the king of Assyria did accomplish the words of the prophecy, that the riches of Damascus and the spoil of Samaria should be taken away by him. He only drave a spoil from the borders of Samaria; but he laid his hand upon the

riches of Damascus; where also he abode for a season, and was visited by king Ahaz, who there took the fashion of a heathen altar, and commanded this same Urijah, one of Isaiah's witnesses, to set up the similitude of it in the temple at Jerusalem. Now this judgment, complete as to Damascus, and incomplete as to Samaria, which had days of grace for three-score-and five years (chaps. vii. viii.), was accomplished within two years from the time that they confederated against the house of David. Rezin had but time to possess himself of Elath, and Ahaz to send messengers to Tiglath-pileser, and Tiglath-pileser to march to Damascus, before the thing was accomplished, for which two years are allowed by the approved chronology (2 Kings xvi. 5—9). In two years, therefore, or less, from the time of giving the prophecy in the viith chapter, was the word accomplished against Damascus and Samaria. Now, two years is the shortest allowance of time in which a child not yet conceived shall be able to say "My father and my mother." So much, again, for the exactness of time as an element of prophecy.

Before proceeding further on our way, I have two remarks to make. The first, that, seeing we have shewn that two years only could intervene from the event with which the viith chapter commenceth, and the time that the child should be able to say "My father and my mother," it shews that a very small interval indeed, if any, and I am inclined to think none, must have occurred between the giving of the prophecy in chap. vii. and the giving of the prophecy in chap. viii.; and so are we the more justified in treating them in close succession, as we are now doing. Secondly, from the exact coincidence of the language of verse 4 in the viiith chapter, and verse 16 in the viith, both running in these words, "For before the child shall know," we are confirmed in our view, given in the preceding interpretation, of the latter passage, that it has nothing to do with Immanuel, but with Shear-jashub, and him only: for both passages are signs of events instantly to come, and the last is surely spoken over the prophet's son; adding great weight to the sufficiency of our argument, in the foregoing interpretation. We now return to our interpretations.

Verse 5: "The Lord spake also unto me again, saying." We are not to suppose that these words were spoken at a different time; but rather, I conceive, the expression to signify reiteration and enforcement of the matter already spoken; of which reiteration and solemn enforcement, without any change of the matter, we have had several instances already: at chap. vii. 3, and again ver. 7, and again ver. 10; and we have another in ver. 11 of this chapter; and another in ver. 8 of the following; and another in verse 10 of the xth chapter: all without any interruption, as I conceive, either of the time or of the substance

of the prophecy, which will shew itself to be one and unbroken; as in the instance before us is made manifest in the very first words, ver. 6: "Forasmuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin and Remaliah's son, now therefore behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall pass through Judah; he shall overflow, and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Here we have, first, the crime of God's people, for which they were punished by the hand of the Assyrian, who, being, in this and other strains of prophecy, a personification of all the oppressors who without intermission have scattered and peeled God's people, must be observed by us in his actings and in the cause of them; not merely in his own person, as Tiglath-pileser, or Sennacherib, but likewise as the representative of a long line of oppressors, of all the nations, who succeeded him in the appointed work of bowing the stiff neck of God's rebellious people. Which principle of interpretation if any one hesitate to admit, I take leave to say, that it ariseth from his ignorance of the use made of the Assyrian in holy prophecy; and he will be sooner brought to acquiesce, by simply examining the Scriptures which I will refer him to—Isai. x. 24, xiv. 25, xxx. 31, xxxi. 8; Micah v. 5, 6—than by any arguments which I can use; for really these passages of Scripture are my arguments.

Now, then, thus enlarging our mind to the dimensions of the prophetic language, we have, in the 6th verse, the reason given why God foredoomed his people to these long millenaries of years, during which they have seen sorrow: they refused the waters of Shiloah, which go softly, and rejoiced in Rezin and Remaliah's son. The waters of Shiloah—

> Siloa's brook, that flow'd
> Fast by the oracle of God—

came into the city, and were gathered in a pool, called the Pool of Shiloa, or Siloam, for the use of the inhabitants of the city: and these waters did obtain unto themselves a very great degree of sacredness in the sight of the people, from the use which was made of them on the last day of the Feast of Tabernacles, when, with inexpressible joy of the assembled people, on that great day of the feast water was brought in a golden pitcher into the temple, and, being mixed with wine, was poured upon the sacrifice which lay upon the altar. To this most holy and joyful festivity allusion is made in the xiith chapter, which we have included in this one strain of prophecy, and which was always wont to be sung at the performance of that great typical act: "Therefore with joy shall ye draw water out of the wells of salvation:" not refuse them any more, but joyfully

use them, because then the Assyrian shall be broken, because then "the Holy One of Israel is in the midst of thee, O thou inhabitant of Zion" (xii. 3, 6). I call that act, of bringing waters from the brook of Siloah and pouring them round the altar on the last day of the feast of tabernacles, a *typical* act, upon higher authority than my readers, however clear-headed, and opposed to all mystery, dare refuse. I mean, the authority of our blessed Lord; who thus spake, with allusion to, and consecration of, that high ceremony, and perhaps at the very time that the Levites were gone to fetch the water from the brook, through the water-gate, into the temple; haply when the thousands and tens of thousands of Israel were bursting to give vent to their exceeding great joy: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Sprit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John vii. 37—39). If, as is believed, the water of Siloa in the golden pitcher was offered in the temple with such solemnity to carry back the memory of the people to the stream that issued from the stony rock in the wilderness, and to solicit the blessing of rain on the approaching seed-time, then Christ's words, together with the comment of the Evangelist, do signify that his doctrine, through faith, should open in every man's heart a perennial fountain, overflowing with living waters; that the Spirit should flow from his wounded-stricken side; should strike in every believer's heart a pool, and better than a pool, a fountain, of living waters: and so hath that pool its name, "Siloam (John ix. 7), which is, by interpretation, Sent:" and therefore was it used by our Lord as the outward sign for removing the blindness of that true believer, who would not deny Christ; because the Holy Spirit, sent from the Father and the Son, doth take away the blindness of unbelief, and create in us a faith which cannot be shaken, and will not deny Christ before men. These comments of holy Scripture and established ordinances do give to the reason assigned for the rejection of his people, their "refusing the waters of Shiloah, which go softly," a largeness and a dignity which otherwise it hath not in itself. For no one will doubt that the expression is figurative; no one will say, either that the Jews disrelished that water of the brook Siloa, or that, if they did, it was such a guilty thing as to deserve such persevering wrath of God. But when the figure is opened up, not by our fancy or poetical invention, but by the customs of the Jews and the word of the Lord, it doth signify no less than their refusal of the waters of the Spirit—of which God sent them some droppings in

the prophets; of which he sent them the containing Vessel, the unsmitten Rock, in the person of Jesus Christ; of which he sent them copious and abundant showers in the outpouring of the Holy Ghost on the day of Pentecost—all which refusing and resisting, the Lord was constrained to bring up, in vindication of his most sacred word, one Assyrian after another; or, to speak not in historic succession, but in prophetic unity of time, The Assyrian; and to cast his rebellious people into that outer darkness and incapacity of belief in which they are at present found.

This general and continuing reason being given, the word of the Lord doth next condescend upon the particular reason for that beginning of judgment which was about to proceed: "Forasmuch as this people rejoice in Rezin and Remaliah's son." I know not whether there had been a party in Jerusalem and Judah who inclined to these two fire-brands, or whether it refer to the people of Israel only, who had joined in this confederacy against king Ahaz, against the government of the house of David, against the gentle and softly-going course of Divine government: but certainly this confederacy was the reason wherefore the Lord brought up the king of Assyria in the pride of his glory; whose city was not served with the gentle, but the mighty and impetuous, waters of the river, strong and many; for Nineveh stood upon the Tigris, and Babylon upon the Euphrates, both of which form one river before they flow into the ocean. I suppose that the image is intended to convey the discontent which began now to grow among God's people towards their own peculiar and separate polity as the people of God; and their desire to connect themselves with the heathen nations round about; overawed by their greatness, influenced by their ambition, and desiring to depend upon their protection. Therefore, inclining unto confederacies, Ephraim with Syria, and Judah with Assyria, as is set forth in the history referred to above, 2 Kings xv. xvi., they forsook the "Fountain of living waters," and their hearts went after the mighty power that began to form around the great river Euphrates. "Therefore, saith the Lord, ye shall be filled with your heart's desire. The river in which you trusted shall come near you: he shall come over all his channels, and go over all his banks, and he shall pass through Judah: he shall overflow and go over: he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." This figure, so far as the river is concerned, is taken from the inundation of a country which the water hath drowned unto its capital city, which, like the head elevation of the country, standeth yet above the watery waste; and therefore, in the Chaldee version, "reaching even to the neck," is rendered "reaching to Jerusalem:" whereof if ye would see the particulars, you can read them in the xth chapter of this same

prophecy; and for the history of its accomplishment by Sennacherib, you have it in the xxxvith and xxxviith chapters. But the second part of the figure (for holy Scripture spurneth the trammels of rhetoric, and considereth it no deadly sin against taste to mix figures) is taken from the wings of a mighty army, even "the king of Assyria and all his glory," who did spread over the whole land, and failed only in their attempt upon Jerusalem, before which Sennacherib's host is discomfited without hand.

But wherefore is the land called Immanuel's land? "Shall fill the breadth of thy land, O Immanuel." Of Immanuel we have as yet heard only this, that it is the name of the virgin's Son. Though we have seen reason to believe, in our former interpretation, that this Son of David is the stability of David's house, and the breaker of all that come up against the integrity of David's line; but, behold, we have him now the possessor, the proprietor, the defender, the bulwark, of the land. And why should it be so? Was not that land given unto the children of Israel by covenant, which is written in the xxth, xxist, xxiid, and xxiiid chapters of Exodus? Yes, when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; "for the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. xxxii. 8). Abraham had the promise of this land, but not in right of himself; in right of the "Seed; not of seeds, as of many, but as of one: and to thy Seed, which is Christ" (Gal. iii. 16). The reason that Abraham could not in his own right have it, circumcised or uncircumcised, was shewn by God, when he exhibited the old testament, contained in those chapters of Exodus; whereby it appeareth, that upon no less condition than that of perfect obedience to the Ten Commandments, and other statutes and ordinances there set down, could that land be possessed, or enjoyed in full right, by any person: by which condition of perfect obedience the claim of right was taken away from every Jew, and he was forced to hold only in right of that Seed of the woman, who, by yielding perfect obedience to the law, did fulfil the part of the covenant required of the seed of Abraham, required of the man; and so God cometh bound to fulfil his part of the covenant, and give him that land for a perpetual possession. When, therefore, Immanuel, made of a woman, made under the law, had offered himself spotless and faultless, the land became his, as sure as God had spoken it; and because all the ordinances under the Old Testament were for the remembrance of sin done against that old covenant confirmed at Sinai, and for purgation of the same (being a provision against the necessary breaches of the covenant which God foresaw, and a standing ordinance for preserving its

dignity and respectability in the midst of violations), therefore, when Christ had satisfied the conditions of the covenant, and become proprietor of the land, it was his to do with it what he pleased. And because it hath pleased him to give it without a condition against the day of Israel's redemption, and in the mean while to wait his Father's good time, he is to be held the sole proprietor of that land in fee simple; and the Jews, with whom he shall confirm the new covenant, shall receive it of him in everlasting possession: and till then, every one—be he Turk, or be he Papist, or be he Jew, or be he Christian—who says that one stick, that one stone upon it, is his, is a liar. It is Immanuel's land; and those who dwell in it would do well to regard themselves as *locum-tenentes;* or rather, indulged with a residence there, until the time come that his waiting shall be concluded, (ver. 17) "and the Lord shall no more hide his face from the house of Jacob." This claim, which I have set out of the grounds, our Prophet puts in, when, in one word, he calls it Immanuel's land.

Yet, notwithstanding, our Prophet goes on dimly to foretell associations of peoples from far countries, who, heedless and reckless of Immanuel's rights and of God's endeavour to secure them by the mouth of every prophet, shall come mustering up, and be broken upon that troublous stone, and be consumed like sheaves upon that hearth of fire. And most mightily and pompously floweth on the river of our Prophet's discourse. Champion-like, having claimed the land for Immanuel, he lifteth up his voice to all lands, both far and near, and calleth them to the controversy: "Associate yourselves, O ye people (peoples), and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces: take counsel together, and it shall come to nought: speak the word, and it shall not stand for Immanuel (God with us)." This is not local, nor is it temporary language; neither is it under conditions of historical succession; but it is language universal, expressive of all combinations against Immanuel and Immanuel's land and Immanuel's people, and expressive likewise of the utter confusion and hideous ruin with which they shall all be overwhelmed. It is like the confederation mentioned in the iid Psalm, as if it were but one; and it is but one, for it is ever, and hath ever been, and will ever be, till Christ come again. How wide were it of the truth to interpret these universal declarations as if they respected only the first, under Sennacherib, or the last under the Gog of Ezekiel! whereas, in truth, they express all combinations, from the one to the other, which have been made against the Jewish people and their land. This is the true literal interpretation of such passages, whether they occur in a prophet

of God or in a poet amongst men: and those are not fit to interpret either poetry or prophecy, nay, nor even propositions of science, who will interpret in the way of instances, instead of interpreting in the way of universals. I believe, therefore, we shall soon see the Turk broken, who now usurps it over Immanuel's land; and after him, the infidel head of Rome, and the ten Latin kings, who shall perish in some endeavour to establish themselves in the glorious holy mountain; and then also shall Gog, the head of the Greek confederacy, likewise perish: "for Jerusalem shall be a troublous stone amongst all nations, and the land of Judah as a hearth of fire amongst the wood."

Ver. 11: "For the Lord spake thus to me with a strong hand, and instructed me not to walk in the way of this people." This, being introduced in the same way as the former section, beginning at ver. 5, I shall still consider as spoken to the Prophet personally, though we know, from the use of ver. 18 in the iid of the Hebrews, that Christ is there the speaker; and if so, there seems no good reason for believing that he is not the first person also of ver. 11. But for the present we shall take it to be the prophet to whom God spake with a strong hand; and we shall follow out that supposition, till we receive the advertisement of the Holy Spirit to look for a Greater than he. We are therefore to believe that this which follows was spoken to the prophet with great emphasis and force, or, as he expresses it, "with strength of hand," it was a point upon which the Lord was strongly resolved, and upon which the prophet needed to be strongly exhorted. And now, what was it that the Lord was at such pains to impress upon his servant? That he should "not walk in the way of this people;" that he should stand apart and aloof from the way in which they were resolved to walk, in order that he might be for a sign to every one that would give heed to it. And in what respect he was to separate himself, and what account he was to render for the same, is given in the 12th verse: this was to be his speech. From the people who said "A confederacy," he was to stand apart, yea, and to gainsay them. This time, we know, the heart of the house of David, and the heart of his people, were moved by the confederacy of Ephraim and Damascus, as the trees of the wood are moved by the wind: and, instead of seeking to the Lord of hosts; to the waters of Shiloah, which go softly; they sought unto the waters of the river, which are strong and many, and cried out for a confederacy with the king of Assyria: and a confederacy with the king of Assyria they did strike, which brought with it the bitter waters of oppression and the abominations of idolatry. In this state of panic, and of phrensy brought on by panic, it required the strong hand of the Lord, and his powerful admonition, to set the prophet into opposition to the strong tide of

the desire both of the king and the people. He was commanded to cry, "No confederacy;" and to put heart in the people, saying, "Neither fear ye their fear, neither be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread: and he shall be for a sanctuary." He would give to them a city of refuge, and a house of salvation, and a rock of defence, into which they might flee, and be safe from all fears whatsoever. The same counsel did Jeremiah bear unto the people of his time; and, I may say, the same counsel did our Lord bear, and the Apostle Peter, to the church in their time; and the same counsel have we now borne to the church of Great Britain in these months just passed over our head. When God leads his church into temptation, Satan is always at hand to offer her help in the most specious and approvable form. A confederacy is the universal cry of the wise and prudent according to this world; but of the people of God, the cry ought ever to be, 'No confederacy: have faith in your God.' Which is ever sure to be rejected, for the reason added by the prophet: "He shall be for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Such a crisis as then occurred to Jerusalem, and as lately occurred to us, is sent by God for the very purpose of proving a trial and discrimination between those who have faith in him and those who have not; proving to the one for a sanctuary, and to the other for a gin and a snare. Worldly wisdom, and all human probabilities, are ever in favour of a confederacy: safety, nay, necessity, seems to dictate it. The crisis is prepared of God, for the very end of deciding between those who have faith in him more than in all resources and probabilities, and those whose faith doth not surmount the same.

Such is the simple and plain application of the passage to the circumstance of the Prophet, and of the people to whom he prophesied; and how truly it was fulfilled in the experience of the people is well known from the history. Ahaz the king, and the people, like our king and the representatives of the people and the nobles, gave in to the outcry for a confederacy; and a confederacy they did make with the king of Assyria; who helped them out of that strait indeed, but brought them into others. For, first, Ahaz copied all his idolatries, and subverted the order of God's worship in the temple, to please the king of Assyria (2 Kings xvi. 17, 18). Next, the king of Assyria, having found his way to the land of Israel, returned at the time set by the Lord in the former prophecy, and cut them off from being a people; and thus did that confederacy prove an offence to one of the house of Israel, and soon Judah also

was to feel the rod of the Assyrian. In the days of Hezekiah, Sennacherib, the king of Assyria, came up against all the fenced cities of Judah, and took them: whereupon Hezekiah bribed him, with the tribute of three hundred and thirty talents, to spare him that time: but he soon returned again, and possessed himself of all the land, save Jerusalem; when Hezekiah, making the Lord his refuge and his sanctuary, did receive that miraculous deliverance to which his father Ahaz would not look. The same desire of a confederacy was the ruin of Judah in the time of Jeremiah, when they sought protection from the Assyrians in a league with Egypt; always preferring the visible help to the faith of the Help which is unseen, by which the church has been brought into a gin and a snare.

And such, in a few words, is the interpretation of these five verses, regarded as a part of the context, and explained with a view to that condition of things in which the church then stood; and with this interpretation, we doubt not, the minds of most would have rested satisfied; and if any had taken upon himself to say that the whole passage referred to Christ, we make no doubt he would have been regarded as a vague interpreter, and even reproached for a vague speculator; but the Holy Ghost is our witness throughout all the New Testament that Christ is the chief subject of the prophecy. strong and steady light is cast upon the passage in the First of Peter, chaps. ii. and iii.: in the former of which, at the 8th verse, the stone of stumbling and rock of offence are applied to Christ, as indeed they are in other passages of Scripture, to which we have already referred. Here, then, we can be at no loss to know what the Holy Ghost refers to, when he says, "And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel; a gin and a snare to the people of Jerusalem;" for certain it is that Immanuel is here spoken of: and if so, then I think also he is the person spoken of in the 15th verse; for the connexion between the two will hardly bear interruption. If the Virgin's Son hath already been called "God with us," we need not wonder that he should also be called "Jehovah of hosts." Now, besides this, in 1 Peter iii. 14, 15, we have another steady light cast upon these words, "Neither fear ye their fear, nor be ye afraid: sanctify the Lord of hosts yourself: let him be your fear, and let him be your dread;" which the Apostle applies to the Jews who had received Christ, and were therefore suffering persecution at the hand of their brethren. These two interpretations, therefore, of the Holy Ghost, being put together, do present to us Immanuel becoming "a sign to be spoken against," "set for the rising and the falling of many in Israel:" and this is confirmed by the interpretation given of the 14th and 15th verses by the

Apostle Paul in the ixth of the Romans. With these helps, therefore, let us endeavour to interpret the passage in this its higher intention.

Taking this key of interpretation in our hand, we would open the passage thus,—that Immanuel would prove a sanctuary to those that put their trust in him; but a stone of stumbling and a rock of offence to both the houses of Israel, a gin and a snare to the inhabitants of Jerusalem. The Prophet is called upon to place him as the confidence of the people. As he had been commanded to present him to king Ahaz for a sign of safety, so now doth he enlarge his discourse, and present him to all the princes and to all the people of Judah, in all ages to come as a sufficient help against all confederacies that might be formed against the liberties of Zion; to present him, instead of all confederacies, as the bulwark of his people. Having in strains of defiance insulted over all the nations, at hand and afar off, who should take counsel together against Immanuel and his people, he is commanded by the Lord to urge the people away from trusting in Assyria at that time, to put their trust in that Name which is a rock and a sure defence. And, although the passage hath received in the New Testament a special application to Immanuel when he had become flesh, yet no doubt it hath an application to Him in all time, from the time that it was delivered till the time when Christ shall come in his power and glory, if the people of God, whether Jews or Christians, had given heed to this exhortation and instruction which the Lord spake to Isaiah with a strong hand, and had trusted in Immanuel, the Son of the Virgin, there is no doubt that to this hour they would never once have been put to shame; and whenever, from trusting in him, they went about forming confederacies with the nations, it hath never failed that they have been snared and entrapped in their own device. His name hath ever been, and ever will prove to be, either a sanctuary or a snare. And thus more and more the dignity and importance of this great prophecy appears. The Lord chose a time for giving it altogether worthy of the great hope which he was about to give: it was the eve of Judah's first confederacy with Assyria, to protect herself from the confederacy of Samaria and Damascus: at such a moment for the rising and falling of the nation, God thrust in, as its eternal palladium, the promise of Immanuel the virgin's Son: and having presented them with a pearl of such price, he would set it in a manner worthy of its value; and therefore instructeth the Prophet to hold this high discourse concerning the issues which would come from receiving or from rejecting this the hope of Israel.

The discourse of the Prophet thus proceedeth vers. 16—18: "Bind up the testimony, seal the law among my disciples. And

I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." In these verses, we know, as hath been said from the Epistle to the Hebrews, that Christ is the speaker; and though, like the preceding, they may have a local and temporary application to the times of the Prophet, who with his two children were indeed for signs in Israel—Shear-jashub signifying that the remnant should return, and Maher-shalal-hash-baz signifying that they were to return to the prey which the Lord would hasten—and the Prophet himself also being separated from the midst of them; still this is not the great and principal application of the passage, which the Apostle expressly referreth to Christ, and to the children God had given to him. Taking this, then, for our key of interpretation, the passage will thus unfold itself:—Messiah, contented with the purposes of God that for a season he should be a stumbling-block to both the houses of Israel, saith, 'Be it so: be it according to my Father's will. If I am at this time only to have the election according to grace, and not the congregation of the whole people, let my Father's will be done; let the testimony and the law be bound up among my disciples, unto whom may it be for a sanctuary. And seeing it is the will of my Father that the many should stumble upon the Stone which he hath laid for a foundation-stone and the head of the corner, let it even so remain; and let me wait upon the Lord, who hideth his face from the house of Jacob, and let me look for him in his own time.' These two verses receive a beautiful and distinct illustration from the xlixth chapter of this prophet, where Christ relates to all nations the dialogue, so to speak, which passed between him and the Father, when he ascended up on high; the first three verses containing the dignity which God had promised him; the fourth, his languishment and complaint, that, like Jacob, he had not received Rachel, the proper hire of Jacob, as his spouse: then in the fifth to the seventh verses the Father makes known to him the greater glory of the present spiritual dispensation, which was to be given to him in the mean time; and from the eighth verse forward we have that which is so longed after, even the gathering of the tribes of Israel, on account of which the whole earth rejoiceth and is glad. This strain of prophecy, in chap. xlix, is the enlargement of the same feeling which is expressed in the 16th and 17th verses, now under consideration; which represent Christ as the Master of a few disciples walking in the light of his law and his testimony, and he himself expecting the time when the Lord shall turn his face toward the house of Jacob; then the 18th verse represents him as the father of a family, who are set for signs and wonders

in Israel, from the Lord of hosts, who dwelleth in Mount Zion. These children are the sons of God by regeneration; those who "received power from Christ to become the sons of God, even those who believe on his name." And the Apostle argues, that because we (the children) were partakers of flesh and blood, Christ himself also took part of the same: and for what end? that "by death he might destroy him that had the power of death." Now, I would ask upon this passage two questions: First, is it not the same flesh and blood which the children have that Christ partaketh of? And, secondly, is it not for the purpose of dying that he partaketh of the same? And then I ask, thirdly, whether flesh and blood fallen, or flesh and blood unfallen, be liable to death? If he had taken flesh and blood not in the state of sin, and not under the sentence of death, then was he as far from death as before he became incarnate; for Adam could not die until Adam sinned. He was made under the law, that he might keep the law, and take up the old testament, as hath been said above, and do with it after his own good and gracious pleasure: and he was brought into the condition of death, that by dying he might destroy death, and the devil, who hath the power of it; and so become Lord of death, to raise all the dead. And, by being gifted with the Spirit, when he ascended up on high he received power to beget children into that spiritual likeness which he received by resurrection from the dead. And these three things, as it appeareth to me, first, the deliverance of the children of Israel, the natural seed of Abraham, from the unanswerable conditions of the law, which he did by perfect obedience; secondly, the delivery of all men from the power of death, which he did by his resurrection; and thirdly, begetting of children unto God, which he doth by regeneration: these three great achievements of God in our nature, do consummate the work which he took upon himself to perform. Now, besides these remarks, which I am drawn into partly by the use which the Apostle makes of this passage, and partly, I confess, by the deplorable ignorance and detestable error which prevaileth at present on these subjects in the church, there is another, hardly less important, subject contained in the passage before us, which is, what Christ and his children were set for: it is said, "for signs and wonders in Israel." And to this, I think, the Apostle maketh allusion, in the same second chapter of the Epistle to the Hebrews, at the 4th verse: "God also bearing them witness with signs and wonders, and with divers miracles and gifts of the Holy Ghost." This appointment of Christ and his children to be for signs and wonders, is given with the same generability, with the same universality, with which the rest of the passage is written. Christ, and the children which God had given him, were to possess the law and the testimony;

they were to keep the light during the long interval of the Lord's hiding his face from Israel; and during this time it was said they were "to be for signs and for wonders," even as Christ and the primitive disciples were. I do not go into this matter any further, having no distinct warrant from the holy Scriptures; but it coincides with a conviction which is strongly brought to my own mind, that the church ought to look upon her nakedness of spiritual gifts, as a token of her want of faithfulness, as a punishment of God for her unbelief and unrighteousness; not the original constitution in which she was placed, and in which, if she had trusted in the name of Immanuel, she would have continued till this day.

And now, having established the great principles of interpretation in this passage, and the main drift of the prophetic discourse, we may proceed with the more expedition over the intervening verses, till we come to vers. 6, 7 of chap. ix., which contain the complete name, and under it the complete office and action, of Immanuel, the Virgin's Son.

During this while, Messiah represents himself as waiting upon the Lord till the end of that calamity, "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel, from the Lord of hosts, which dwelleth in mount Zion." (Isa. viii. 17, 18.) Then he instructeth them in the cause of that fearful darkness which was to overwhelm them, and the only safeguard against it, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to the dead? To the law and to the testimony." (Isa. viii. 19, 20.) Then comes the description of the desolate condition and maddened misery of those who had rejected this counsel, "If they speak not according to this word, it is because there is no light in them (literally "that no morning to them," *i.e.* say, that there shall be no morning to them). And they shall pass through it (the darkness) hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look upon the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. Nevertheless, the dimness shall not be such as was in her vexation;" or, (as the Vulgate and Mede render this first part of the ixth chapter, which they connect with the preceding description of the darkness) "and to cleaving darkness, and from their straits they shall not be able to escape." (Isa. viii. 20—22, and ix. 1.)

When these the fatal effects of rejecting his person, and his

testimony, and his law, ministered by the Holy Spirit through the Apostles, have been fully declared, this wonderful prophecy proceedeth to open the dawning of the light upon that long and wintry night. And the Prophet perceiveth it breaking upon the land of Zebulun and the land of Naphtali, in recompence, as it were, for the darkness of conquest and captivity which first set in upon that side of the land in the time of Hoshea, king of Israel. And here I must follow the Vulgate and Joseph Mede, in translating the latter part of ver. 1, as I did in translating the former part; for in our version it is utterly unintelligible, and mars one of the most beautiful and perfect prophecies in Scripture, "In the first time the land of Zebulun and the land of Naphtali were undervalued, but in the last time shall the way of the sea, beyond Jordan, Galilee of the nations, be honoured; the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. ix. 2.) Whether this was wholly accomplished in his first coming, to which it is applied in the Gospel by Matthew, I leave every one to judge for himself; but to me it seems manifest that it was not, both because they profited little by the light then afforded to them, which can therefore hardly be said to have much exalted or recompensed them, but rather, as our Lord argues, aggravated their condemnation. But inasmuch as it points to the place where the great light was to burst forth, there can be no doubt that it is a very remarkable prophecy, though, in respect to the complete fulfilment, I have my suspicion that it remains yet to be shewn, against that time when the light of the Gentiles shall begin to become the glory of his people Israel, and "the Sun of righteousness shall arise with healing in his wings." (Mal. iv. 2.) On this subject, however, I do no more than express my own conviction, while I feel assured that no one can doubt that of what immediately follows no part hath been fulfilled: and now we must begin to be more minute.

"Thou hast multiplied the nation." That this is a characteristic feature of the restoration of the Jewish people at the future advent of Messiah, is manifest from almost all Scripture which hath reference thereto; as from Isa. xxvi. 15, "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth." From Isa. xxvii. 6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." From Isa. xlix. 19, 20, "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the

other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." Next comes the joy of Messiah and the nation, at the breaking of their bondage and the destruction of all their oppressors, "And to him (margin) increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." (Isa. ix. 3, 4.) Then comes the manner of this great overthrow of the enemies of Messiah and his people, so extraordinary and so extraordinarily typified in the destruction of the host of Midian, by the sound of the trumpets and by the fire of the lamps of Gideon, with his three hundred chosen men. It is needless to add, that fire is a constant instrument of this destruction in all the Scriptures. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." (Isa. ix. 5.) And to crown all, we have all these glorious events referred back to the birth of that child, with whose announcement the prophecy began; whereby the whole, from vii. 14 to ix. 7, is as it were clasped together, and presented to us as the achievements of this child, who was promised to king Ahaz in that desperate strait. "For unto us a Child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. ix. 6, 7.)

From these two last verses, which are worthy the elucidation of many volumes, I shall deduce the progression and fulness of Christ's regal office, which includeth and draweth up into itself both the prophetic and the priestly. The office of the Child is government, "the government shall be upon his shoulder." What government this was to be is explained after his name, "of the increase of his government and dominion there shall be no end;" that it shall include all bounds, at least all the bounds of the earth, and fill all time, that is, be eternal, according to what is foretold in Daniel vii. 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall

not be destroyed." But our prophecy is more particular than that famous prophecy of Daniel, adding the royal seat and metropolis of this universal and eternal empire: "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. ix. 7.) This is the last and also the main part of the prophecy, which, be it always remembered, was given as an assurance to the wavering heart of the house of David; and to that end doth declare and signify that this vast dominion was to acknowledge the throne of David, and him that sat thereon, to acknowledge the supremacy of the house of Jacob, and him that ruled over the same. Which ought to have been consolation and sustenance to the wicked king in his present strait and agitation, for it was more than had been ever declared by the mouth of prophet or of seer. And so important did the Lord esteem it, and for such instant use did he intend it, that he confirmed it by two great signs: the one, that Syria and Samaria should be divested of both their kings, before the elder of Isaiah's sons should know to refuse the evil and choose the good; the other, that the rulers of Damascus and the spoil of Syria should be carried away by the king of Assyria, before the younger of his sons could say, My father and my mother. A prophecy which was thus sealed with two of the greatest events of those days might well claim the belief of the wicked king, and retain the belief of all posterity. It appears, therefore, from this great prophecy of the incarnation, that the idea which was given of the Man-God, or Immanuel, was that of a deliverer and rightful inheritor of the land, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the governor of its people for ever, yea, and the monarch of an universal and eternal dominion upon the earth. These predictions concerning the child are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends, then he is yet to fulfil them, nor would such a delay weaken but rather confirm the prophecy; for there is mentioned a mysterious waiting on his part, and rejection of him on their part, and a woful visitation of darkness in consequence thereof. And accordingly they are so found till this day, rejecting his aid in miserable woful darkness, nothing of all the glory having been accomplished, but the very reverse; because the season of his waiting is not yet expired. The prophecy therefore waits still for its great accomplishment in the Son of the Virgin, by the act and power of the Son of the Virgin. If any one say, No; Jesus of Nazareth shall never sit upon

David's throne, nor rule over the house of Jacob; then I say, Jesus of Nazareth is not the person here prophesied of, but some other. If they say, Yea, but he is the Immanuel born of the Virgin, who now is spiritually filling the spiritual throne of David, and spiritually reigning over the spiritual house of Jacob, and spiritually holding universal spiritual empire; then all I have to say is, I do not know what the spiritual throne of David means. It is the throne of a believer's heart. Where learned you to call a believer's heart the throne of David? It is the throne of the Majesty on high. How dare you blaspheme, and call the throne of God the throne of David? And what use was there to tell Ahaz, in his present straits, that a Son should be born and a Child given, who should reign in the hearts of men, and be exalted to the throne of God? And what signs of such an event were those two which were granted? Besides, these spiritualists know not where they lead themselves. If they will have all the substance of Immanuel's work to be invisible and spiritual, then I will have his birth also to be spiritual and invisible upon the earth. If they will annihilate the greater part to please themselves, I will annihilate the lesser part to vex them: and then what have they left of all this bright and glorious prophecy but the shadow of a dream. But forsaking such quibbles, I desire to pursue my exposition of this prophecy by a short meditation of the manifold name which is given to this Child.

This name of the Child, which was to be born of the Virgin and given unto the Jewish nation, is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;" not five names, but one name comprehensive of the being and office of Immanuel; of which the first characteristic, the Wonderful, referreth to the miraculous nature of all his works and ways. Beginning with his conception, and ending with the accomplishment and presentation of the mediatorial kingdom; yea, and going back to the announcements which were made of him from the days of old, what do we find but that it is all out of, above, and against the course of nature, and intended to deliver man from the present thraldom of the natural life into the freedom of the life spiritual and divine? In the ancient times, when he delivered the church from Egyptian bondage, they sung him "Wonderful in his praises." When he appeared to Manoah, he did wonderfully, and prayed them not to ask his name, for it was wonderful; and so was his conception, and his birth, and his life, and his resurrection, and his ascension, and his gift of the Spirit from his present unseen abode; which yet are all but a prelude and faint signification of that wonderfulness with which he shall shew himself the second time unto the world, and avenge his elect, and deliver his own people with a

mighty hand and an outstretched arm, and plant them in their own land, and rule the world in peace and righteousness. The wonders of this second appearance shall so utterly transcend all that hath been seen heretofore of the working of this wonderful one, that it is said by Jeremiah, "Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. xxiii. 7, 8.) The law of the natural man and of the natural course of things being opposed to the law of the Spirit of God, and that being wonderful or miraculous which opposeth the former, and establisheth the latter, every act of Christ in his progress to the redemption of the world must necessarily be supernatural, and that of all others the most so which consisteth in the casting out of Satan from his usurped dominion, and the restoring of the earth to the government of righteousness. This I judge to be the import of *Wonderful*, the first letter or syllable, if I may so speak, in the Lord's name.

For the second, *Counsellor*, I regard it as expressing, and being the fittest word to express, his prophetic office in all its amplitude, whether as exercised before his coming in his servants the prophets, or by himself in the days of his flesh, or by the Holy Spirit since his ascension into glory. And its second place in the great name teacheth that his wonderful and mighty workings are all accompanied with, and done on purpose to sustain, righteous and holy counsels; that he is the Saviour of the earth by that which he shall teach them. It pointeth, moreover, to the ordinance of preaching by which it hath pleased God to save them that believe. The power of this word, however, is not yet completely told, but hath, I make no doubt, a chief reference to that future coming in power and glory, that reign and righteousness of which it is thus written in the prophet; "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isa. xi. 1, 2.) And not only shall these attributes of the Prophet shine resplendent in him on that day, but also in all his people, concerning whom it is prophesied, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 34.) And to the

same effect by Paul it is said, "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known." (1 Cor. xiii. 12.) It is the redemption of the mind of man, and the completion of his knowledge to which this part of the Redeemer's office, this letter in his name, hath respect. Even as the former hath respect to that command over nature, and sweet subordination of it to the law of the Spirit and the will of God, which shall be afforded to every one who shall in that day be found in his likeness;—the one, redemption from the tyranny of nature; the other, redemption from the darkness of ignorance.

The next letter in this name, "El-gebor, *the mighty God,*" consisteth of two parts; the one essentially Divine, the other essentially human; being according to the original, "God mighty," the word *mighty* being commonly used of a hero or mighty conqueror, as we would say, "God the heroic one." Its first half hath reference, no doubt, to his name Immanuel, which also hath in it the same name of God, with the addition of his local habitation with us; while its second half hath reference to those heroic acts and achievements of war for Israel's redemption, which had just been predicted of him in the preceding verses. In this Prophet we have the same combination of words in the 21st verse of the xth chapter, and used in like manner of his great and powerful demonstration in behalf of Israel, when, as I judge, he shall begin to be their Immanuel: "The remnant shall return, even the remnant of Jacob, unto the mighty God," El-gebor (Isa. x. 21): where, by perusing the context, it will be perceived that it is introduced in the train and sequel of that great exploit with which he shall reveal himself to his people, by breaking the Assyrian upon the mountains. This gives him a right to the title of Gebor, the Mighty One. And this *mightiness* maketh the people "to take hold upon his strength, and to make peace with him, and they shall make peace with him." It is by the same title of Gebor, the Mighty One, that he is described in the xlvth Psalm, as coming to conquer the love of his spouse, and to marry her for ever. And there also he introduceth himself to her by great exploits of war and conquest, wrought on her behalf. Now whatever may be said of the two former letters of his name, I do say of this one, God the Heroic One, that it hath not been accomplished, and that it is yet future: for as the man of war, the Virgin's Son, hath not revealed himself; as the Lord of hosts accomplishing whatever was foreshewn in a figure by the victories of his people Israel, when he marched at their head in the pillar of fire, the Son of Mary hath not yet appeared. We wait for him in this character, and he waiteth until the time shall come, when, as it is written in all the Prophets, he shall awake and come in his strength, and

accomplish that of which old things were but the emblem and prelude, as it is written a hundred times in this Prophet. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. li. 9—11.) Then his people shall call him not only Immanuel, God with us, but El-gebor, God the Mighty One.

The next letter in this comprehensive name is, "*the everlasting Father*," or as it is, being truly rendered, "the Father of eternity, or of the eternal age." Time by the Jews was divided into two great portions, the age that is, and the age that is to come; meaning by the former the duration of their captivity, affliction, and waiting for Messiah; and by the latter, the eternity of their triumph, and rejoicing, and kingdom, in the presence of Messiah. The eternal age of which the child is here called the Father, is the latter of these two, according to the word of St. Paul, "For unto the angels hath he not put in subjection the world (age) to come, whereof we speak." (Heb. ii. 5.) The character of that age is thus described by the Lord, "And Jesus answering, said unto them, The children of this world (age) marry, and are given in marriage: but they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke xx. 34—36); which is spoken, not of the sojourners who shall then be upon the earth, but of the raised, in answer to the question of the Sadducees, concerning those of this present age who shall be thought worthy of the resurrection, and the eternal life of that age to come. For it was a universal opinion among the Jews, that at the commencement of the future age the dead should be raised who had lived and died in the fear of God, and in the hope of Messiah: who, they believed, would not disappoint their faithful expectations, but bring them along with him. Of this age it is here said that he is to be the Father, even as Satan is the father of this age, and all save those begotten unto Christ are his children: "Ye are of your father the devil, and the lusts of your father ye will do:" "According to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—This the third syllable of Immanuel's name conveyeth to my ear the sweet and blessed

intelligence, that when, in his character of the mighty God, he shall have cast out all his and our enemies, and the chief of them, that piercing serpent, as is set forth in due order in the xix th and xx th chapters of the Apocalypse, he will rule the earth as a father doth his children, in righteousness and peace; and they will obey him as children, in all love and obedience. His power, his counsel, his Divine might shall pervade every thing and make it blessed, even as Satan's power, and counsel, and devilish might do now pervade every thing and make it cursed. In which age to come there shall be a first period, during which his enemies are under his feet, trampled upon but not destroyed, imprisoned but not executed, in order that his royal clemency may be displayed; and a latter period, during which they are utterly cast out and overwhelmed with the passive horrors, and inactivity of the second death. The Child shall be with them all the while the Father of the age, for his name is Immanuel, God with us. He is not now with us, but absent "for a little while," and therefore the age is still under Satan's fatherhood: but he shall be with us again, and for eternity; then shall he be acknowledged as the Father of all the earth. And we who are now begotten to him by the Spirit are his children, the first-fruits, the honoured heirs of his sufferings, that we may also become the heirs of his glory.

Finally, He is the *Prince of Peace*. This is the last syllable of his name, and ariseth to the highest pitch of honour and dignity. It addeth the awful attribute of sovereignty, the singular majesty of royal power, to the wonderfulness of working, the wisdom of council, the almightiness of power, the graciousness and propriety of Father. It invests him with the sovereignty of the world, and crowns him Lord of all; and by adding thereto the epithet "of Peace," it takes out of sovereignty those attributes for which it is dreaded; and invests it with those for which it is constituted and upheld of God as most necessary to human well-being. And as the final consummation of every scheme is that for which it is undertaken, and towards which it struggles through every impediment, this last characteristic of Immanuel to become the Prince of Peace doth shew us, that the great end and purpose for which he became incarnate of the virgin, and hath travailed in such humility, and is to come again in such fearful and terrible acts of war and destruction upon all the earth, is to bring about peace, against which Satan is so determined, and the devilish nature of wicked men so determined, that before it will give place to the power of our King, it will writhe the whole world and bring it to an agony like that of death itself. But as the devils, though they struggled to the last and almost destroyed the frame of their wretched victims before they would come forth, were yet fain to

come forth at the powerful word of Immanuel, while he was yet with us; so when he shall come to be with us again, at the same powerful word, shall they be forced to surrender the heavens and the earth, and the whole orb of humanity which they have usurped, though they shall make it shudder and be agonized, and sweat forth its blood as if ready to give up the ghost for ever. After which there will be peace. After which there will be peace, but till then never. For till then Satan shall rack the bowels, and tear the heart-strings of human peace; and stir up wars to the end of the earth for ever, until God, born of the Virgin, shall again be with us. That the end of the convulsion, on the edge of which we presently stand, and of all convulsions which shall follow till the consummation, is to bring about peace for ever, is manifest from all the Scriptures, of which I may quote as one instance out of a thousand, these verses of the xlvith Psalm: "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." (Psal. xlvi. 6—11.)

If any one doubt concerning the above interpretation of this the prophecy of the incarnation, I can refer him to high authority, even that of the angel Gabriel to the blessed Virgin, and of Zacharias filled with the Holy Ghost, and of the angel to the shepherds, (interpreting the word Lord, as Jesus himself in the Gospel, and Peter, full of the Holy Ghost, doth in the ii d of Acts interpret it,) and of the star to the wise men, and of the great national council when they were called together by Herod, of which witnesses every one beareth the same testimony of this Child, that he was to sit upon the throne of David, and become David's Lord, and rule over the house of Jacob for ever, and become the glory of his people Israel. And if any one doubt that he is to come again to fulfil these things which are written, I can refer him to Simon Peter's discourses in the beginning of the Acts, and to all the New Testament; as, if God giveth me time and permission, I shall yet make manifest to his church.

But this last and crowning attribute of the Child that was born of the virgin, containeth in it a deeper and more blessed mystery than the making of wars to cease unto the ends of the earth; bringing to the troubled ear of my soul the tidings of its peace, and to the church, and to the redeemed world, in the person of the great Mediator and Peace-Maker; in whom God

is present and powerful to reconcile the world unto himself. It presents him to my mind in his character of King-Priest, having accomplished the reconciliation, and reigning over the reconciled; the Melchisedek who, as to his person, is King of Righteousness, and, as to his dominion, is King of Salem, which is King of Peace. It presents him to my heart as the King who reigneth therein by the power of his Holy Spirit, and hath given me the victory over all my enemies: it presenteth him to my flesh as the King who shall yet accomplish my poor body's emancipation from that vile prison house of death, by a still mightier power of that Holy Spirit whereof the residue is in his hand. It presents him to the Church as her Head, who hath broken down the middle wall of partition, which Satan had interposed between man and man, between nation and nation, making us all of every kindred and nation and tongue to love one another as he also loved us; who preserveth the unity and continuity of the Church's life against all the powers of earth, against the evil counsels of the gates of hell; and who shall present her unto himself a glorious Church, not having spot or wrinkle, or any such thing, holy and without blemish. It presents him also as the Head of the nations, ruling and defending them from the power of Satan; and blessing them with all the inheritance of the new covenant, which hath been confirmed to us in his death, and whereof the present Church is as it were the ark of the testimony, and the tabernacle of the witness, borne up and down the wilderness, not yet having found a place to rest. For I agree with those who think that we are not yet put in possession of that new covenant, described in Jeremiah and Ezekiel, and quoted by Paul in the eighth chapter of the Hebrews, which is made to Israel, and, in her, to all the world; (for she is, as it were, the mediatrix and mistress of the nations, at the time of her restoration) for the fourfold blessing of that covenant will by no means apply to any visible body at present on the earth; and only in the way of an earnest will apply to the spiritual Church, which is invisible, and cannot be said to contain Israel, or, as little, to contain all men. We have had the covenant confirmed in the blood of Christ, and we have received the heavenly manna, and the waters from the rock, and the indestructible righteousness, and, for our faithlessness, we are wayfaring in the desert till the appointed times and seasons shall have been accomplished. We have not yet entered into our rest, any more than Paul or the Hebrew Church had entered into theirs; but we are looking for it in that city whose builder is God. We are under our Prophet, who, like unto Moses, is conducting us: we have a Prophet and we have a Priest, but we have as yet obtained no King, because we have not obtained the kingdom which cannot be removed, but look for it.

ON THE PRIESTHOOD OF CHRIST, AS IT SHALL BE EXERCISED DURING AND AFTER THE MILLENNIUM.

WHEN our King shall return to take possession of his kingdom, "He shall sit and rule upon his throne, and he shall be a Priest upon his throne." Concerning the exercise of his kingly office, we have much set forth in the Scriptures: concerning his priestly office, as it shall be exercised during the Millennium, the details are fewer, and more scattered throughout the sacred volume; yet from the types and shadows of good things to come much may be learnt on this interesting subject. The following brief hints are thrown out, in the hope that they may lead some abler student of Prophecy to discuss it at greater length.

In prosecuting such an inquiry, the first question that naturally arises is, What is a priest? And this must be answered by a reference to what the holy Scriptures have revealed concerning priesthood in general. The first time we read of a priest, is in Gen. xiv., where we are introduced to the great type of our Kingly Priest, Melchizedek: "He was the priest of the most high God." And what did he in this capacity? He received from Abraham tithes of all, and bestowed on him the blessing of the most high God, whom he announced as the "Possessor of heaven and earth." Without going into the details of the Aaronic order of the priesthood, this first and highest order seems to give the simple and radical idea of a priest, which appears to be, a mediator—one who serves as the medium of communication between God and his worshippers; who presents the offerings of the latter, and dispenses the blessings of the former.

But a mediator presupposes some inability in the worshippers to approach God of themselves, and offer to Him immediately their tribute. We have no reason to suppose that the unfallen creature stood in need of a mediator, or that any thing prevented him from going directly to God; but since the Fall, man has needed a mediator in all his approaches to that great and holy Being with whom he has to do. There is enmity between man and his Sovereign: the justice of the latter demands that the penalty of transgression should be paid; the fears of the former make him shrink from coming in contact with One whom they represent as a powerful enemy: and there needs "a daysman between them, that may lay his hands upon both."

The mediator must be either really, or by supposition and appointment, different from those for whom he mediates. The most natural idea of a mediator is, one who partakes of the nature both of the worshippers and of the Object of worship:

the former is necessary, in order that they may approach him; the latter is necessary, in order that he may approach the Object of their worship. Such is the Great Mediator: "God and man, in two distinct natures and one person, for ever." All other priests were meant to represent him, and were solemnly set apart to this office by God's appointment: "No man taketh this honour unto himself but he that is called of God, as was Aaron" (Heb. v. 4). Before the separation of the family of Aaron, the head of a family or tribe seems to have officiated in this capacity. It is not said, indeed, that the offerings of Cain and Abel were presented by Adam: but it is probable, either that they were so, or that, at the time of the event recorded in Scripture, the two brothers were heads of separate households.

The nature of the priest's office may be further discerned from the manner in which they were installed into it. Their hands were filled: part of the sacrifice, with a loaf of bread, &c., were put into their hands; which they waved, or lifted up, as presenting them to the Lord. But this was not done until, by laying their hands upon the head of the bullock for a sin-offering, they had transferred their guilt to it, and it was wholly burnt. Previous to this, again, they were anointed with oil: perhaps this might signify the eternal predestination to the priestly office of Christ, and those whom He hath, by the outpouring of the Holy Spirit upon them elected to be "kings and priests unto God." The priest's union with the worshippers was signified by his eating the offerings. The offerer was considered as identifying himself with the offering: the priest, by eating the offering, made it a part of himself, and thus was considered as one with the offerer. This principle of union, also, was exhibited on the day of his consecration by his eating flesh and bread at the door of the tabernacle of the congregation.

The nature of the various offerings mentioned in Scripture seems to have been but *twofold:* they were either expiatory or eucharistic. Many seem to overlook the latter sort of offerings, though they were far more numerous than the former. When a variety of offerings are commanded for the different festivals, in Num. xxviii., a kid *for a sin-offering* is specially mentioned at each; thereby, surely, intimating that the rest were not sin-offerings, but thank-offerings, and tokens of allegiance to a Superior. On the day of atonement, whose rites were pre-eminently expiatory, it is expressly mentioned, that there is another sin-offering besides this kid—namely, the goat on which the people's lot fell (Num. xxix. 11). We may therefore infer, that at the other festivals this kid alone was considered as the expiatory offering. At all events, it must be admitted that the

flour, the wine, the oil, the sweet spices, were not expiatory, but eucharistic; and the burning of incense clearly was so.

Eucharistic offerings were always preceded by expiatory: "Without shedding of blood there was no remission of sins;" and till sin was remitted, there was no approach to God. But while we diligently observe this peculiarity, let us not forget that the chief object of several of the festivals was eucharistic, not expiatory. Take, for example, the offering of first-fruits, Lev. xxiii. 9, &c. No bread, &c., could be used, till the offering of first-fruits had been brought to the priest, to be waved before the Lord: but with this sheaf of first-fruits was offered a lamb of a year old; indicating, that this duty could not be performed, on account of the offerer's sinfulness, till an expiation was made. This may serve to illustrate several other feasts.

From a careful examination of these particulars, the following doctrine concerning eucharistic and expiatory sacrifices and offerings may be fairly deduced:—Man had been commanded to render unto the Lord a portion of the things of the earth which he possessed, in token that God is the true possessor of the whole, that from Him they are received and at his pleasure they are held. This is due to God, not as fallen creatures, but simply as creatures; and is probably accompanied with praise and thanksgiving, the chief worship that would be required of a perfect human being. But the Fall placed the worshippers in different circumstances: it not only prevented him from approaching God without a Mediator, but he was borne down with a load of guilt, that prevented him from making any movement towards God till this load was taken away. For this purpose, One was appointed, on whom was laid the iniquity of us all: He paid the full penalty; and in virtue of this, all those for whom it was paid are reckoned completely free from guilt. In token of this guilt being thus atoned for, by the penalty having been paid in the person of another, *sacrifices* were instituted; which are proper to man, not as a *creature*, but as a *fallen creature*. *Gifts*, then, we owe to God as creatures; but as sinners we are unable to offer gifts, sin having completely separated us from God and laid us under his curse: *sacrifices*, therefore, we owe to Him as sinners, as a preliminary step to our offering him *gifts* as creatures.

Atonement, then, appears not to be an end in itself, but a mean to a further end. So "the spirits of just men made perfect" are represented as viewing it. In addressing the great Sacrifice, they say, "Thou wast slain, and hast redeemed us to God by thy blood." Here modern divines insist upon stopping: they think it derogatory to the great doctrine of the atonement to proceed further. So think not the spirits above;

for they proceed, "And hast made us unto our God kings and priests, and we shall reign on the earth." The atonement is the purchase-money; the redemption of the souls and bodies of the elect, and the inheritance of the earth, the glorious purchase. For we have not been redeemed "with corruptible things, as silver and gold, but with the precious blood of Christ;" and we are now "sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

But, to obtain further light on the priesthood of Christ, let us again advert to the observances of that law which was "a shadow of good things to come." On the Day of Atonement, the high priest went into the holy place with the blood of the sacrifice: and Christ, our great High Priest, has entered, not into the holy place made with hands, but into heaven itself, with his own blood. Though He was always predestinatively a Priest, in the same sense as He was the "Lamb slain from the foundation of the world," yet his installation into the priestly office, if we may use the term, was an event which took place at a certain epoch of time, as well as the event of his death. The Scriptures distinctly fix this epoch. St. Paul declares his resurrection to be the manifestation of his Sonship (Rom. i. 4); explaining thereby that decree of the second Psalm, "Thou art my Son: this day have I begotten thee"—that is, at the time of his resurrection, when he appeared as the "first-begotten from the dead." Now the words of this decree are also declared elsewhere, by the same Apostle, to be that which constituted him a Priest (Heb. v. 4). From this it appears, that at his death he was the victim sacrificed for sin; at his resurrection, the high priest about to enter into the holy place with the blood of the victim—the presentation of his own atonement—in order that God might, on account of it, extend pardon and favour to his elect people. And as the Jewish high priest was wont, after the presentation of the blood of the sacrifice, to come forth to the people, and offer eucharistical burnt-offerings; so shall our great High Priest appear the second time, to them that look for him, to offer up, during a long day of joy and gladness, the tribute of thanks and praises from a redeemed world.

The more vividly to apprehend the priestly office of our King during his glorious reign on the earth, let us contemplate, so to speak, the first draught of God's purpose, as it appeared in the creative state. Let us view it, not as it appeared to the mind of Him who from all eternity decreed that it should be but a transient state, but as we may suppose it would appear to those principalities and powers in heavenly places to whom God makes known by the church his manifold wisdom. They be-

held a fair creation, which its Maker pronounced good; and saw it given in possession to holy beings, to whose various powers and faculties this good and fair creation was exactly adapted. From such a glorious commencement they would naturally anticipate that this earth should become the habitation of a multitude of happy beings, who would maintain a constant communion with the Author of their being, by the interchange of blessings and grateful adoration. And when they saw these fair expectations marred, and were told that by this very interruption a still more glorious state of things would ultimately be brought about, no wonder, indeed, was it, that into this marvellous scheme of redemption the angels desired to look.

The Fall produced enmity between God and the creature; but God ordained One by whom he should "reconcile all things unto himself." The effects of this reconciliation will be a return to that state from which the creature fell; himself and his habitation redeemed from the curse, and holy intercourse with the infinite God renewed. Again shall the sunshine of God's countenance, and the dew of his blessing, exhale from the grateful earth the incense of praise; and all the glories of the creative state shall be restored. But if nothing more than the original glory were restored, the manifold wisdom of God in ordaining the Fall would not be displayed. What, then, is the grand difference between the creation state and the redemption state? It is the priesthood of the Lord Jesus Christ: it is the Eternal Word having taken hold of the nature of Abraham's seed, and having joined it in everlasting union with his essential Divinity; thus forming a line between the creature and the Creator, and opening up a new and living way of close communion between them, to which the creation state had no access. They are one with Him who is one with the Father. Not only are they permitted to hold communion with the Almighty, but God in very deed dwells with them upon the earth, in the Second Person of the blessed Trinity. That great mystery, which Solomon imperfectly understood, and naturally marvelled at—how He whom the heaven of heavens could not contain should tabernacle amongst men—has now, by his incarnation, become a reality. Christ is "a Priest for ever, after the order of Melchizedek." Not only during the Millennial ages shall their King-Priest present to God the Father the adoration of a redeemed world; but through the ages of eternity the immediate Object of their worship shall be Himself their Fellow-worshipper; and, as the Beginning and Head of creation, shall for ever lift up the creature in the presence of the Father. To the worshippers, He is "the Image of the invisible God," "the fulness of the Godhead in a body;" and He

stands before the great Object of their worship as the head and representative of the redeemed creature; as Him who hath "reconciled all things," by whom "all things consist," in whom "all things are gathered into one:" thus, like Aaron with the names of the tribes of Israel upon his shoulders, bearing the creature before the Lord for an everlasting memorial.

And thus, throughout eternity, shall the great work of redemption be kept in remembrance. The glorified humanity of the Lord Jesus Christ shall be an eternal monument of the mighty work accomplished by the Word being made flesh. Even when he shall have subdued all things to himself, and shall deliver up the kingdom to his Father, there exists a memorial of all he has done. "Then shall the Son also be subject to him who put all things under him." He shall, as the Head of the creature, tell out the manifold wisdom of God in the creation, the fall, and the redemption of man, by his eternal subjection, as man, to his Father and their Father, to his God and their God.

S. X.

REIGNING ON EARTH NO DEGRADATION TO OUR LORD.

THE scriptural doctrine of our Lord's glorious advent to set up his Millennial kingdom, is objected to by many under the idea that "to suppose him reigning personally and visibly in such a world as this, is rather to degrade than to exalt our Lord."

But this is taking a low and carnal view of the subject. The question is, "What saith the Scripture?" and if these things be therein declared, let the objectors know, that the Lord cannot be degraded by accomplishing his own glorious purposes, and least of all when accomplishing that great work which will be the theme of praise and admiration among the heavenly host through all eternity. These objectors actually do believe that God *governs* the world at this moment: there is therefore an end of their assumption that the Lord would be degraded by *reigning* over it. There remains, then, only a part of the objection, that he would be degraded by *becoming visible*. Why degraded? Evidently because the objectors, taking a carnal, intellectual view of the subject, imagine, that as long as the Lord is invisible to this wicked world, its wickedness is invisible to him, and that he would be degraded by looking upon it. They think, moreover, that the Lord would see with mortal eyes; forgetting, that in *His* view this earth is the dwelling-place of immortal spirits,—of his redeemed, of angels and archangels, "ministering spirits sent forth to minister to those who shall

be heirs of salvation." Yet they believe that he is now visible to angels and archangels, and that the Lord sits upon his throne among them? What, then, is the real difference? where is the force of the objection, excepting to our carnal conceptions?

But (they say) *sin* is here. True, it is so now; and that the Lord should on that account be nearer to us even now, as a present help, than these objectors really think, is a great *condescension:* but it is not *degradation*; for the Lord can never be degraded by doing that which he has willed to do: and therefore the only question is, "What saith the Scripture?" There the question begins, and there it ends.

If these objectors had been unfortunately gifted with more logical heads, they must have been inevitably Socinians; for, if we are to talk of degradation, what can be more so, according to the standard of human intellect, than the notion that the Holy Spirit should dwell within the decaying, offensive, and sin-polluted body of a human being? According to their ideas, the Saviour, our Lord and our God, was degraded by passing through the womb of the Virgin; and according to their logic, at all events, the Holy Spirit, to avoid degradation, should cease to dwell with us when our bodies become loathsome from sickness! the bed of a dying Christian ought to be without consolation! and that Spirit, which would have repelled the assaults of Satan, ought to have retired in disgust!

These objectors make a mere man of the Lord, ascribing to him the animal senses of a human being, and then cry out upon others for degrading him! They cannot keep in mind, that in the sight of the Lord all his works are equal, and that there is nothing offensive but sin. Their carnal conceptions would admit the notion of the Lord's appearing in the form of an archangel, if it were propounded in Scripture; but they are staggered at the idea of his assuming the form of an earthly king, because they do not comprehend, that, compared with the greatness of God, both are equally nothing; and because, while occupied in comparing the creatures with each other, they forget that both are equally the work of the Creator's hands, and that he could change the one into the other in an instant. These objectors, in the same way measuring every thing by their own carnal standard, believe that God dwells in heaven—meaning a *place* of his own making; but they cannot admit that he can dwell on earth, which is also a place of his own making. But why not? Because they think (and, if they knew their own thoughts, they would confess it) that the two places are made with different materials, and that the Creator did not make the *materials*. This alone can be their reason for thinking that the earth possesses *inherently* qualities which must always, and under all circumstances, render it incapable of becoming either paradise

or heaven. It is plain that these objectors do not think that the presence of the Lord constitutes heaven, or that sin is the cause of the present condition of this earth and its inhabitants; but that the earth itself has a something in its composition above the controul of the Divine presence; and that, if the Lord were to erect his throne here, instead of exalting the earth, the earth would lower Him! I once knew an ultra-Socinian, who by the powers of his intellect had arrived at the conclusion that God was not Almighty: these objectors do not seem to be aware, that when they apply the word "degradation" to the Lord, they set up a supposed power above his will. Whatever we find in Scripture falls within the term "condescension." To assume any thing which has not Scripture for its warrant, is not to "degrade" the Lord, but to commit the sin of interpolating God's word. The word "degradation" is out of the question: the terms "scriptural" or "unscriptural" can alone be properly employed, in considering the operations of the Divine will.

Mr. Irving very ably overthrows these objectors on their own mode of reasoning, by observing, that "to rule as a King is a less humiliation than to be crucified as a malefactor." This is a conclusive answer to the objectors, upon their own narrow basis; though, in point of fact, the Lord is always equally glorious. These objectors cannot help making a human being of the Lord, and do not comprehend that his glory is independent of circumstances. "If," say they, "we could, with the Socinians, suppose him a mere man, we could conceive a throne on this earth would do him honour." Now this is not a fair way of stating their objection; for they really *do mean* that such a throne would do him *dis*honour; and, meaning this, they do make the Lord a mere man, as completely dependent on outward circumstances, as the Socinians: the only difference between them consists in the three letters which form the syllable *dis*—both are evidently thinking of a creature, and not of the Creator.

To what a groveling view of Divine things has the standard of orthodoxy fallen! To bear a testimony against the Catholic bill, as the work of Infidel indifference, was a duty; but who can wonder that our Established Church should be thus shaken, when we see Mr. Irving assailed with such silly objections as the human intellect can afford, on a subject beyond its grasp, instead of being met on Scripture ground, which is our only guide? I am not competent to say whether Mr. Irving is right, but any one may see that these objectors are wrong. Their best attempts at argument shew that they stand on the very verge of Socinianism, and depend on their natural understandings more than on the revealed word of God. They think themselves

rational Christians, merely because they are so blinded that they cannot see to the end of their own absurdities. They talk of the impossibility of a sinner being in heaven; as if heaven were a place, and not a condition; and then argue, that, because a sinner cannot be *there*, the glorified God-Man cannot be *here*. If so, they *must* believe that he never was upon earth; and that Jesus, who did come, was a *mere* man.

But let us pursue the investigation a little higher, and inquire wherein the glory of Christ consisted. It may be summed up in one sentence: He was "God manifest in the flesh." The Godhead is in its own nature infinite, incomprehensible, and undiscoverable; but it is the office of Christ to manifest whatever the creature can comprehend of God. In this office, and for this end, the Son—who was Very God from all eternity, and as such invested with all the glory of the Father—came forth in the fulness of time, and took flesh as son of man: thus uniting both natures in the one person of Christ, never again to be divided, never to be manifested otherwise than in conjunction; in order to exhibit in creature form, to every created being, that glory which he had with the Father, as his only beloved Son, from everlasting. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John xvii. 1—5). Now, his glory as "perfect God" is evidently incapable of addition or diminution: it was the same when in the bosom of the Father, as when on earth united to the "perfect man" in him "dwelt all the fulness of the Godhead bodily," or as now in glorified humanity "seated on the right hand of the Majesty on high." It is clear, therefore, that as the Divine nature of our Lord was incapable of any accession of glory, the human nature alone, in the God-Man Christ Jesus, could be the subject of glorification; and that it is this humanity, impersonated with Divinity, which by the union has received such exaltation, that before it every knee shall bow, of things in heaven and things in earth and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. This being evident and undeniable, the incarnation was no degradation of the Son of God; for it was taking up humanity in that state of degradation which the Fall had brought upon it, and raising it to the highest state of glory by

the mighty power of the Holy Spirit. Degradation is not to be admitted even here, when the Son of God "took upon himself the form of a servant;" much less, then, when he shall come forth the second time, exhibiting humanity in the glorious perfection to which he has exalted it: no longer the Man of sorrows, despised and rejected of men, but King of kings and Lord of lords.

Nor shall the earth always continue to exhibit on its surface those lamentable traces of the Fall, in sin and sorrow and misery, which alone give occasion to the idea of degradation we are combating. The prophecies all close in a promise of blessings showered down upon the earth; a restitution of all things; when "Satan shall be bound" (Rev. xx. 2), and the now groaning creation have the "glorious liberty of the children of God" (Rom. viii. 21); when none shall hurt nor destroy, and the land shall become like Eden, the garden of the Lord. When God looked upon his creation, he pronounced it very good; and when Adam, before his fall, heard the voice of the Lord God walking in the garden, *he* shunned not the interview; and *we* never dream of degradation. The Lord also appeared to Abraham, to Jacob, to Moses: he came down on Sinai; he dwelt between the cherubim; he filled the temple; and all these before the incarnation: and shall we now prattle about degradation, because he has taken into union with himself humanity derived from this earth, and shall exhibit upon the earth the glorious climax and consummation of the purpose of God in creating the universe? Nay, let us rather take him literally at his word, wherein he declares so unequivocally, to the Prophet who beheld the glory of the Lord returning to his yet future temple, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. xliii. 7). Amen: even so: come, Lord Jesus.

THE STUDY OF PROPHECY A QUESTION OF DEGREE.

THE great question now at issue between those who study Prophecy and those who study it not, is almost entirely to be resolved into a question of extent and degree. Those who study Prophecy maintain that all parts of the word of God are equally worthy of attention; and that man may not select a portion of Divine revelation, saying, This is profitable, and this I will study; and reject another portion, saying, This is not profitable, and this I will not study. Those who do not study Prophecy grant that it is the word of God, in as full a manner as those other parts of revelation which they do study, but they confine

the necessity of studying it to certain periods of the world, or certain classes of persons, or times of leisure, which may remain after having fulfilled those duties which they consider as more important. They suppose that the whole scheme of God is summed up in certain doctrines, which they call emphatically *the Gospel;* and that the Christian's sole object should be to understand these doctrines, and to apply them to his own soul. We maintain *all* these doctrines as strenuously as they do, and press home upon each other's consciences the paramount necessity of being rooted and grounded in these: but we stop not here; we press on unto perfection. It is not merely the Gospel, but the Gospel *of the kingdom*, which is every where announced in Scripture; and the *good news* with which we congratulate each other, is the glad tidings of the coming glories of our Lord. A man must secure his own personal salvation before he can understand, much more before he can delight in the study of, that glory which shall be revealed; but, these preliminaries being secured, it does appear to me narrow, and selfish, and groveling, not to expatiate in that ample revelation of the latter-day glory with which every prophecy in the Bible finishes; and I delight my soul in the contemplation, that all the elect of God shall not only escape the misery of hell, but shall feel themselves glorified in being instruments of effecting the great purpose of God, and exulting in the successive developments of his designs through all eternity. They are raised out of the narrow, selfish, personal feeling of mere safety, into the ennobling, generous, dignified rank of becoming monuments of the Divine glory.

But there are many humble, pious minds, who, from fear of becoming presumptuous, may not feel willing to indulge in these exalting hopes. To such persons I would address some considerations, drawn from the times in which we live, which have convinced me of the imperative duty which now rests upon us of studying Prophecy.

I am fully convinced, from the study of all the Scriptures, that we are now on the eve of a crisis incomparably the most important that the world has yet passed through. Greater than the Deluge, for it is the baptism of fire (2 Pet. iii. 5, 12); greater than the deliverance from Egypt, which shall no more be remembered nor come into mind (Jer. xxiii. 7, 8); greater than the destruction of Jerusalem, or any other national calamity, for it shall be a time of trouble such as never was since there was a nation even to that same time, no, nor ever shall be (Dan xii. 1; Matt. xxiv. 21; Mark xiii. 19). Nor shall it be only a time of affliction, but it shall also be a time of subtle deceit; when false Christs and false prophets shall arise, deceiving, if it were possible, the very elect (Matt. xxiv. 24; Mark xiii. 22). In a crisis like this, which is approaching—so full of peril, and so pregnant with

mistake—we need all the support and all the direction which the revelation of God can supply. By studying the prophecies I find, that in this crisis the Lord shall manifest himself in an extraordinary way, and simultaneously accomplish many most important events; the chief of which are these:—1. the Papacy shall be broken down; 2. the people of Israel shall be restored; 3. all the enemies of Christ shall be destroyed; 4. the second advent of our Lord shall take place; 5. his millennial reign shall commence; 6. and at some period during the progress of these events, which begin with the destruction of Babylon and run on to the commencement of the Millennium, the first resurrection shall take place. All these events are so closely bound together in Scripture, that, treating of any one, you can scarcely avoid bringing in all the rest; and, fixing any one of them to a particular time, you do thereby fix all the others, each to its own time: for Babylon's destruction frees Israel—Christ's enemies gather against Israel when restored—He in person destroys his enemies—when he thus cometh, his risen saints are with him—and the destruction of his enemies ushers in his millennial reign of peace and joy.

These events, even when considered only in their relation to ourselves as men, are vast and important: but when we consider them as the consummation of that great purpose of God, for the manifestation of which the creation was called into being; and that the several changes and revolutions in things visible have been only different developments of this purpose, and successive steps advancing nearer and nearer to this glorious consummation; it is then, and then only, that we feel all the dignity and importance of the age in which we live; and, according to our several characters of apprehension, of hope, of admiration, of daring, of high emprise, are irresistibly impelled, and eagerly resort to those prophetic records whence alone we can ascertain the signs of the forthcoming events, or learn to direct our course. One of these events has been especially singled out by God as that which shall most peculiarly redound to his glory among men: he has even condescended to represent himself as receiving joy and honour in its accomplishment; has staked thereon his own veracity; and pledged himself thereto with a vehemency of asseveration which I cannot find employed for any other purpose throughout the whole Scripture—namely, the restoration of the Jews: "I will cause the captivity of Judah and the captivity of Israel to return.....Yea, I will rejoice over them to do them good; and I will plant them in this land assuredly, with my whole heart and with my whole soul." (See Jer. xxiii. and xxxii.)

JOHN TUDOR.

THEOLOGICAL DEPARTMENT.

ON THE NEW COVENANT.

(Jer. xxxi. 31; Heb. viii. 8. 13.)

THE difficulties which have been found to exist upon the subject of the Old and New Covenants, and the consequent discrepancy of opinion among divines, I plead as my excuse for bringing forward the following observations, although the responsibility attached to it be great.

If Witsius felt such sacred awe in treating this subject, when his view had the support of the church in general, what should I feel, in bringing forward views that have the direct support of few?—though I shall adduce the collateral evidence of many.

But, on the other hand, if it has pleased the Lord, in these latter times, by the foolish things of this world to reveal a truth more simple; more in accordance with the word; and in a manner which removes the necessity of doing violence to the sacred oracles (of which all the present interpretations appear to be more or less guilty): then does an awful responsibility attach to those who, stumbling at the instrument the Lord may use, should reject without inquiry opinions which may be consonant with the truth.

I attribute the confusion, or indistinctness, on this subject, to not attaching definite and separate ideas to the two forms in which God conveys his benefits to man; both being rendered by one and the same Greek word, *diatheké* (διαθηκη).

I first received my ideas, not simply from the word *diatheké*, but the coherence of the text in the different parts of Scripture where it occurs; and thereby I perceived, that what is predicated of *diatheké* in Heb. ix. 16 ("For where a testament is, there must also of necessity be the death of the testator"), requires the rendering to be *testament;* whereas, in ch. viii. ver. 8 ("Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel," &c.), it is equally necessary to render it by *covenant*. Thus, having once clearly perceived that there were both covenants and testaments mentioned, I was next led to observe a fallacy in the general mode of treating the subject.

I will, first, lay down my position; that those who read this treatise may be better able to scrutinize what I wish to establish; which I will also shew to be in a great measure supported by received authorities.

I will, secondly, lay down what appears to be the Scriptural distinction between *covenant* and *testament*. In doing which, I will mention every place where the word *diatheké* is used in the New Testament, and fix the rendering of each passage by only one of the words, *testament* or *covenant*, as the sense of the context may require.

I will, thirdly, consider the single place in the Old Testament, with its quotation in the New, where the term "*new*" is added to "covenant."

And, lastly, I will compare some places in the Old, with their parallels in the New Testament, where a future covenant is mentioned, which evidently appears the *same new covenant*.

And may the Lord give grace to his church to prove all things and hold fast only that which is good; and prevent his servant from handling the word of the Lord deceitfully, or wresting the Scripture to his own destruction!

I. My position is, that we are not under the *new*, but the *old*, covenant—that is, the *Abrahamic covenant*. We are under A new *dispensation*, in opposition to the former dispensations; and we are under THE *new testament*, in opposition to the old, or Mosaic, testament, which was the symbolic acting of prospective faith: but the *new covenant* is still future.

God's covenant with Abraham before Christ's advent, is the covenant we are now under, though diverse in its circumstances or accidents: before Christ, there was a looking forward to conditions *to be* performed; whereas during the present dispensation there is a looking back to the conditions which *have been* performed. "Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to *confirm the promises made unto the fathers:* and that the Gentiles might glorify God for his mercy." (Rom. xv. 8.) "To *perform* the mercy (promised) to our fathers, and to remember his holy covenant, the oath which he sware unto our father Abraham." (Luke i. 72.)

Christ completed the conditions of the covenant on his part: thereby he freed the old covenant from the super-addition of the *Mosaic testament*, with the curse of the Law, and left the Abrahamic *covenant* as his *testament*. "Christ hath redeemed us from the curse of the Law,....that the blessing of *Abraham* might come upon the Gentiles through him." (Gal. iii. 13, 14.) The condition of the covenant of imputed righteousness was, that it should become a *testament*—namely, "that by means of death....they which are (or have been) called, might receive the promise of eternal life." (Heb. ix. 15.)

This is the outline of my view.

I have now to shew from the opinions of others that we are not under a covenant distinct from the Abrahamic, but only a different administration of the same covenant. Dr. Owen is the

first writer I shall cite; not only because his authority is great, but because his arguments are strong.

"Here then," says he, "ariseth a difference of no small importance—namely, whether there are indeed two distinct covenants, as to the essence and substance of them; or only different ways of the dispensation and administration of the same covenant. And the reason of the difficulty lieth herein: we must grant one of these three things:

"1. That either the covenant of grace was in force under the Old Testament; or,

"2. That the church was saved without it, or without any benefit by Jesus Christ, who is the Mediator of it alone; or,

"3. That they all perished everlastingly. And neither of the two latter can be admitted.

"Suppose, then, that this (new) covenant *of grace* was extant and effectual under the Old Testament, so as the church was saved by virtue hereof, and the mediation of Christ herein; how could it be that there should at the same time be another covenant between God and them, of a different nature from this, accompanied with other promises and other effects?"

I must here observe, that, according to the position laid down above, the covenant of which he is speaking is not the *new;* that being the question in agitation. Nor can the covenant *of grace* be any distinction, because all covenants between God and the creature must be of mere grace: this I shall shew from Owen hereafter. But, as by the expression, "this new covenant of grace," the *present dispensation* is intended, it does not affect the point he is urging, so I will pass on to the method which he takes to remove the objection.

"On this consideration it is said that the two covenants mentioned, the new and the old, *were not indeed two distinct covenants as to their essence and substance, but only different administrations of the same covenant.* Called *two* covenants, from some different outward solemnities and duties of worship attending them. To clear this, it must be observed,

"1. That by the old covenant, the original covenant of works made with Adam, and all mankind in him, is not intended; for this is undoubtedly a covenant differing in the essence and substance of it from the new.

"2. By the new covenant, not the new covenant absolutely and originally, as given in the first promise, is intended; but in its complete Gospel administration, *when it was actually established by the death of Christ, as administered in and by the ordinances of the New Testament.* This, with the covenant of Sinai, were, as most say, but different administrations of the same covenant.

"*But, on the other hand, there is such express mention made,*

not only in this, but in sundry other places of the Scripture also, of two distinct covenants or testaments; and such different natures, properties, and effects ascribed to them, as seem to constitute two distinct covenants."—*Owen on* Heb. viii. 6. Vol. vi. p. 82.

Thus Owen's method of overcoming the difficulty is, *by opposing the old covenant in its New-Testament form, to the same covenant in its Old-Testament form.*

Roberts, holding the same fallacy, says: "This covenant, being another and a very diverse covenant, both from the old covenant and from all that went before—not in *substance*, but in *circumstance*; not in *essence*, but in *accidents*; not in *inward constitution*, but in *outward administration*—is called a NEW COVENANT."—*Roberts's Mystery and Marrow*, p. 1255.

This, undoubtedly, is the preferable of the two common ways of treating it. Upon the supposition of there being radically but one covenant, testament and covenant must then be synonimous, or the thing signified must partake of the nature of both; as expressed by Roberts, "they are fœderal testaments, or testamentary covenants." (Roberts, p. 1262.) I must add the reason he assigns for the present New Testament being called the second covenant: "Seeing (says he) the Sinai covenant was not the first.....nor is the new covenant the second after the Sinai covenant".....but "because they are the first and most illustrious covenants; although, in regard of time and order of discovery, the *old covenant was not precisely the first, nor this new the second.*" His second reason is more to my purpose: "The Greek word, Diatheké, translated covenant in Heb. viii. 6, 7, alleged for this denomination, may also as well be rendered testament; '*for if the first testament* had been faultless, then should no place have been sought for the second;' and thus the same Greek word is often translated testament; and then the difficulty is easily removed. For these two covenants being the only *testamental covenants*, the old *covenant* was the first testament, and the new covenant was the second testament."

Witsius says, book iii. ch. ii. "If we view *the substance* of the covenant, it is but *one* only; nor is it possible it should be otherwise..... But if we attend to the *circumstances* of the covenant, it was dispensed 'at sundry times and in divers manners;' under various economies, for the manifestation of 'the manifold wisdom of God.'" After proving this at some length, he concludes: "To sum up the whole then, in short: the Apostle here, Acts xv. 11, declares three things: 1st, that the fathers were *saved*: 2dly, by the very *same covenant* that we are: 3dly, *through the grace of our Lord Jesus Christ*: intimating likewise, by all this reasoning, that there can possibly be but *one* way of salvation."

In book iii. ch. iii. sect. 3 and 4, he says: "The promise of the common salvation which is in Christ, whether formerly made to the fathers, or to us at this day, does not belong to the Old and New Testament, as such; but absolutely to the *testament* or *covenant* of grace."

Witsius also, in common with all who treat it in this way, uses "testament" and "covenant" as synonymous; but in so doing, he is guilty of the sophism of interchanging the words testament and covenant as the argument requires, and thereby making the *alone* covenant the *new* covenant, because it is the *New-Testament administration of the only covenant revealed.* What follows, is precisely the view I take of the covenants and testaments, if I may be allowed to preserve the distinction between the two words:

"The difference of the testaments consists in the different manner of proposing and dispensing the same saving grace, and in some different adjuncts and circumstances. Whatever was typical in that dispensation, and denoted imperfection, and an *acknowledgment that the* RANSOM *was not yet paid,* belongs to the Old Testament: whatever shews that the redemption is actually wrought out, is peculiar to the New Testament. Without adverting to this, it is not possible we can have a distinct knowledge of the nature of both testaments.

"But let us insist a little further on this point, if possibly we may advance what may set the truth in a clear light. *Three things are to be distinguished: The* TESTAMENT *of grace* [or rather, as I should say, *the covenant*], the old, and new testaments. To each its own inheritance is to be assigned: that of the testament [covenant] of grace is eternal salvation, with every thing belonging to it, through Jesus Christ; which is equally common to believers in all ages. The old and new testaments, being different economies of this one testament [covenant] of grace, which they comprise, suppose also, and include the same heavenly inheritance."—*Witsius on the Covenants.*

"The Old Testament was pure Gospel *promising* Christ, as the New Testament is pure Gospel *performing* and *exhibiting* Christ. The time of the Old Testament, was a time of *signifying* Christ; the time of the New, was a time of *manifesting* Christ."—*Roberts,* p. 987.

Roberts quotes from Clemens Alexandrinus, as follows: "The saving testament or *covenant* is but one, from the beginning of the world; although in the manner of giving it may seem diverse. For substance, the Old and New Testaments are but one, confirmed by the death of one and the same Testator: for manner of administration, they are two; the *Old* promising the Testator in the types, the *other* performing him in the truth. In the Old Testament the New is veiled: in the New Testament

the Old is revealed. And Lactantius saith, they are not diverse, because the New is the fulfilling of the Old, and in both is the same Testator Christ."—*Roberts, Mystery,* &c.

This sufficiently establishes our *now being under the covenant of imputed righteousness, as confirmed in the New-Testament dispensation.*

The other ordinary method of treating the covenants is more dangerous and reprehensible; as, in consequence of universally rendering *diatheké* by *covenant,* great violence is done to that passage of Scripture, Heb. ix. 15—17, where the Holy Ghost defines most exactly the nature of a *testament.*

I will, in the first place, instance Dr. Doddridge on Heb. ix. 16: " 'For where a covenant (*is*),' answerable to that which typified this of which I now speak, 'it necessarily imports the death of that *by which the covenant is confirmed.*' For you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with men: so that I may say, '*a covenant* (*is*) *confirmed over the dead;*' so that it does not avail, '*nor has any force at all, while*' he by whom it is confirmed '*liveth.*'" Doddridge adds this note:

" 'By which the covenant is confirmed.' Mr. Pierce would render it, of that sacrifice which is appointed by God to pacify. And he brings a remarkable instance from Appian, where *diathemenon* signifies a pacifier. He saith, The scope of the writer requires that it should be so translated here; and accordingly in the next verse he renders it, '*the pacifier can do nothing as long as he liveth.*' But I think if it be rendered, '*He by whom it is confirmed,*' the argument will be clearer. Yet I confess considerable difficulties attend both these interpretations; though the connection with what follows appears easier upon that which I have given. The reader will do well if he consult Dr. Whitby upon this passage; who assigns and vindicates an interpretation much the same with that which is proposed in this version and paraphrase. The phrase which I have rendered '*necessarily imports,*' is very strong. The death must be *produced;* it must not only be *effected,* but also made *apparent.* Elsner hath shewn (Observ. vol. ii. p. 361) that the word is used in a forensic sense for what is produced and proved, or made apparent in a court of judicature."—*Doddridge's Expos.* vol. vi. 65.

Dr. Whitby quotes from Mr. Le Clerc as follows:

" This discourse is to be looked upon merely as the play of an Hellenistic writer, who, because he saw that *diatheké* was used for that covenant whereof Christ is the Mediator, and signified also a testament, and Christ was dead, thence deduced consectaries, which are true indeed considered in themselves, but here rely upon weak principles; rather to set off his discourse

according to the custom of that age, than to convert the Jews to the faith by the power of reasoning."

After most justly reprehending these pernicious sentiments, which Dr. Whitby does at considerable length, he renders the 16th and 17th verses by what appear to me the veriest truisms:

"For where there is a covenant made by death, or ratified by the blood of him that makes it, there of necessity must intervene the death of him that makes the covenant or promise. For a covenant (of this nature) is only firm in the death of them who make it: as other covenants were ratified by the death of the sacrifices used at the making of them, it is of no force while the maker of the covenant lives."—*Dr. Whitby, in loco.*

Nearly the same rendering is followed in Bagster's Polyglott: "For where a covenant is, there must necessarily be the death of that by which it is confirmed; for a covenant is confirmed over dead (victims), and does not avail while that by which it is confirmed liveth."—*Bagster's Polyglott.*

Scott gives two glosses, which I will insert, because they shew the difficulty there is attached to either of the common methods, and also because they display a lowliness of mind so desirable to imitate.

He says, on Heb. ix. 15—17: "Christ was appointed to be '*mediator of the new covenant*'....in order by means of his death to atone.....for the transgressions committed by believers under the old covenant, or legal dispensation.....who were made partakers of the spiritual and eternal blessings, through the anticipated efficacy of Christ's redemption. Yet that grace was finally confirmed to them by his death; so, in this respect, the *covenant* he mediated might also be considered as a *testament*..... Thus the passage has generally been interpreted. But this is the only place in which the original word (diatheké) is expressly used in Scripture for a testament, or the will of a dying person. The change of the meaning, also, from covenant to testament, seems unprecedented. The mediator of a testament, the blood of a testament, are expressions to which it is difficult to annex any precise ideas; and the Sinai covenant can hardly in any sense be called a testament. Several modern expositors have therefore endeavoured to establish another interpretation.

"For this reason, of the new covenant he is the Mediator or High Priest *, by whom its blessings are dispensed; and also the sacrifice, by which it is procured and ratified; that, his death being accomplished for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, may receive the promised eternal in-

* The opposition of Mediator is between *Moses* and Christ, and therefore it cannot be as High Priest.

heritance. For where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced: for, according to the practice of God and man, a covenant is made firm over dead sacrifices; seeing it never hath force whilst the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth; because from the beginning God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son: hence not even the covenant at Sinai was made without sacrifice of blood."—*Macknight in Scott, in loco.*

Such interpretation entirely nullifies any value or merit in the atonement; and this, moreover, in the part of Scripture where that doctrine is expressly handled, or has its proper and principal seat. It becomes no longer a *condition*, but a *confirmation*; which is clearly quite contrary to the context, Heb. ix. 22, "Without shedding of blood there is no remission:" which makes it not only *a* condition, but *the only* condition.

How much better is the statement of Polhil. "Christ was not a mere witness, but a Priest, Redeemer, and Mediator: his blood was not only a testimony, but a propitiation. Neither was it only *confirmative* of the covenant, but *fundative*. All the promises of grace and glory spring up out of his satisfactory and meritorious passion."—*Polhil's Divine Truths*, p. 51.

"Intercession is an act or exercise of Christ's sacerdotal office, subsequent to and dependent upon his foregoing sacrifice."—*H. Hurst's Revival of Grace.*

Scott continues as follows: "It appears to me that the original will admit of this interpretation. But the nature of this work does not admit of my enlarging on the criticisms by which it is supported. On the one hand, the cavils which have been raised against the Apostle's reasoning as inconclusive, if the first interpretation be adopted; and, on the other hand, the venerable names which have sanctioned it; with other circumstances of a similar nature, render me afraid of too confidently preferring either interpretation. I cannot, however, but think that the latter exposition is the most obvious, and consonant to the Apostle's general way of reasoning."—*Scott in loco.*

As to the rendering of *diatheké*, Witsius says, p. 43, "It both singularly and plurally very often denotes a testament; as Budæus shews in his Comment, Sing. Græc. from Isocrates, Æschines, Demosthenes, and others. In this sense we hinted it was used by the Apostle, Heb. ix. 15."—*Witsius on the Covenants*, p. 43.

What Dr. Owen advances on Heb. viii. 6, to prove that the Old cannot mean the Adamic covenant, is also important on this point.—

"The covenant called afterwards the first, was diatheké,

a *testament;* so it is here called. It was such a covenant as was a testament also. Now there can be no testament but there must be death for the confirmation of it; Heb. ix. 16. But in the making of the covenant with Adam, there was not the death of any thing whence it might be called a testament; but there was the death of beasts in sacrifice, on the confirmation of the covenant at Sinai; as we shall see afterwards. And it must be observed, that although I use the name of a *covenant,* as we have rendered the word *diatheké,* because the true signification of that word will more properly occur to us in another place: yet I do not understand thereby a *covenant,* properly and strictly so called; but such a one as hath the nature of a testament also, wherein the good things of him that makes it are bequeathed unto them for whom they are designed. Neither the word used constantly by the Apostle in this argument, nor the design of his discourse, will admit of any other covenant to be understood in this place. Whereas, therefore, the first covenant made with Adam was in no sense a testament also, it cannot be here intended."—*Owen on* Heb. vol. vi. p. 74.

We have an unexceptionable witness in Dr. Macknight himself, who says: "I acknowledge that in classical Greek *diatheké* commonly signifies a *testament.*" And I believe I might add, that *suntheké* is invariably used for *covenant,* or a deed to which there are two or more parties. But this proves nothing; for the Hebrew word *bereth* is by the LXX. (except in Deut. ix. 15) invariably rendered by *diatheké;* which is the only word in the New Testament to express either *testament, covenant,* or *bereth,* when quoted from the Old Testament.

Gill on Heb. ix. 16 gives some curious information. He says, "The covenant of grace, as administered under the Gospel dispensation, is a *testament,* or *will.*" He adds, "The Jews have adopted the Greek word here used into their language, and pronounce it דיתיקי, and by it understand a dying man's last will and testament." He goes on, "The covenant of grace is properly a covenant to Christ, and a testament or will to his people."—*Gill in loco.*

I have thus given the several views of divines on the subject, at considerable length; being anxious that the *fact,* of our not having *yet* received the new covenant, should be inferred rather from the conflicting opinions concerning *how* we are under it, than that, in the first place, it should be inferred directly from Scripture. For thus is shewn the real difficulty to be overcome; and not simply, that, in order to establish peculiar tenets, a plausible gloss is proposed in the place of some equally probable interpretation. It will also be shewn, that these discordant views may in great measure be reconciled, by an interpretation more according to common sense respecting the nature of a

covenant, and more analagous to the common faith respecting the nature of the *testaments*.

In the first place, it does not appear that Adam was under a *covenant of works*. His conformity was a conformity of *holiness*, and not of *righteousness*; a conformity to the Divine image, and not to an arbitrary law. Bishop Hopkins says: "Holiness is not the same with righteousness, strictly and properly taken; for righteousness, properly, is rather a denomination arising from the conformity of actions to their rule, than either the principle or substance of the actions themselves: for that is righteous which is right; and that is right which is agreeable to the rule by which it is measured. Even in Adam, whose holiness was perfect, yet was there this difference between it and his righteousness, at least in our clear conceptions: that his grace, as it was conformable to its pattern, viz. the purity of God, so it was his holiness; but as it stood in conformity to the law of God, so it was his righteousness. For, in strict propriety of speech, the rule of holiness is different from the rule of righteousness: holiness is measured by similitude to God, righteousness by conformity to the law."—*Bishop Hopkins, Prelim. Obs. to the Covenants.*

Now Adam's law of righteousness was a negation, "*Thou shalt not eat:*" and indeed it appears to me of great consequence to notice this, in considering the origin of evil. Had Adam's transgression proceeded from a breach of holiness, it would shew that God had *not* "created man in his own image," "very good," or *upright*. And this would give sin an efficient, and not only a deficient cause; thereby *charging God foolishly*, in making him the author of sin. And hence we find Adam's transgression was a breach of righteousness, in a law that did not affect holiness, or the image of God in his attributes. Then, with Adam before the fall I do not think it can be said there was a covenant: "For where an obligation to a duty is natural subordination, there it cannot be strictly and properly fœderal, or arising from a covenant."—*Bishop Hopkins, Introd. to the Covenants.*

Roberts, who, as far as I can discern, expresses the common opinions, says, "God covenanted with Adam, not *explicitly*, but *implicitly*. In the explicit threat of death in case of disobedience, was an implicit promise of life in case of obedience: of which the sacramental trees were symbolical; the one for confirmation in obedience, the other for exploration of obedience."—*Roberts*, &c.

But to their view I cannot accede: for, First, here is an inference drawn which by no means appears a necessary consequent: a threat in case of disobedience, in no way implies a reward of obedience. The converse of the threat of death, is

no more than the retention of the life he had in present possession. As Roberts himself well expresses it, "Adam was immortal in innocency, not by an inability of dying, but by an *ability* of not dying.....Adam before the fall had an *immortal life*....his soul being in itself immortal, and his body....having a *remote* capacity of dying, and yet an *immediate ability* of not dying."

Secondly, here is an assumption which appears equally unfounded; namely, that a threat and promise compose a covenant, without consulting the option of the parties. Riccalton opposes the general notion in a manner to which I can fully subscribe: "It has been, I know not how, in a manner taken for granted, that, after continuing for some time under probation (how long none have pretended to say, but some time or other), he (Adam) should have been transplanted into a state much like that, if not the very same, which believers in Christ have the well-founded prospect of. We may surely say, that all this is mere guessing, as there is not the least shadow of any promise or grant of life, much less of such a life, found in the record. He needed no grant of the life he was in possession of. But even that, he had no promise of being continued to him, except what was implied in the terms on which he held it. But in the denunciation solemnly made to him, That in the day he should eat of the fruit he should be subjected to death, there seems to be a plain enough intimation, that his present happiness was not to be perpetual; as we are sure, by the event, it was never designed it should be."—*Riccalton's Works*, vol. ii. p. 60.

I do therefore affirm, that this test of negative obedience cannot be called a *covenant* of works. Nor can it be considered synonymous with the law of works; "The man that doeth these things shall live by them." And, indeed, in their very nature a law and a covenant appear to be opposed: the one is the command of a superior; the other, if not a mutual agreement, is at least a voluntary obligation.

I rather incline to believe, that by eating the tree of life was intended an eternal confirmation in the state in which he was; either of sinless perfection, prior to the fall; or of eternal condemnation, subsequent to the fall. Adam might have united himself to the "*Word*" "*in whom was life*," as a head of sustentation, as did the elect angels. And was in mercy kept from eating the tree of life after transgression; as, had he done so, he must have remained in eternal condemnation; as "the angels who kept not their first estate." His eating "the tree of knowledge of good and evil," was unfolding the law of righteousness in its power and positive precept. The very existence of a law implies the experimental knowledge of good and evil: as the devil most truly said, "God doth know that in the day ye eat

thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil," Gen. iii. 5; and this the Lord confirms ver. 22. They therefore, prior to the fall, did not know good and evil; were not susceptible of evil; their natural bias was to good only. Here again Riccalton is my support: "Adam had no such law given him as was afterward, when sin had entered; no duties either of religion or morality enjoined him. He needed none, for he was a law to himself. He needed only follow the dictates and inclinations of his own perfect constitution, which would naturally determine him to all those offices of love to his great Friend and Benefactor, which would of course have brought all other duties along with it."—*Riccalton's Works*, vol. ii. p. 64.

However, I will not involve this with the present question, but refer those who may differ to my former quotation from Owen, to prove that the *old covenant* could not mean the covenant with Adam.

I hold, in the next place, that the covenant of grace is no distinctive term. The Creator cannot covenant with the creature for the performance of that for which he has not given the creature a capacity: it would be "charging God foolishly;" it would be saying, "I knew that thou wert austere, reaping where thou hast not sown," &c. Of course, by saying "God *cannot*," I mean, It is impossible with God to "act contrary to his attributes—that he cannot do contradictories; is not impotence, but power and perfection." (Polhil's Divine Truths, p. 100.) Then, if God only demands that for which he has given a capacity of performance, all promised reward in case of obedience is of grace: if he bind himself to obligation, it is of grace; for "after we have done all, we are unprofitable servants; we have only done that which is our duty to do." There is no such expression in Scripture as the *covenant of grace;* but, apparently, it is so called to be opposed to the *law of works;* which is made a *covenant* of, and called a *covenant of works:* then the *covenant of grace* is called the *new covenant;* and the *Mosaic testament* is called the *old covenant*, and so confounded with the *law of works before the fall.* Thus by fallacy within fallacy the present system of the covenants is upheld.

But I would say further, that there is no such covenant as that intended by the term "covenant of grace," but only the covenant called by divines the *covenant of redemption.* For this I have the direct support of Dr. Gill, in Heb. vii. 22: "'*Jesus was made surety of a better testament.*' It is a testament....which was confirmed, and comes to God's children by the death of Christ, the testator: and a covenant, it being a compact or agreement made by the Father with Christ, as the representative of all the elect." And again, speaking of the present dispensation, which he calls the new covenant, he says:

"Respecting its original constitution, it was made from eternity; Christ, the Mediator of it, and with whom it was made, was set up from everlasting," Heb. viii. 8. And again: "The covenant of grace is properly a covenant to Christ, and a testament or will to his people. Heb. ix. 16." Now in this sense I do not deny that there was a covenant; but this, I believe, is usually distinguished from the "*covenant*" (so called) "*of grace*," by the term "*covenant of redemption.*"

Charnock, in discriminating between the two, makes use of these distinctive terms. "This covenant between the Father and the Son, was a transaction between them concerning man's recovery, consisting of articles to be performed by both parties; something to be performed by Christ to the Father, something to be performed by the Father to Christ; something the Father required of him; something the Father promised to him.... Though this covenant of *redemption* be not the same with the covenant of *grace*, yet something in this covenant of redemption did concern the seed of Christ. Upon the account of this covenant, God is the '*God of Christ*' (Ps. lxxxix. 26, and xl. 8); and you have Christ calling God 'his God,' Rev. iii. 12, no less than four times in that verse. He is the Surety of the covenant of grace*. *There was then some other previous treaty*, whereby Christ entered into terms of suretyship.—2. Christ is said to be faithful, Heb. iii. 2. As obedience implies a precept, so faithfulness implies a trust and a promise, whereby a man hath obliged himself to perform that trust, according to the direction given to him. And Christ is said to *trust* God, Heb. ii. 13. As a precept is a formal object of obedience, so a promise is a formal object of trust: as he had a command, so he had a promise; both which (or the two together) imply a covenant.—3. Christ's prayer....seems to run altogether upon a covenant strain; which must suppose some agreement and promise on the Father's part. A claim implies a promise preceding, annexed to a condition to be done by the party to whom the promise is made; which being performed, gives a right to demand the reward."

P. 260, he says: "Some make this *covenant of redemption* the same with the *covenant of grace:* but they

* That is, the New Testament; for the Apostle is speaking of the priestly office: and this is Charnock's own meaning; for he says, p. 263, "If the covenant of grace and that of redemption were the same, then Christ should be both the *testator and a party. Christ is the testator of the covenant of grace;* a testator makes not a will to bequeath legacies to himself. And further, the covenant of redemption is the foundation of the covenant of grace. In the covenant of grace, Christ, or God in Christ, is the object of faith. Christ had not been the object, had not such an agreement between the Father and the Son preceded. *How is* Christ the object of faith, but as dying."

seem to be two distinct covenants. 1. The parties are distinct. In the one, the Father and the Son are the parties covenanting: in the covenant of grace, God and man. In the mediatory covenant there were two persons equal: in the covenant of grace, there is a superior, God; and an inferior, man.....The revelation of the covenant of redemption was in time, but the stipulation was from eternity; the Father and the Son being actually in Being, and so stipulators.....It was made when some were given to Christ; and therefore must be as ancient as election, which was 'before the foundation of the world.'..... 4. Christ is the mediator of the covenant of grace (*i.e.* the new testament), but not the mediator of the covenant of redemption, but a party, Heb. xii. 24. He was the *surety of the covenant of grace*, Heb. vii. 22. The covenant of redemption had no surety; the Father and the Son trusted one another upon the agreement. The covenant of grace is confirmed by the blood of Christ; but we cannot say that the covenant of redemption was confirmed properly by his blood, any more than as the shedding of his blood was a necessary article in that covenant.—5. Christ performed *his part* in the covenant of redemption; and, by virtue of this mediatory covenant, performed the covenant of works; but he confirmed, not performed, the covenant of grace.—6. By the covenant of redemption, Christ could challenge his reward upon his own account; but by the covenant of grace, believers have a right to the reward only upon the account of Christ."—*Charnock*, vol. v. part iv. *Parson's Edit.* 1815.

Now, though *covenant of redemption* be a better term than *covenant of grace*, yet it will not quite answer. For the *new* covenant is also a covenant of redemption of the body of those who have the first-fruits of the Spirit, as well as of the whole irresponsible creation. Rom. viii. 20—23; "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Besides, when a new interpretation is given, perhaps, on the whole, new terms are best. Therefore, I will call the one, *the covenant of imputation**; and the new covenant, *the covenant of inherency, or peace*. Under the present dispensation, the state of the believer is militant; "the flesh," yet unredeemed, "warring against

* I use the term imputation, not because it is unexceptionable; but I do not think the common acceptation of the term will convey an erroneous impression.

the Spirit, and the Spirit against the flesh :" Gal. v. 17, " fleshly lusts, which war against the soul :" Satan being the god of the age, and the enmity existing between the seed of the serpent and the Seed of the woman. Under the future covenant, the body will be redeemed ; a perfect holiness will be fulfilled in the believer. Now are we " *perfecting* holiness in the fear of God," 2 Cor. vii. 1 : then shall we be perfect in holiness. The age to come will be in subjection to Christ ; and the devil will be chained. As angry passions will cease, so also will their effects : " The sword will be turned into ploughshares," &c. Isa. ii. 4. I would ask, how can the present covenant be called the covenant of peace, in contradistinction to the other different dispensations of the Abrahamic covenant ? for all looked to peace with God by the blood of the cross. Nor can it be in opposition to the state of Adam before the fall, for that only existed when he was at peace with God. I therefore conclude we are *now* under the *old covendnt*, or *covenant of imputation*, in its *testamentary form* *.

I would now glance at the difference between a *covenant*, and a *bequest* or *testament*. The argument in Heb. ix. 16, 17, rests upon the nature of the testament (of which the Apostle is speaking), being similar to that of common testaments respecting civil matters amongst men. It appears a just inference, that the term covenant be likewise intended by the Lord to convey the idea of a compact, similar to the agreement so called in the common transactions of life. This the Apostle also appears to imply, Gal. iii. 15 : " Brethren, I speak after the manner of men : if it be but a man's covenant, no man disannulleth or addeth thereto."

Now, a covenant is an agreement on certain terms. There are several civil compacts mentioned in Scripture, answerable to this definition : between Abraham and Abimelech, Gen. xxi. 27 ; Jacob and Laban, xxxi. 44, 52 ; Jonathan and David, 1 Sam. xx. 8, 15 ; Ahab and Benhadad, 1 Kings xx. 34. And I question whether it does not always imply a mutual and voluntary obligation. The example given in Johnson's Dictionary, to illustrate the verb " to covenant," which is thus defined, " to agree with another on certain terms," is Matt. xxvi. 15, " *And they covenanted with him for thirty pieces of silver.*" The mutual obligation may not be expressed in all places ; as between Isaac and Abimelech ; but I incline to believe it necessarily implied, from the nature of a covenant †.

Then it may be asked, how does this hold respecting the cove-

* I say simply testamentary, and not new-testament, form ; because the previous dispensations were only testamentary in a typical, and not in a real sense.

† As even there we find " *they sware one to another,*" Gen. xxvi. 31.

nants to which the Almighty binds himself; such as Gen. ix. 11, and Jer. xxxiii. 20, the two instances advanced by Dr. Owen? It is declared to be because of the burnt-offering: "And the Lord smelled a savour of rest," Gen. viii. 20, 22 (marg.) Therefore he had respect to the covenant with the Son; for he is the only offering of a sweet savour, Eph. v. 2. "*He bears up the pillars of*" *the earth*, that it be not dissolved, Ps. lxxv. 3: and thus is he "*the Saviour*, or preserver, *of all men*," 1 Tim. iv. 10. *Adon, the base*, by whom (δι' αυτου) all things subsist, and in whom (εν αυτω) all things consist, Col. i. 17.

A covenant implies that the parties lay themselves under voluntary obligations: thereby intimating previous independence. Therefore, he who enters into covenant with God must be God co-equal: therefore, "against the Man, Jehovah's fellow," the sword is called to smite, Zech. xiii. 7. If the condition be the laying down his life, he must be self-existent, Acts iii. 15: if to be made under the Law, it must be the "heifer without yoke," Num. xix. 2, the unaccountable Deity: if to be made sin, he must "know no sin;" he must be Kedoosh, *the Holy One*.

We know that "where a testament is, there must of necessity be the death of the testator:" but it would be equally blasphemous towards the Divine conduct, as absurd with respect to human affairs, to say that this is a necessary condition in a covenant. It appears, from the general opinion of divines, as well as the Scripture declaration, that Christ cannot, properly speaking, be Mediator of the covenant, but as in its testamentary form. I before quoted Charnock, as saying that the covenanter could not also be the mediator. Dr. Owen says: "Every covenant between God and man must be founded on and resolved into promises: hence, essentially, a promise and a covenant are all one; and God calls an absolute promise, founded on an absolute decree, his covenant; Gen. ix. 11. See also Jer. xxxiii. 20. The being and essence of a Divine covenant, lies in the promise. Hence are they called 'the covenants of promise,' Eph. ii. 12. The nature of God requires that it should be so. In promises he reveals himself as the Eternal Spring of goodness and power: for the matter of all promises is somewhat that is good, and the communication of it depends on sovereign power."

Then he says, on Gal. iii. 20, "In an absolute promise, or sovereign precept, there would be no need of, and no place for, a mediator."

Bishop Hopkins, in his Introduction to the subject of the Covenants, speaks nearly to the same effect,—to wit: "The creature's consent and agreement is not necessary to the covenant which God makes with it....This voluntary obligation, which God is pleased to lay upon himself, is so vastly transcendant and disproportionate to all our performances, that it cannot be

our due, upon a strict and proper covenant....But rather a free beneficence upon an arbitrary promise."

Hence, according to the opinion of Owen and Hopkins, a covenant has no mediator. But that a testament has a mediator, is declared in Heb. ix. 15, "He is the Mediator of the New Testament." The following verse shews that the rendering must here be *testament*: v. 16, "For where a testament is, there must also of necessity be the death of the testator:" and it goes on to shew that the Mosaic testament was dedicated with blood: and so we see in Gal. iii. 19, that it had a mediator also; "It was ordained by angels in the hand of a mediator." In this I am supported by the double authority of Whitby as quoted by D'Oyly and Mant in loco, as follows: "And 'it was ordained,' or delivered, not, as the promise immediately by God himself to Abraham, but 'by angels;' it being 'the word spoken by angels,' Heb. ii. 2. *Not, as the promise,* without a mediator betwixt God giving, and Abraham receiving; but 'in the hand of a mediator,' even Moses; who stood between them and the Lord at that time, to shew them the word of the Lord, Deut. x. 5, and to ratify the covenant on the people's part." Christ was *surety* or *sponsor for the fulfilment* of the conditions of the covenant, and *mediator* by having fulfilled them: 1 Tim. ii. 5, 6, "There is one God, and one Mediator between God and man, the man Christ Jesus; who *gave* himself a *ransom* for all." In that he died, he became *qualified* to mediate; in that he liveth, he has the power to intercede: Heb. vii. 25, "Seeing he ever *liveth* to make *intercession* for them." In that he died, it became *his testament;* in that he liveth he is also the mediator. And this appears the invariable order; his advocacy resting on his atonement: 1 John ii. 1, 2, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." So also in Rom. viii. 34, intercession is made the climax.—"An all-sufficiency in his death (*'who shall condemn? it is Christ that died'*); a *rather* in his resurrection (*'yea, rather is risen again'*); a MUCH RATHER *that 'he lives, and is at God's right hand.'* Rom. v. 10. The Apostle rises yet higher, to a *'saving to the uttermost,'* put upon his intercession. Heb. vii. 25."—*Goodwin, Christ the Mediator.*

One more example will suffice: "The blood of Christ, who through the Eternal Spirit offered himself without spot to God, shall purge your conscience from dead works, to serve the living God. And *for this cause* he is the mediator of the new testament," Heb. ix. 14, 15. The precious promises are comprised in the Lord Jesus, in whom they are all yea and amen; made to us *in* him before he died; made most sure to us *by* him when he died. All the promises, thus confirmed by the last

will and testament of Christ, are legacies given by one who now doth and ever shall live to be his own executor. Rev. i. 18. All other legacies are the gifts of the dead, but the believer's legacies are the gifts of Him who "was dead," but is "alive" and "liveth for evermore."

With these premises, I trust we shall be enabled to fix with some certainty, the rendering of Diatheké throughout the New Testament. But as *in every instance* the rendering will be the same as that of the Authorized Version, I will, for greater convenience, consider, first, each place where it is rendered covenant; then, each place where it is rendered testament; and lastly, those few places which our translators have made optional, by putting one rendering in the text and the other in the margin.

Covenant.	*Testament.*	*Optional.*
Luke i. 72.	Matt. xxvi. 28.	Gal. iii. 15.
Acts iii. 25; vii. 8.	Mark xiv. 24.	—— iv. 24.
Rom. xi. 27.	Luke xxii. 20.	Rom. ix. 4.
Gal. iii. 17.	1 Cor. xi. 25.	Heb. viii. 6.
Eph. ii. 12.	2 Cor. iii. 6.	—— xii. 24.
Heb. viii. 7—10, 13*.	Rev. xi. 19.	—— xiii. 20.
—— ix. 1*, 4; x. 16.		

Luke i. 72: "*To perform the mercy (promised) to our fathers, and to remember his holy covenant.*" This is clearly "*covenant,*" the covenant between the Father and the Son; for he came to "*perform* the mercy," which implies a previous compact, and *that* as far back as the commencement of the world. Ver. 70 marks what was before said—viz. from the fall of Adam to the finished work of Christ, all who were saved were so under the same covenant; by "the Horn of Salvation," "spoken of by all the holy prophets since the world began."—"There were Christian people in the world, before ever there was a Jewish nation." (Ambrose, in Hopkins.)—What was before said of the nature of God's covenants given to men, is also confirmed. "*To perform,*" implies conditions to be fulfilled on Christ's part: with him it was a covenant of works. There further appears a distinction between Christ's active and passive obedience: "That we should be saved from our enemies," *by his passive obedience.* Ver. 71, "To perform the mercy promised to our fathers, and to remember his holy covenant." Performance implies *active obedience:* "To do the will of him that sent him, and to finish his work," John iv. 34. Which is the same strain as that which Christ assumes in John xvii. "I have finished the work thou gavest me to do."—"It must be the active, and not the passive, righteous-

* In Heb. viii. 7, 13, and ix. 1, there is no word in the original, as is shewn by the word covenant being printed in Italics in our version.

ness of Christ, that can give us a right unto eternal life. It is true, the satisfaction of Christ doth give a right unto eternal life concomitantly, but not formally; that is, wherever guilt is removed, there a title to heaven is procured: yet the formal reason of our title to heaven, is different from the formal reason of the remission of our sins: *this* results from the imputation of Christ's sufferings; *that* of his obedience."—*Bishop Hopkins, Prelim. Remarks*, p. 31. See also pp. 17, 18. (Bradley's Edit.)

We also see, that what was a covenant of works on Christ's part, was an absolute and sovereign promise to the fathers: "To remember his holy covenant," made between the Father and the Son from all eternity; which was at various times dispensed and manifested to the patriarchs and eminent saints; as Adam, Noah *, and specially as follows: "the oath which he sware unto our father Abraham," when "he sware by himself, because he could swear by no greater"....."that in blessing he would bless him; that his seed should possess the gate of his enemies; and that in him (*i. e.* the Seed, Christ, Gal. iii. 15) should all the nations of the earth be blessed." This was "the Gospel preached unto Abraham," Gal. iii. 8. The covenant was confirmed in Christ; but God gave it to Abraham by promise. And here, v. 74, "That he would grant unto us" the blessings, not upon the condition of our serving him in holiness and righteousness, but that (as one of the blessings to be granted) we *might* serve him, and that *without fear*.

Acts iii. 25: "*Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*" This is so similar to the former quotation from Luke, that I shall add but little upon it.—"*Ye are the children of the prophets,*" referring back to ver. 18, "Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer he hath so fulfilled."—"*And of the covenant which God made with our fathers;*" referring back to ver. 13, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus."—"*Saying unto Abraham,*" &c.; the same as before quoted in Luke. But it is observable how strongly is stated the necessity of first preaching to the Jews: "*Unto you* FIRST, God (having raised up his Son Jesus) sent him to bless you:" as in Luke xxiv. 47, "Repentance and remission of sins should be preached, BEGINNING AT JERUSALEM." The covenant made with Abraham and his seed must (when confirmed by Christ's having performed the conditions) be in the first place proclaimed to the Jews. This will be important in considering the new covenant: here only one covenant is

* Gill in loco.

mentioned, that made with Abraham: the conditions being fulfilled by Christ in his sufferings (ver. 18), repentance and remission is proclaimed (ver. 19).

Acts vii. 8: "*The covenant of circumcision.*" Circumcision may be a *seal* of the old covenant, as dispensed to Abraham; it clearly was not a seal prior to that period; though we have before shewn that to be the same covenant from the time of the fall. However, I think it is a *sign* of the new covenant, which includes the redemption of the land. But of this I will treat under the last head, if I may now assume that the rendering should here be "*covenant;*" to which I suppose none will object, inasmuch as testament of circumcision appears nonsense.

Rom. xi. 27: "*For this is my covenant unto them, when I shall take away their sins.*"—This it will be more convenient to consider when we shall have fixed Rom. ix. 4, and when we treat of the new covenant more directly. I would only remark in passing, that neither of the testaments can be intended, as it is confined to the future; viz. when "all Israel shall be saved," ver. 26.

Gal. iii. 17: "*And this I say, The covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*"—This must be considered as "*covenant.*" It is prior to the period of either of the testamentary forms; moreover it is synonymous with the "promise;" and put in opposition to the law, which has the testamentary character of the "*mediator,*" ver. 19.

Eph. ii. 12: "*That at that time ye were without Christ; being aliens from the commonwealth of Israel, and strangers from the covenants of promise,*" &c.—Here the translation must remain; because the *opposition* is between that state of the church when the Gentiles "were strangers," and the period when Christ had "broken down the middle wall of partition," ver. 14, and brought them "nigh by *his blood,*" ver. 13, which is the testamentary form: besides, testaments are *performances*, not *promises*.

Heb. viii. 7—10, 13; ix. 1, 4; x. 16.—I will not enter upon Heb. any more than to say, I invariably, throughout this Epistle, render *diatheké* by *testament*, except where it is itself a rendering of "*berith.*" This appears most consonant to the manner in which the Apostle would argue, adhering to his own definition, as given in ix. 16; and it also appears so fixed by the context. But as the question will very much turn upon this portion of Scripture, I hope to give an outline of the whole Epistle hereafter.

I will now consider the places where *diatheké* is rendered by "*testament.*"

First, then, the four parallel passages, Matt. xxvi. 28, Mark xiv. 24, Luke xxii. 20, 1 Cor. xi. 25; "*This is my blood of the*

new testament," or "*the new testament in my blood;*" and with this explanation in 1 Cor. xi. 26, "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come." These evidently must be translated "*testament,*" because the *redemption of the transgressions* is *by means of death,* and it is to *shew forth the* "Lord's *death.*"

2 Cor. iii. 6, and 14: "*Who also hath made us able ministers of the new testament*"...."*For until this day remaineth the same veil untaken away in the reading of the old testament*" Here rightly translated *testament,* because the law was then first written, when given to Moses; and the book sprinkled, Heb. ix. 19, in order that typically it might be testamentary: as ver. 18, "Whereupon neither the first (testament) was dedicated" (or renewed) "without blood." Then, if the one be testament, so must the other also.

Rev. xi. 19: "*And there was seen in his temple the ark of his testament.*"—The allusion being similar to 2 Cor. iii. 6, 14, before considered, of course the interpretation must be the same.

The first reference where our translators have left the rendering optional, is Rom. ix. 4. It is a very important passage, and there appears no doubt that it should be translated "*covenant.*" "*Who are Israelites*" (the national denomination given by God himself, Gen. xxxii. 28); "*to whom pertaineth the* (national) *adoption; and the glory*" (perhaps the Shekinah, Exod. xl. 34); "*and the covenants.*" Thus it evidently must be, and not "*testaments;*" because mentioned distinct from the giving of the law, which is one of the testaments, Heb. ix. 17, 18. For the giving of the law, cannot mean the ceremonial law, that being distinguished by "*the service;*" nor the judicial law, that being included in the term "*adoption,*" which was national and theocratic. Here, then, we have the two covenants distinguished from the Mosaic testament; whether that be taken as "the law" moral, civil, or ceremonial, or including all. And furthermore, be it observed, that both these covenants belong to the Jews in the *first* instance: therefore, until they shall nationally have participated in the new covenant, the Gentiles cannot partake of it either.

Gal. iii. 15: "*Brethren, I speak after the manner of men; though it be but a man's covenant* (marg. *testament*), *yet, if it be confirmed, no man disannulleth or addeth thereto.*"—Our translators must have doubted whether the verse belonged to the preceding or following context. If it be considered as a confirmation of the foregoing argument, it would be thus: Having appealed to the experience of the Galatians, he now urges the mighty power of faith, in the example of Abraham, taken from Gen. xv. 6, "And he believed in the Lord, and he counted it to him for righteousness." This was in the promise

of the *Seed*: " Gal. iii. 8, " And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations of the earth be blessed." Then Gal. iii. 13 : " Christ has redeemed us from the curse of the law," (in order) " that the blessing of Abraham," viz. the imputed righteousness (ver. 6), received by faith (ver. 8), might come upon the Gentiles (ver. 14). And inasmuch as that, in order to redeem us from the curse, he " became a curse for us" (ver. 13), he leaves the blessing of his testament ; which therefore, according to the nature of a testament, being confirmed by death, " no man disannulleth." Accordingly, it is rendered *testament* by Paræus in loco.

But I think this verse plainly belongs to what follows ; and is advanced to prevent an objection that possibly might be urged—namely, ' the way of justifying is changed since the giving of the law.' This then is the argument :—Ver. 15 : Covenants and agreements cannot justly, even amongst men, be abrogated or changed by super-addition ; much less between God and Christ, as he in the next verse shews this covenant to be. Ver. 16 : " Now to Abraham and his Seed were the promises made." (This refers to Gen. xv. 7, &c.) " He saith not, And to seeds, as of many ; but as of one, And to thy seed, WHICH IS CHRIST." This points out *on* whom the conditions of the covenant rested, and *in* whom the *promises* of the covenant " are yea and amen." Ver. 17 : " And this I say, The covenant that was confirmed before of God UNTO" (εις) or *upon* (and not *in*) " Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The argument is strong, the inference is irresistible. We must first observe, that the *promises* to Abraham and his seed rest upon the *covenant* with Christ. A covenant consisting in one party undertaking some performance, upon the other party promising a reward ; the *promises* in this instance are extended to Abraham and all the children of faith ; the *conditions* are laid on Christ. So that all who are in the covenant, are covenanted FOR, and not covenanted WITH : that is, they are covenanted *for* as individuals, though indirectly covenanted *with* as members of the mystical Christ, one with him their Head. This clearly is the Apostle's inference, and any other conclusion would make the argument quite feeble. Ver. 18 : " If the inheritance be of the law, it is no more of promise, but GOD GAVE IT TO ABRAHAM BY PROMISE."

Thus the argument in Galatians is clear ; but it remains to shew how the covenant was confirmed of God unto Christ four hundred and thirty years before the giving of the law. The reference is to Gen. xv. 7, ult. for these reasons : first, this was the promise given four hundred and thirty years prior to the law, Exod. xii.

40, 41: secondly, this was the promise (viz. of the land) that Abraham asked the Lord to confirm. Abraham was not weak in faith respecting the Seed, Rom. iv. 19, 20, but asked a confirmation of the promise respecting the land: Gen. xv. 8, "And he said, Lord God whereby shall I know that I shall inherit it?" Perhaps an instructive lesson might be drawn from this. In the same manner as they who had the benefit of the paschal lamb had not faith to enter into the land, so may it now be with many; and remember the Apostle's caution, Heb. iv. 1, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." But here, the Lord, in mercy to the church, was pleased to withhold faith from Abraham; thereby taking occasion to give a sign of the solemn ratification of the covenant. All the animals used in sacrifice are mentioned Gen. xv. 9, &c. The heifer of three years has occasioned much variety of opinion: it may be, that, as oxen typify the ministry ("separating the chaff from the wheat," &c.) that the three years denote the period of Christ's ministry. But, to leave conjecture, it does appear unjustifiable to suppose that the Lord *adopted* a custom, rather than *established* a significant rite. There appears a condescension, that from its immensity strikes one with awe. It appears somewhat similar to Heb. vi. 16—18. As the confirming a promise by an oath, implies the possibility of a child's doubting his heavenly Father's word; so our Lord, in declaring the portion of those who apostatize from under the covenant, Matt. xxiv. 67, appears to authorize the universal belief, that if they who passed through the parts of the calf did break their troth, they deserved a similar fate—i. e. "to be cut asunder, and have their portion with the hypocrites."

But how are God and Christ set forth to be the principals in this covenant; which is the assertion of the Apostle, and which we wish to prove? To this purpose the Holy Ghost has recorded, in Jer. xxxiv. 18, that it was the covenanters who passed between the moities of the calf. Therefore, in Gen xv. the symbolical performance of the covenant does not set out Abraham as a principal; but the *smoking furnace and burning lamp* are the principals. The smoking furnace sets forth Christ's part in the covenant; who was to endure the furnace of his Father's wrath, Psal. xxi. 9; Matt. iv. 1. The burning lamps, or Shekinah (the same as lightning, Exod. xx. 18), set forth "the glory that should follow," 1 Pet. i. 11: according to his prayer; "Glorify thou me with thine own self; with the glory that I had with thee before the world was," John xvii. 5. This is further confirmed by the "*horror of great darkness*" being the same day and hour of Christ's crucifixion In Exod. xii. 41, it is emphatically said, "ON THE SELF-SAME DAY it came to

pass that all the hosts of the Lord went out from the land of Egypt." This was the 14th of Abib, the period of the passover: and in Deut. xvi. 6, we find it more exactly defined; "Thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Gen. xv. 12, 17, in Ainsworth's translation, appear to mark the two evenings; and it was between the two evenings that Jesus gave up the ghost: Matt. xxvii. 46, "And about the ninth hour, Jesus cried with a loud voice;" and ver. 50, "when he had cried again with a loud voice, yielded up the ghost." This signified the iron furnace (Deut. iv. 20, "But the Lord hath brought you forth out of the iron furnace, out of Egypt," and Jer. xi. 4) whence the church was to be brought; of which Egyptian bondage was but a figure. But all the sufferings of "Christ in his body," Col. i. 24, concentrated in that dark hour upon Him the Head, who was "made perfect through suffering;" and who thus sympathizes with all his members in all their sorrows.

Gal. iv. 24: "*Which things are an allegory: for these are the two covenants;*" (*testaments*, marg.)—The Mount Sinai dispensation was a typical *testament;* being so called in Heb. ix. 18, being dedicated with typical blood, and being in the hands of a mediator. This present dispensation, we have before shewn, is a testament: and if *either* be a testament, the opposition requires that the other be so too.

I purpose, if it so please the Lord, at some future time to enter into the whole scope of the Epistle to the Hebrews: for the present, I will begin at ch. vii. 11. "*If now perfection were by the Levitical priesthood, what further need of another order?*" but if the priesthood were imperfect, so must the law attached to it, be also imperfect. Ver. 17: But in testifying of the Melchizedec priesthood, which commenced at our Lord's resurrection, there (18) virtually was the annulling of the commandment which went before; and not only the priesthood, but the "commandment was weak and unprofitable;" "for the law made nothing perfect," 19: "it was weak through the flesh," imperfect through deficiency. There was verily also "the bringing in of a better hope; by the which hope we draw nigh unto God;" "We have peace with God through our Lord Jesus Christ;" "Through him we both have access by one Spirit unto the Father," Eph. ii. 18. And before the fulfilment, the Lord's purpose was declared in a manner calculated to give the strongest consolation and assurance that the promises should be performed: "For by an oath," ver. 20, "was Jesus made a a surety" (ver. 22) or sponsor of the new testament. And if, on the one hand, we have the oath of the eternal unchangeable Father; so, on the other hand, we have the intercession of

the ever-living Son. He is the mean of impetration and application: grace is impetrated in his death, and Christ through his intercession became the applying cause of eternal salvation: his intercession is the virtual continuing of his sufferings. His death is the right to salvation; his intercession the putting in possession. His death makes us *salvable*, intercession *saves:* our *sins* are the object of the one, our *souls* of the other. (See Goodwin, Glories of Christ).—Ver. 27: He did imputatively "*offer up*" for "*himself;*" virtually for the elect. Ver. 28: The law was imperfect, for the priests were imperfect, and also their sacrifices; "*but the oath, which*" extends beyond "*the law, consecrates the*" perfect and eternal "*Son.*"

Ch. viii. 1: "Now of the things which we have spoken this is the chief: we have" a Melchizedec "High Priest," inasmuch as he does not *stand*, betokening his *doing* the work; but *sits*, according to the decree, Ps. cx. having performed and completed it. Were he on earth he could not be a Priest, as his very being on earth would shew. For as, according to the Melchizedec priesthood, he was to sit on the right hand of God; so, to fulfil the types of the Aaronic priesthood (which were a subindication of heavenly things), it was necessary to enter into *that* of which the holy of holies was only a type. Ver. 6: "But now hath he obtained a ministry" as superior to that of Aaron, as his mediatorship is superior to that of Moses, or, rather, the new testament over the old; "established on better grounds"—namely, the eternal unchangeable Parties before mentioned. Ver. 7: "For if that first testament had been faultless," (returning back to vii. 19), "then should no place be found for the second." Ver. 8: "For, finding fault, he says to them, Behold, the days come, saith the Lord, when I will complete a new covenant with" (rather "over," επι) "the house of Israel and with" ("over," επι) "the house of Judah: not according to the covenant that I made with their fathers, at the time of my taking them by the hand to lead them out of the land of Egypt; when they did not abide in my covenant, and I neglected them, saith the Lord. For this is the covenant that I will covenant with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people," &c. As upon this passage the present view of the covenants entirely depends, it claims the closest attention.

I. First, then, the *new covenant* must be opposed to the *old*, in something which the *old* did not possess: "Not according to the covenant that I covenanted with their forefathers," &c. But we have before shewn that salvation by the imputed righteousness and sufferings of Christ was a benefit belonging to the Mosaic dispensation, in common with this New-Testament dis-

pensation. There was only this difference; Old-Testament believers were *actually* justified in hope, before they were *virtually* justified; whereas New-Testament saints are *virtually* justified, before they are *actually* justified. Nor can the opposition be between the sanctification of Old and New Testament saints: for the sanctification of New-Testament saints is imperfect. Rom. viii. 23: not only "the creature is in earnest expectation and hope, but we ourselves also are waiting for the redemption of the body;" which is still "dead because of sin," ver. 10. But the passage in question looks to a time when all Israel shall be as *really* a holy nation, as they were *relatively*.—Now the promises are *yet to be* fulfilled:

1st, Because this covenant is to be made with "both the houses of Israel and Judah," when reunited.

2dly, Because the New-Testament dispensation is not a national Theocratic dispensation; nor was it ever received by the Jews as a national dispensation at all; but it is an election of grace, *out* of the mass. This will be cleared by turning to Ezek. xxxvii. 15, &c. whch the Lord applies (ver. 22) as follows: "I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all. And they shall be no more two nations; neither shall they be divided into two kingdoms ANY MORE AT ALL." This most clearly is future, as they are divided now. It goes on, ver. 26, to mention the "covenant of peace," the "everlasting covenant," then to be made with them. Compare this with Rom. xi. 15; "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Now this I say, if they be now cast away (which none can deny) they are not yet under the *new covenant;* because it is to be made with both Israel and Judah; and with *all* the house of *Israel* and *Judah*; "For they shall *all* know me, from the least to the greatest," Heb. viii. 2. But if the *new covenant* has not yet commenced with the Jews, neither has it with the Gentiles; because to *the Jews* "pertain the covenants," Rom. ix. 4, and xi. 15; also the "reconciling of them" is to "be life from the dead." That the *new covenant* is future, is evident from the following context, ver. 27; "For this is my covenant with them, WHEN I SHALL TAKE AWAY THEIR SINS:" which is the distinctive feature of the *new* covenant, under which is no provision for sin; Heb. viii. 12, and x. 17, 18. But under *this* dispensation there is provision *for* and remembrance *of* sin; for Christ's intercession is a continued application of his death. Under *this* dispensation, there is no more sacrifice; under the *future*, no reiterated *application*.

II. A second reason why this prophecy of Jeremiah is not quoted by the Apostle as fulfilled in the establishing of the

new testament, may be drawn from its reference to a time when there can be no need of a ministry, either of reconciliation or instruction. Heb. viii. 11: "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

Gill appears to have had a glimpse of this truth, when he said, on Jer. xxxi. 34, "In heaven there will be no need of the outward ministry, *nor in the new Jerusalem state*, but in every period of time before it."

III. It not only speaks of a universal *proclamation*, but of a universal *acceptation*. This cannot mean a national covenant simply; because it is put in opposition to the time when Israel as a nation was formally taken into covenant.

"The law made nothing perfect:" it was faulty by deficiency; which deficiency is to be supplied in the *new covenant*, by "all knowing the Lord, from the least to the greatest." That cannot be the present dispensation; this being the election of grace, which implies discrimination. Again: "The law was weak, through the flesh." This, therefore, must be supplied in the new covenant: and that not simply by imputation; for that was a benefit belonging to Old Testament believers; but Christ "condemned sin in the flesh," in order "that the righteousness of the law might be fulfilled IN US," Rom. viii. 4.

IV. A fourth argument, is the conclusion the Apostle draws from the quotation, "now that which decayeth and waxeth old, is ready to vanish away." The Mosaic testament either *had* vanished, or it had *not*. Now, according to the general interpretation, the terms "*old covenant*," and "*Mosaic testament*," are equally extensive. Then, if the *old covenant* had not vanished when the Apostle wrote, the *new covenant* was not established in its place. They could not exist together; for that would destroy the Apostle's argument, which turns upon the connection between the two: the *new* making the other *old*. But I believe there are very few who hold that the destruction of Jerusalem was the close of the *old covenant:* for we have no Scripture account whatever about it; and therefore cannot have the shadow of Scripture authority. Consequently, it is generally agreed that Pentecost is the latest date that can be assigned. Messiah, having fulfilled the conditions of the *covenant*, could leave it as *his testament;* when *the glorified Person*, the God-man, sent his Spirit to apply it to whom he would, John vii. 29. I might add, that in Heb. viii. 9 * it was the *covenant* in which they *did not* continue, and not the *Mosaic testament* ab-

* We may see in the text that the quotation from Jer. xxxi. is simply to prove the old testament was not faultless, and not the establishment of the new; as in x. 15 the Holy Ghost is witness *only* of the one offering.

stractedly, to which they *did* cling, in such a manner as to reject the *covenant* when confirmed in and by Jesus. There is another absurdity involved in this interpretation; namely, that the covenant is made after all the conditions are performed. Upon the supposition that it had not vanished away, (I would say with reverence) his argument would appear inconclusive, and his quotation unhappy; for it appears the object of this Epistle to prove that it *had* vanished, and not that they must prepare for a change, in that it should shortly vanish. We are therefore forced to conclude the Apostle to be consistent with himself, in what he had previously written to the Galatians: to whom, speaking of the law, as being synonymous with the Sinai testament (Gal. iv. 21, 24), he declares that "as many as are of the works of the law are under the curse," iii. 10; thereby awfully declaring that it had indeed vanished.

Having shewn, I think, the present interpretation to be perfectly untenable, I must now give what I suppose to be the true one.

Let us bear in mind that the *new covenant* must have benefits *not* to be attained under the *old testament*, else we lose the opposition; and let us observe how the quotation is introduced, Heb. viii. 6, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better testament." As was the ministry, so was the testament; both were typical sub-indications of heavenly things. The *old covenant* was not typical, but the *testamentary* disposition of it was. Nor does it say here, Christ is a better mediator of the covenant (although it be undoubtedly true that he is a better mediator); but the argument here is, that Christ is the mediator of a *better testament*. And Christ was not a mediator of a *better covenant* than Moses was; for we have before shewn that all the Mosaical mediation was upon the *same ground* of mediation—namely, the covenant of redemption in and by Christ. Therefore it is not a better *covenant*, but a better *dispensation* of the covenant—namely, the *new testament*—inasmuch as the substance is better than the shadow. It evidently refers to ch. vii. The "more excellent ministry" is mentioned in the 25th verse. The "better promises" are those involved in the call to the Melchizedec priesthood. The 11th and 19th verses shew the imperfection of the law; the 19th and 20th verses the introduction of a "better hope," and the "strong consolation" derived from an oath.

But here a question arises: If that be *testament*, ch. viii. 6 (of course also ver. 7, which is supplied from ver. 6), how does the passage apply, which as clearly speaks of a *covenant*?

It is thus: In proving that the whole is to be abolished, of course the Apostle proves that every part is so also; and I have

before shewn that the old and new testaments are parts of the *same covenant.*

Let us first consider how the passage is brought forward in Jeremiah.—It there speaks of a covenant entirely distinct. But, then, why is the *old covenant* called the *Mosaic covenant,* if opposed to the *new covenant,* and not to the *new testament;* which was all that was properly contrasted with this *Mosaic testament?* The term, *old covenant,* stands for the whole class, and therefore may be applied to any of its *dispensations.* But there it is confined to the *one dispensation,* for this reason: the *Mosaic testament* was entirely typical in its import. As a *testament,* it was typical of the *new testament;* but in its requirements, "This do, and thou shalt live," it in the text is opposed to, or (if you will receive it) was typical of, inherent righteousness, under the *new covenant.*

The opposition is between the law *externally* and *internally.* This *new covenant,* though diverse from, yet is not opposed to the *old covenant:* on the contrary, it is founded on the *old covenant,* as established and confirmed by the death of Christ. For in the *new covenant* there is no provision for sin; the condition of it being the perfect fulfilment of the law in and by those whose sins have been atoned for, and who receive the benefit of the everlastingly efficacious blood shed in ratification of the *new testament,* Heb. x. 17, 18. Therefore, there is in Jeremiah a positive *distinction* between the *old* and *new covenant;* but the contrast is between the *new covenant* and *the old in the old-testament dispensation.*

If the opposition were not to some peculiarity in the Mosaic dispensation (which the addition of the law is), it would be difficult to assign a reason why it should be styled "the *covenant* made with the fathers in coming up out of Egypt," and not the covenant made with Abraham, which is the *generic* name.

If it be said, the opposition is between the *two testaments;* I say, let it be pointed out in the conditions; but that I have already shewn cannot be the case, when observing that the prophecy was not yet fulfilled. There is also another cause: the *old testament* was the first dispensation in which the *covenant* was written; and here evidently the opposition is to the *covenant* as written: but then the opposition cannot be between the letter of the *old* and the letter of the new testament; but between being written on tables of stone, and in the mind and heart.

I have not made any use of the context in Jeremiah, because I should be met with the answer, either that the transitions are sudden, and the immediately preceding context has nothing to do with the passage; or else, that, being in the prophets, it is supposed allowable to explain away the literal acceptation of the words into any other sense thought more convenient. Though,

for myself, I think it plainly marks the state and condition of the new covenant—viz. the abolishing of birth-sin—the children not begotten in the likeness of sinful flesh, but every one shall die for his *own* iniquity.

I will now consider some passages adduced from the Old Testament by St. Paul, by which it will be plainly perceived that we are not yet under the *new covenant*. There is some difficulty in the manner of his quotations, of which Acts xiii. 34 is a remarkable instance. The words are advanced to prove the eternity of Christ's resurrection-life; which he establishes by shewing that *we* shall live for ever. "I will make an everlasting covenant with you, even the sure mercies of David." Therefore, if these mercies be to *us* everlasting, *He* "IN whom all the promises are yea and amen," *and from whom* they flow to us, must have an everlasting life *. He quotes the xvi th Psalm, to shew that this is his resurrection-life: then points out that this prophecy in Isa. lv. 3, concerning David, as well as David's own prophecy in Psalm xvi., cannot apply to the literal David, but of necessity, by enallage, must belong to "David's Son and David's Lord." By the fact that David's body did see corruption, he shews the justness of his interpretation of the Psalm: the quotation from Isaiah needed no confirmation; its own context proving its truth: "I have given him for a witness to the people, a leader and commander to the people," Isa. lv. 4. We here see that this everlasting covenant is subsequent to Christ's resurrection: therefore could not be his testament, which was of course made before his death: "Father, I will," &c. John xvii. 24; "Peace I leave."

I will now, by comparing Isa. xlix. 8 with 2 Cor. vi. 2, point out that the present dispensation is prior to that of the new covenant.—Isa. xlix. commences with the Lord Jesus calling to the Gentiles to hear that God has chosen and appointed him from the womb (to which Zacharias alludes at the birth of his forerunner). He fitted him for his office; making his mouth like a sword, to speak to those that are nigh; and an arrow, to those that are afar off; ver. 2. He is here styled "Israel," as head of the Israel of God, and similarly to xlii. 1, called "his servant, his elect in whom his soul delighteth;" ver. 3. Then, alluding to Jacob serving for Rachel, the beloved but barren church, he "said, I have laboured in vain"—in his personal ministry and miracles, not in his soul travail—(yet, though there

* I do not think the general view of the passage in Acts will stand—namely, that that which is holy cannot see corruption—and that the argument turns upon the expression τα οσια: for "thou shalt not suffer," implies that his flesh dwelt confidently not from its own inherent incorruptibility of holiness, but being preserved by the power of God. However, my argument does not depend upon it.

was no immediate result, he still had confidence that his reward was with the Lord). To this the Lord replies; Even though that for which he came were not accomplished, yet should he be glorious: but, so far from failing in his object—viz. the salvation of the Jews—that should be "but a light thing," in comparison to, or but a small portion of, all the glory that should accrue to him, in being *the salvation of* "the ends of the earth" (Isa. xliii. 6). Though there be a period during which he is despised, yet "kings and princes shall arise and worship," ver. 7. Then, in ver. 8; "In an acceptable time have I heard thee, and in a day of salvation have I helped thee." "Behold, now," says St. Paul, "is the accepted time; behold, now is the day of salvation."—"I have heard thee in an accepted time." This must be the intercession he is *now* carrying on; for, behold, *now* is the accepted time. This the prophet is speaking of as past; and the result of the Lord having heard his prevailing intercession is, that he "will give him as a covenant to the people."—Then is shewn the nature of this covenant, the features of which are similar to the other passages I shall adduce. "Establishing," or raising up, "the earth," ver. 8. "Say to the prisoners, Go forth; and to them that are in darkness, Shew yourselves," appears an expression equivalent to Ps. cii. 20; "to hear the groaning of the prisoners; to loose the children of death." The Prophet continues in the highest strain of millennial glory: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them; even by the springs of water shall he guide them," ver. 10. This is parallel to Rev. vii. 9—17; "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes," vers. 16, 17.

Gal. iv. 27 is another instance of the peculiar manner in which St. Paul supports himself from the Old Testament. He brings forward Isai. liv., "Rejoice, thou barren," &c. to prove the casting off of the Jews. By evidencing their recal, he establishes their previous rejection. It is clear, by what follows in Isaiah, that "Rejoice, thou barren," belongs to the Jews, and not to the Gentiles: "Thy seed shall inherit the Gentiles" (ver. 3). Here the opposition requires that the barren woman be the Jews. "Thou shalt not remember the reproach of thy widowhood any more:" inferring a former rejection, and asserting a future restoration. "For a small moment have I forsaken thee." Neither that, nor the widowhood mentioned in the preceding verse, is applicable to the Gentiles: previous to their call they "were strangers and aliens," and not in a state of widowhood. But it is during the period of the contemplated

widowhood of the Jews, that the Lord "visited the Gentiles, to take out of them a people." And upon their return, when the fulness of the Gentiles is brought in, the Lord gives them the covenant of peace (Isai. liv. 10). Some copies read these two words (ver. 9), כי מי, as one, "as the days of Noah." The meaning is, that God's dispensation towards his people, at the time to which the prophecy refers, is like that to Noah and his family. Ver. 10: "For the mountains shall depart, and the hills be removed;" as they will at the last day, when the earth shall be dissolved (*Gill in loco*). This figure of the Flood is twice used in the New Testament, to denote the second advent of our Lord. The Lord Jesus, in the Spirit, shall be both *ark and flood:* an ark to those which are taken into Christ, bearing them high above all miseries towards heaven; a flood, carrying away insensible persons and scorners into everlasting woe. In ver. 11, the mixture of metaphor implies a change as great to the church, from fluctuation, turbulence, and affliction; to joy, peace, and stability; as the former figures did to the face of the earth. This is parallel to Rev. xxi. 9, ult., which describes the Jerusalem which is *now* above; the mother of all the children of promise, both Jews and Gentiles.

Rom. xi. 27, before alluded to, marks very precisely the period of the new covenant—viz. "*after* the fulness of the Gentiles be brought in;" at the Deliverer's coming out of Zion, when all Israel shall be saved. The Apostle, having discoursed in the viiith chapter of the righteousness of the Law being fulfilled *in* us (ver. 24), who, because of the indwelling of the Holy Ghost, shall partake of the resurrection of the just (ver. 11); and having mentioned the glory that shall be revealed *in us*, at the future dispensation of the manifestation of the sons of God (v. 18, 19); and that not only the creature, but we ourselves, are waiting for the new-covenant blessing of the redemption of the body (ver. 13), is by these considerations reminded of the Jews, to whom these blessings belong, and from whom they must emanate. "The glory," ix. 4, is commonly understood of the Shechinah; but that emblem had departed for ever: it was only a type of the *glorious one*, mentioned in the same passage: and therefore I look for its meaning in the future glory of being chief of the nations, when all the world is under the Theocracy, touched upon in xi. 12—15.

Another peculiarity is, that to them belong "*the covenants*," in the plural; and this *new* covenant is to them future: "For this is my covenant unto them, when all Israel shall be saved" (xi. 26, &c.), as it is written Isai. lix. 20. Mr. Fry, in his excellent Commentary on the Romans, appears to think that verse in Isaiah, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob," the commence-

ment of a separate prophecy. Although to this I cannot quite agree, yet his views are in the main so correspondent with mine, that I shall take the liberty of making an extract.—

" ' For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.' The mystery was this: the partial blindness or hardness (for the Apostle does not admit that it is universal) was only to last till ' the fulness of the Gentiles was come in, and so' (or, ' and then') ' all Israel shall be saved.' By the word ' fulness ' is intended, I conceive, that remnant which was then begun to be gathered by the preaching of the Gospel. They were a body of the people taken to *fill up*, as it were, the gap or fissure made in Israel, by the cutting off of so many of the natural branches: when the number decreed shall be completed, *then will the end come to the present dispensation of Christ's kingdom, which will be succeeded by a more extensive dispensation, to commence with the restoration of the Jews.*" *Fry on Romans,*

It appears to me that the former part of Isai. lix. marks the state of the world previous to Messiah's second advent; accounting, first, for his not coming immediately. It is not slackness on his part, but their sins, that hinder his coming (ver. 1, 2). But when things should arrive at such a state as verse 15 describes, that " he that departeth from evil maketh himself a prey," or is accounted mad, then he comes clothed with vengeance (ver. 17), " to repay fury to his adversaries." " When the enemy shall come in like a flood, then the Spirit of Jehovah shall lift up a standard, AND THE REDEEMER SHALL COME TO ZION." The feature of the covenant is, that neither they, nor their seed, nor their seed's seed, shall lose the influences of the Spirit for ever. Then it goes on, " Arise, shine, for thy light is come." Here is the Jewish people, " fair as the moon," called to " arise and shine, because her light is come, and the glory of the Lord (the Sun of Righteousness) has arisen upon her," &c. The Prophet continues, by contrasting her glory with the " gross darkness of the people." This, compared with Rom. xi., must I think imply the people to whom are committed the oracles of God; the advantage the Jews had, but lost, and which the Gentiles now have; whom the Apostle warns not to be high-minded, but fear, lest a similar fate should befal them. However, the Prophet continues enlarging on the glory of Zion. Ver. 7: " I will glorify the house of my glory." Also ver. 9. Also ver. 13: " I will make the place of my feet glorious." Ver. 14: " They shall call thee The city of the Lord, The Zion of the Holy One of Israel." Ver. 15: " I will make thee an eternal excellency, a joy of many generations."

Ver. 19: "The Lord shall be unto thee an everlasting light, and thy God thy glory." Ver. 20: "The days of thy mourning shall be ended."

We may infer from Heb. viii. 13, that there are but two covenants. "In that he saith a NEW, he hath made the first old: now that which decayeth and waxeth old, is ready to vanish away."

1. If there were to be a *third* covenant, the *new* covenant would decay and wax old.

2. But the *new* covenant is everlasting; therefore it never decayeth or waxeth old, or is ready to vanish away.

Therefore there cannot be a *third* covenant.

But as some may say, there are more covenants than the two, I will point out the similarity in the condition, extent, and duration of this covenant here spoken of, with the *new covenant* prophesied of by Jeremiah, and quoted in the Hebrews.

1. In *condition.*

Rom. xi. 27: "This is my covenant unto them, when I shall take away their sins."

Heb. viii. 12: "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."

2. In *extent.*

Isai. lx. 21: "The people also shall be ALL righteous."

Jer. xxxi. 34: "They shall ALL know me, from the least of them to the greatest of them, saith the Lord."

3. In *duration.*

Isai. lx. 21: "They shall inherit the land for ever."

Jer. xxxi. 35—40: The city "shall not be plucked up nor thrown down FOR EVER."

Let us now consider what we have arrived at.—

There is yet to be a *new covenant* made with both Israel and Judah,

Perfect in its conditions,

Eternal in its duration,

Universal in its acceptation.

The state in which the world will be at the time, "gross darkness."

The manner of delivery, "The Redeemer cometh to Zion."

Lastly, we see the conversion of the Gentiles is not prior, but subsequent to this period: "The Gentiles shall come to thy light." (Isai. lx. 3.)

I will, lastly, make a few observations on the sign of circumcision. The *national* sign appears to be the *Sabbath*, looking to the Millennium; at which period, and not till then, shall people, nationally and universally, know the Lord. But the Abrahamic *individual* sign of possessing the land, was *circumcision;* suspended during the present dispensation, to be revived

in the future covenant: not outwardly, in the sign; but inwardly and spiritually, in the flesh. If we consider Acts xv., we must bear in mind, that the whole of the argument was, *whether the Gentiles were to be circumcised or not*. For this cause the Apostles assembled, and to this their decision relates. Therefore, a correct interpretation of the passage must point out how the arguments bear upon their sentence.

Peter declares, that God had given the inward and spiritual grace, without the outward and visible sign: to which James (ver. 14) agrees; pointing out that there is a dispensation, during which time the name of God is to be preserved among the elect of the Gentiles. Which he enforces by alluding to Amos ix. 11, 12: for he does not bring it forward as a literal quotation; but by it shewing that a time was foretold when the tabernacle of David would be thrown down; that it would be after this Gentile dispensation of the election of grace that the Lord would return and build again the tabernacle of David; and it would be after the rebuilding, that all the Gentiles should come in, and the residue of Edom, &c. So that his sentence was, that during this dispensation the Gentiles were not to be troubled with that sign or seal; but leaving us to draw this inference, that in the future dispensation circumcision would be restored.

I will first examine how Amos bears upon this. I will then see whether other Scriptures have the same truth. And, lastly, I will consider how the arguments of James bear upon circumcision.

My view of Amos ix. is this. Ver. 8: "I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel amongst all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." It will be observed, connecting the 9th verse with the latter clause of verse 8, that I make the figure one of mercy to the Jews. Sifting, is the separating of the precious from the vile, the wheat from the chaff: therefore this is the causing to move *from* the dispersion, and not *the dispersion itself*. Ver. 10 marks the destruction of many of the Jews at that period; as is mentioned also in other Scriptures (see Zech. xiv. 1—4). Then comes, "In that day will I raise up the tabernacle of David." The expression is altered by the inspired Apostle to "after this." The reason appears evident: Amos looked *over* this dispensation to the future, and called it "that day." Describing its features, James, who speaks during this dispensation, says, "after this;" namely, in the dispensation immediately succeeding. This view makes the sense of both the Prophet and Apostle to agree; which is necessary to a true interpretation.

I will now mention one or two Scriptures, which confirm this interpretation; namely, that there will be a dispensation where circumcision will exist. Ezek. xliv. 9: "Thus saith the Lord God, No stranger uncircumcised in heart or uncircumcised in flesh shall enter into my sanctuary, of any stranger that is among the children of Israel." This passage we find, in Witsius, book iv. chap. viii. 27, 28, has been considered as indicative of the revival of the rite, and which he there combats.

Isai. xxv. 7, appears to me to contain the same truth: "Jehovah-Sabaoth will destroy the covering of the face (or face-covering) cast over all people, and the vail that is spread over all nations." The allusion is to the covering cast over people, when under condemnation, as we see illustrated in Esther vii. 8, 9; or when dead, as John xi. 44: and the allusion is to death having passed upon all men by original sin. The verses immediately preceding the prophecy of the new covenant, Jer. xxxi. 29, 30, I suppose to contain the same truth: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." This shews how I suppose circumcision will be established—namely, not in the letter, but in the spirit; not in the type, but in the antitype, by the abolition of birth or (original sin). Now, though types may not be fundative of a doctrine, yet may they be illustrative and confirmative; and as such I cannot forbear mentioning one extraordinary type with respect to circumcision. It was in force when coming up out of Egypt; ceased while in the wilderness, which is answerable to the present period (1 Cor. x., Heb. iii. 7—iv. 11); but was revived upon entering the land (Josh. v. 3—9). The meaning of the type confirms what I mentioned before, that circumcision pointed to possessing the land. And, indeed, this appears involved in the Lord's declaration upon establishing this "token of the covenant," Gen. xvii. 7—11: "And I will establish my covenant between me and thee....to be a God unto thee....and I will give unto thee the land....of Canaan ....thou shalt *keep my convenant therefore*....this is my covenant....every man-child shall be circumcised." The same truth is enforced by Stephen, Acts vii. 8: "And he gave him the covenant of circumcision; and *thus* (rather than "so") Abraham begat Isaac, and Isaac begat Jacob," &c. "And thus," that is, in this covenant; referring back to ver. 5, "He gave him none inheritance in the land; yet he promised that he would give it him for a possession, and to his seed after him"—the seed begotten in the covenant, the seed of promise. "To Abraham were the promises made" (he saith not of one, the 'promise;' but in the plural, the 'promises') ver. 15. In Isaac Abraham received the

promise (Heb. vi. 15); but, though he had received the *promise*, he did not receive the *promises* (Heb. xi. 8—10, 13—15), they including the land and the heavenly Jerusalem. "Now to the Jews pertain the promises and the covenants" (Rom. ix. 4). And circumcision is the *typical sign of the new covenant*. It therefore ceases during the election out of the Gentiles; to be fulfilled in the spirit with the Jews in the first place, under the new covenant. And had circumcision been the sign of the old covenant, there had been no need to call a council to decide whether the sign were to continue, if they now were under a *new* covenant, as most say; but it was indeed a matter of grave deliberation, whether, under the new *dispensation* of the same covenant, the sign were to be *suspended* or not. But, having changed from a typical dispensation to the true testament, circumcision would not be to the Gentiles a sign of typical purity in the flesh; but, as Paul declares to the Galatians, v. 3, "Every man that is circumcised is a debtor to do the whole law." That, however, is not attainable during the present dispensation: "But we, through the Spirit, wait for the hope of righteousness by faith" (ver. 5). This, again, accounts for that, to me, otherwise unaccountable speech of James to Paul, Acts xxi. 21: "And they are informed of thee, that thou teachest *all the Jews* which are among the Gentiles to forsake Moses; saying, that they ought not to circumcise their children," &c. And why not? What! most deceitfully allow them to become debtors to the whole law, to remain under the curse! Impossible! But to the Jews it was the sign of possessing the land.

There are some collateral observations I make to those who have faith in these matters. I feel not so confident, and therefore only throw them out for consideration. Those who attain to *the* resurrection (as I suppose all who are gathered during the suffering dispensation will) are to be kings and priests, with none inheritance in the land: Ezek. xliv. 28, &c.: the Lord is their portion, heirs of God, &c. "Nor will they marry," Matt. xxii. 30. But the Jews are to have seed, and seed's seed; and the blessing to them is, that not only they, but their children, are in the covenant, as completely as all mankind were in Adam. So all these shall know the Lord; and in that sense be Christ's seed, born in the covenant, pure and indefectable: also signified by this sign, as before hinted on Acts vii. according to the annexed table.

It appears to me, in few words, that there are two, and *but two*, covenants.

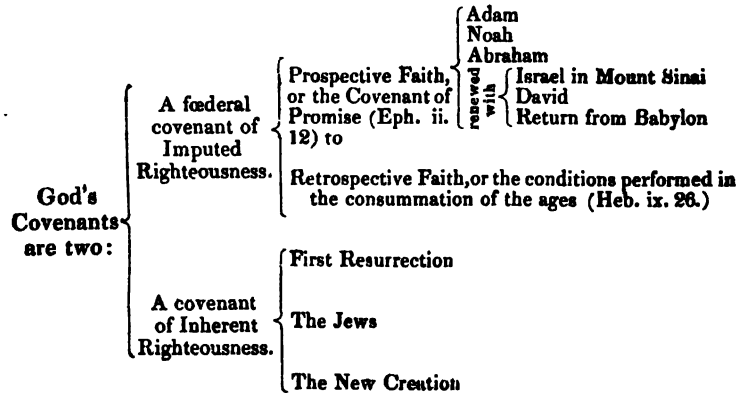
In the *old* covenant there are seven dispensations—six of promise; the seventh, the consummation of the ages, or the dispensation of the last days. The *old* covenant embraces only the redemption of spirit connected with matter, but in no way

redeems matter: therefore the saints, who have the first-fruits, are waiting for the redemption of the body.

The *new* covenant embraces the redemption of all *irresponsible* matter, together with the bodies of those who have received the benefit of the first covenant.

The *old* covenant varied in circumstances at divers times.

The *new* apparently will be diverse in kind to those under it: to wit; The first resurrection will be kings and priests; neither marrying nor having descent, but always having access into the holiest. The Jews will be in the covenant, they and their seed's seed for ever; inheriting the land of their fathers, and being the chief of nations. These two states will be indefectable and immutable. 3dly, Sodom and Samaria are spoken of in a state different from Judea, Ezek. xvi. 61. It appears that the nations of the earth, will be in a state of Adamic purity, preserved also from the temptations of Satan. Possibly some of these may be converted from the supposition of their being able to stand in their own sufficiency, and will be united to Christ, as a head of sustentation; but others, who stand in their own strength, will display their necessary mutability by immediately falling away upon Satan being loosed.


God's Covenants are two:
A fœderal covenant of Imputed Righteousness.
Prospective Faith, or the Covenant of Promise (Eph. ii. 12) to
renewed with
Adam
Noah
Abraham
Israel in Mount Sinai
David
Return from Babylon
Retrospective Faith, or the conditions performed in the consummation of the ages (Heb. ix. 26.)
A covenant of Inherent Righteousness.
First Resurrection
The Jews
The New Creation

M.

To be continued.)

ON GOD'S ULTIMATE REVEALED PURPOSE IN CREATION AND NEW CREATION.

(*Communicated by* ROBERT BAXTER, Esq.)

Preliminary Remarks.

IT was not the intention of the writer of the following pages to publish them in a separate state: they were written as the first of a series of dissertations, planned as introductory to the study of Prophecy. The establishment of this Journal, and the slow progress of the other dissertations (arising from the writer's numerous occupations), have induced him to cast them as his mite into the treasury of the church. These circumstances will account for the form in which they are penned, and render a short introductory detail necessary.

The ultimate revealed purpose of God in creation and new creation is the subject; and it naturally suggests some brief view of the importance of such an inquiry. There is nothing more general and unavoidable in the exercise of reflection, than to inquire into the design, comprising the origin and the end, of all that is made subject to it. It is the question which the child will ask upon every new object presented to it: What is it? what is it for? And from childhood to the most manly intellect the same principle of interrogation is perceived and acted upon.

Such is the force of habit, and such the variety and copiousness of subjects, that a little world of inquiry may be created in every mind, and almost engross the faculties, so as to shut them from the wide and discursive examination which is the proper province of man. But, where habit has led to proper sources, and the truths of revelation have been laid open in any measure, it is an inevitable consequence that the questions, Why were we made? and what will be our end? will present themselves. To every one removed from an incessant labour and toil for subsistence these questions will occur; and, according to the degree of interest felt by the inquirer in his own destiny, will be the intenseness with which it is pursued. The man of the world will agitate it as a recreation; the philosopher, as a matter of philosophy; the infidel, as a proof of his ease of conscience; and the Christian, as his very being: but all alike enter on it, and all form to themselves an answer which shall accord with their habits of thinking. It is not to infuse method and profit into all these inquiries that the present dissertation is penned: it is intended for the humble-minded inquirer, who, loving the truth for His sake who is THE TRUTH, desires to see and acknowledge his glory, and to understand the mysteries of his wisdom. Not offered to him as a matter of speculative inquiry, but as a practical support to him in the seasons

of his trial, and as a defence against the attacks of gainsayers and infidels.

The single subject so termed the inquiry into God's ultimate revealed purpose in creation and new creation, will be found to present itself to the spiritual mind in the simple form of an opening of the glory of God. None such ever doubt the fact that all things are working together to the glory of their Maker and God; none ever deny, that whatsoever we do should be done to the glory of God: but many there are, it may be feared, who have never attempted to attain a correct understanding of the expression, "glory of God;" and more, perhaps, who have never inquired *how* all things glorify God. It is truly a deep subject; and yet, to the spiritually minded, there is a simplicity and plainness, which is as far from the metaphysical efforts of the intellectualist, as the clear broad view of a Newton may be seen to surpass the brain-racking doubts of a St. Pierre. It is the peculiar province of the believer, to pass on the wings of wisdom to the haven of truth; whilst the infidel, proud in his own stumbling way, gropes along the rocky and rugged path, which ever and anon gives him only a dim perspective of that which his happier brother has already attained. The glory of God, which is alike the desire and the strength of the believer, is defined in the following treatise to be the manifesting God's essential excellency. He who is all-perfect, when seen to be such as he is, must be truly glorified. Glory cannot add to him: he is unchangeable: glory cannot be taken from him. But God is the Father of glory. He is in his very nature all-glorious. *To glorify him, therefore, is to shew that he is glorious.* This is the depth of wisdom, and the simplicity of truth. "Whatsoever ye do, do all to the glory of God," is a simple and comprehensive command, acted upon by the simple minded, and in the world's affairs the ignorant; yet, when examined by the most learned and able minded, found to embody a depth and fulness of wisdom, and a comprehensiveness, which mocks at our puny understandings: a comprehensiveness which shews God himself will not be mocked; for, whilst he gives this as the rule of action to his people, he will be seen to overrule all things to the same end; and, whilst they who with willing hearts labour unto that end enter into the joy of their Lord, the rebellious and gainsayers are seen to be made subservient to the same end, and yet to meet the punishment which their rebellion merits. This is indeed an end worthy of its Author, and a completion worthy of the perfection of the all-perfect Jehovah.

As it is never doubted that all things work together to the glory of God, so is it universally admitted that this glory is shewn and perfected in and through the Lord Jesus, "the Brightness of (the Father's) glory, and the express Image of his person"

(Heb. i. 3): and these two universally acknowledged truths constitute the foundation and basis of this treatise: nay, not merely the foundation, but the whole building. The end of all creation is the fulness of Christ; and the manifestation of God's glory as the purpose of this, is but another form of expressing the same thing, and is the whole subject embodied. It may, indeed, be asked, Why then all this labour and travail? why all this length and intricacy of argument and formality of preparation? Alas! the answer is too obvious: *When truth becomes important, it begins to be doubted.* Let him who wavers, mark the progress of his own mind, from certainty to hesitation, from hesitation to denial, as the truth he first acknowledged is found to fight against his preconceived opinion and habits of thinking.

It is matter of simple deduction, even without reference to Scripture authority, that all things work together to the glory of God, and that glory is the manifestation of God. All things must have been created for this purpose. And if this glory is shewn and perfected in the Lord Jesus, it is an unavoidable inference that all things were created to perfect in the Lord Jesus the manifestation of God. This will naturally lead us to examine the relation which subsists between the Lord Jesus and created things. These relations, clearly discerned and laid down, constitute the great practical effect flowing from the inquiry.

It was intended to follow up this treatise by one upon the figurative language of Scripture, in the hope of laying open some of the uses and advantages of this line of study, and the practical tendency of it to strengthen the faith and lead forth the praises and thanksgivings of the believer. The method would be, the unfolding those relations which are borne by all created things to Christ Jesus, as the head and perfection of all creation. In this it is obvious the church which (after the significancy of the word "Head," is called the "body" of Christ) bears a prominent part. The Jewish church, as marked out with such care and particularity in the sacred records, must give the basis of these relations; and it has been the office of the Christian church, as it regards this proof, to shew these relations have a spiritual import, and that the Jewish church is indeed the great fount of types by which, as impressed upon the page of the Christian church, are set forth the beauty, order, and proportions of that great whole, which is "the fulness of Him who filleth all in all." It is, however, a subject so various, and so deeply important, and withal so novel to the present generation—although familiar to the fathers of the Christian church, and the fathers of the Reformation—that it must be gravely and maturely dwelt upon. It may be stated to be a line of inquiry, which, whilst it occupies itself in the deepest depths

of truth, delights not the less in the familiar and every-day occupations of life, and lays open the testimony to God which is borne, not by the church only, but by civil government, the various relations of life, and the innumerable forms of the customs and habits of society. It is a vast pyramid, whose summit is in the heavens, and in which every descending step is not merely seen to bear its place in raising the top-stone to the summit, but has impressed upon it in brief an outline of the whole pyramid; so that no part shall be taken for the whole, because the whole is by every part pointed to. As an instance: Do we see Christ as the head; the church, as his body, the first descending step; and the various societies of men, bound together by civil government, as a third? The third is not simply found to be a step to the second; but, if with diligence we examine its constitution, we shall find it has throughout a dim outline of the constitution of the church; with this peculiarity, that its perfection is found only in the church. Do we descend into the various relations of life? the same testimony is found: there too is the outline of the civil government, in father, family, household. The customs and habits of society, as moulded by these unyielding relations of life and government, have also an expression of their origin. And if we pass on to inanimate creation, and mark the great lines of testimony here drawn, we have the celestial bodies, the earth, the sea, and the fountains and rivers of water; which towards each other have a mutual action and attraction, too plain and marked to be misunderstood; and, moreover, in holy writ the doubtful are referred to the concurrent testimony which they bear to the same single whole.—But it is dangerous to enter on a course which may not at once be pursued; and even what is here written may possibly lead to misapprehension. It should, however, be understood, that the testimony thus derived from all parts of creation has not merely a relative testimony through other parts of a higher grade, but a simple direct testimony to Christ. If we look to the relation of father and son, and are led in spirit to our heavenly Father's adoption of us as children, we need not derive this through the Head and Origin of all rule and power in civil government, and the Father of glory and God manifest in the flesh of the church; but may, if we are so led, mark these as concurrent testimonies to the same point; and, whilst considering the relation of father and son in civil society we are by such a line of inquiry led to glorify God for our own adoption, we may, in the concurrent testimonies, see the same God, Lord over all, and Father of all glory. With regard to another branch of this testimony, which at the first glance seems furthest removed from practical application, one instance will suffice. If, in the customs and habits of society, it is seen brother becomes

bound for brother, or friend for friend, and, when the principal is imprisoned for the debt, he as surely pays it and releases him; this, to the spiritually minded, will bring the remembrance of their great Surety and Redeemer, who laid down his life in death to release them from the power of death. And thousands are the instances which with equal propriety will lead to such an application.

With the thoughtless, these testimonies are called analogies and coincidences; and if any practical inference is drawn from them, it is more of the nature of undirected curiosity, occupying the mind for a moment with perhaps an involuntary impression of the beauty and order of God's works, than any clear or connected view of the great testimony which they bear to the ultimate purpose of God. The analogical reasoners are in this respect as far from the proper application, as are the accidentalists in their reasonings upon Providence. They who view all providential dealings in the light of accidents, wilfully shut their mouths against the acknowledgment of God's goodness; and they who, in the relation which all creation manifests towards the Lord Jesus, will acknowledge nothing more than an analogy or coincidence, as wilfully and perversely deny God's testimony to him, as the One by whom and in whom all things were created and now consist. By such a mode, the brilliant record of God's sovereignty and mercy and glory, which, as written in creation, is interpreted and brought home to every believer in revelation, is blotted out; and that which truly teems with light and truth is regarded as an heterogeneous mass, as much "without form and void" as before the "Spirit of God moved upon the face of the waters."

But, ye thoughtless and indifferent, can ye not conceive the Maker of all things to have so made them for a purpose, and to have given them the form and fashion they assume to mark and to accomplish that purpose? And can ye not read the Scriptures, in remembrance that whatever is used to bring to your apprehension the meekness and the glory of the Lord Jesus was specially created for that end? It is an inexcusable obstinacy, whilst as a theoretical principle you acknowledge all things were created for the glory of God, to practically adopt a different principle, by reading as if whatever God uses to unfold the mysteries of spiritual things he takes up as he finds them ready to his hand. What must be their understanding of God's prescience, who cannot allow that in the moment of the creation God knew all the uses and purposes which things created would subserve? And what must be the idea of God's wisdom, which allows his prescience, and yet denies that he made them with a view to answer those uses to which they would be put?

Time will not allow a further allusion to these objections, nor

opportunity to enlarge in answer to them. The beautiful and profitable introduction, by the excellent Bishop Horne, to his Commentary on the Book of Psalms, p. 60, where he opens the necessity of a spiritual interpretation to their profitable use, will be a powerful help, to those who honestly doubt the benefit which may accrue from such a course. That which he observes concerning the patriarchs, prophets, priests, and kings, and concerning the Jewish polity and events, may be carried on in corroboration of our assertion of the variety and all-pervading testimony unto God, and the universal agreement which prevails on this one point. After shewing the prophetical character of the Psalms with reference to the Messiah, he adds, "Very few of the Psalms, comparatively, appear to be simply prophetical, and to belong only to Messiah, without the intervention of any other person. Most of them, it is apprehended, have a double sense, which stands upon this ground and foundation, that the ancient patriarchs, prophets, priests, and kings, were typical characters in their several offices and in the more remarkable passages of their lives; their extraordinary depressions and miraculous exaltations foreshewing Him who was to arise as the Head of the holy family, the great Prophet, the true Priest, the everlasting King. The Israelitish polity and laws of Moses were purposely framed after the example and shadow of things spiritual and heavenly: and the events which happened to the ancient people of God were designed to shadow out parallel occurrences which should afterwards take place in the accomplishment of man's redemption, and the rise and progress of the Christian church. For this reason, the Psalms, composed for the use of Israel and Israel's monarch, and by them accordingly used at the time, do admit of an application to us, who are now 'the Israel of God;' and to our Redeemer, who is the King of this Israel. Nor will this seem strange to us, if we reflect, that the same Divine Person who inspired the Psalms did also foreknow and pre-dispose all the events of which he intended them to treat."

In another part, p. 80, he observes: "Besides the figure supplied by the history of Israel, and by the Law, there is another set of images, often employed in the Psalms, to describe the blessings of redemption: these are borrowed from the natural world, the manner of its original production, and the operations continually carried on in it. The visible works of God are formed to lead us, under the direction of the word, to the knowledge of those which are invisible: they give us ideas, by analogy, of a new creation, rising gradually, like the old one, out of darkness and deformity, until at length it arrives at the perfection of glory and beauty: so that, while we praise the Lord for all the wonders of his power, wisdom, and love, displayed in a system which is to wax old and perish, we may therein con-

template, as in a glass, those new heavens, and that new earth, of whose duration there shall be no end."

So far, as a slight outline, of the course intended and the fruit it bears. But there are great and cogent reasons, at this period of the church, to pray a blessing upon the great subject of God's purpose, and the classing of all things in due relation and subjection to the Great Head. And, first, as it regards the study and interpretation of the prophetic page. This study has attained such strength within a few years, that it is now pervading every part of the country; and in various modifications, sinking their peculiarities, is become the common theme of discussion in every portion of the Christian community. It is truly fraught with momentous consequences; and the fierce array of scoffers, who stand ready to jeer and distort every weakness in the church, challenge a deep and anxious care, in those who enter upon it, to "mark well their bulwarks." The present state of this study has been well said "to remind one of the state of science before Bacon brought to light the inductive philosophy*." There are no settled principles to which disputants refer their differences, but each has his text and his interpretation; and a novice, entering on the study, is required to take for granted that which he most needs to have proved to him—that is, the method of interpretation. This may be surmised to arise from the narrow and sectarian views with which it is pursued. Like the book of nature in the field of science, the book of prophecy in the religious world has rather been used as an assistant to the peculiar doctrines and views of the student, than as itself in any way guiding and controlling those views. So extensive is it, and so many are the important events it foreshews, that each student, unassisted by any principle of methodical arrangement, will take those events which are more suited to him, and, engrossed in their consideration, bend all collateral events to bear their part in the favourite subject. Does he meet with a fellow-student? a slight comparison of coinciding points will bring them to a point of difference; and, no common arbiter being at hand, an agreement is almost hopeless. We have the optimist Millenarian, who, dwelling upon the pictures of happiness and peace which are opened concerning that period, shuts out the consideration of the personal advent of the King of kings, and shrinks from the denunciations of wrath and judgment which lie interspersed in the intervals of the pictured millennial bliss. Others, dwelling upon the judgments and overthrow of the apostates and infidels, allow only an advent in judgments; and, after their expected judgments, anticipate a millennium only

* Hints on the Study of Prophecy, p. 1.

It is truly to the intellect as enchanting, as were the principles of Voltaire and Rousseau enchanting to the passions, from the unrestrained freedom they inculcated. The intellectual cultivation, which is so rapidly extending itself, and the departure from the ancient sound principles of religious education, are powerful auxiliaries to such a system. The temptation of such a philosophy is most strong in minds of a high standard; and as these master-minds exercise an influence far beyond what is at first sight conceived, the mischief of their errors is doubly multiplied. There is, too, in every strong and energetic mind, until chastened by spiritual teaching, an unbending arrogance, which will not stoop to subjection; but, catching the wide and unbounded liberty of thought which this philosophy holds out to it, revels unrestrained in its excesses; passing over all that is opposed to it; and, mistaking its own conceits for established truths, it staggers at every doctrine and truth which is not plainly in their course, and explicable upon their principles. Hence arise the distortion of Scripture statements, the passing in metaphor and allegory over all miracles, and the denial of the very being of God as Trinity in Unity, allowing Him only an existence according to the rules and modes of their philosophy. This philosophising heresy is not only to be marked in those who are its avowed professors, but, by an operation similar to that of its sister heresy of the last century, it infuses its poison with the utmost subtlety even in the cup of those who would be horrified at the idea of its adoption. It has already made itself apparent in the literary and scientific classes, by the fearless and unchastened discussions of religious subjects, and the marked dislike to distinctive views and sound doctrines, which are scoffed at under the name of dogmas. Its influence, too, is manifest in the temper of the great assemblies, where we should most earnestly desire to find its opposite. In the herd of dabblers, who parrot forth the ideas of their herdsmen, we find the same poison infusing itself through the lower branches of society, though its virulence may not be such as to make it matter of public observation.

The cure of this we may not dare to challenge by any feeble essay; but, as the great array of the French philosophers, which, inspirited by their poisonous excitement, was directed against the truth of revelation, was met by a careful and renewed opening of the proofs and defences of Christianity, so now the array of the new philosophy, which is fighting against revelation under the banner of false figure and allegory, is in its turn to be met by a demonstration of the true spiritual reading and allegorical construction of the inspired volume. The enchantment of intellectual liberty is also to be met by the reality of a sound and catholic explanation of the all-pervading

glory of God, and by the broad and unquestionable illustration of God's dealings with his people; an illustration as splendid in point of mental development as is the system of the philosophers. But, more than all, the God-denying principle, which describes his Being after a deistical method, is to be answered by the development which all creation and providence, as well as all revelation, give of the mystery of the Holy and Indivisible Trinity, and by proving the denial of this great truth to be the inevitable precursor of atheism.

And, finally, a third point, to which the attention of the church is especially demanded, is the very general lukewarmness which has spread throughout its professing members. It is, unhappily, the temptation of a religion where the invisible is defined by a regular series of forms and ordinances, to trust in the outward form rather than in the thing signified: as it is equally the temptation of a religion where forms and ordinances are disregarded, to lose the invisible from the want of a well-defined form of expressing and maintaining it. And in the two great divisions, which our national community marks out within itself, there is the lukewarm formalist on the one hand, and the lukewarm sentimentalist on the other; engrossing between them an appalling portion of the professing church. That the formalist, having the form of a sound doctrine and worship, is wiser in his generation than the sentimentalist, who is left without guide or pilot, may not be doubted; but that both are to be viewed as departing from the faith is equally clear; and it is the solemn duty of the church to admonish them as brethren of their faults. In this admonition, it is evident the formalist, who deems the due observance of the form to be the proper means of grace, will require the elucidation of the nothingness and vanity of all forms and formal observance of ordinances, unless they are regarded as the outward expression of the spiritual reality: that, though they are not only a sign, but also the very means whereby the Holy Spirit may be imparted, yet this must be through faith and hope of the teaching of the Holy Spirit, "taking of the things of Christ and shewing unto them;" and of His in-dwelling, to make them "one with Christ, and Christ with them." To the sentimentalist, who despises forms and ordinances, must be shewn that they are the appointed language and expression of invisible truth, and the appointed means whereby God has promised to bless his church and people, and seal their acceptance with him: that, although he is maintaining the good fight against the formalist by declaring the spiritual to be the reality, and the form only the shadow, yet he errs most grievously in stumbling at the stumbling-stone and rock of offence,—the form and manner in which God is pleased to impart the spiritual unto the soul; a soul which itself

is clothed in a perishing substance, the form and fashion of which, although perishable, serve well to express its nature and impulse, and serve also, as do church forms and ordinances, to communicate that impulse unto others. It is truly a narrow and sectarian spirit which governs these weak brethren. Having received a part of the truth, their contracted minds are filled; and, shutting the door to all further communication, they pervert the part they have received, and destroy the equilibrium it sustained with the other part of truth. And where another party has taken the other part, and refused to receive this, the connection is to them wholly destroyed; and the parts, which erewhile would have duly balanced and united in one whole, are now set in contrast, and made to fight each against the other, as if it were the heresiarch embodied. But such combatants may surely discern, if they will be taught, that it is not in the receipt of the parts of truth that they err, but in the shutting out that which is requisite to make the whole truth. It is their narrow exclusive spirits which fight one against the other, and make use of the weapons of truth, as the most serviceable for their disgraceful contest.

For these ends of conviction, what can so well serve as the exposition of the invisible reality which is pointed to by all things visible, and the proof that this invisible is only and properly expressed by the visible: that throughout creation the manifestation of the spiritual is the obvious intent; and the redemption of the mind from the worship of the visible to that of the spiritual through the visible, is the proper application? There is no lukewarm professor, however much he may deceive himself, who does not trust either in the visible or in the sensible. It is not that the formalist trusts in the formal, and the sentimentalist in the spiritual; but as the formalist in the formal, so the sentimentalist in the sensible, in frames and in feelings. The spiritual guidance and energy which proceeds from the indwelling of the Holy Ghost in every true believer, is as much to be distinguished from the impulse of the feelings as it is from the bowing down to dumb forms. It is the shewing forth the glory of God, as distinguished from all created things, that we may trust will lead to the faithful acknowledgment of Him;—the view of his glory, and the meditation upon it, which may draw off the soul from a worship of forms and natural things, to rest in him;—the understanding of the fulness of the manifestation of this glory in the Lord Jesus, as setting him forth to the believer in power; the love surpassing knowledge seen in the calling, redemption, and glorification of the church, as the motive to love and faithfulness; and this fulness of glory and love made in the Lord Jesus the trust and ground of rejoicing in the believer, which may redeem him from the love of sin, the fear of death,

and from the temptation to formal and sensible idolatry, leading him to walk circumspectly, as knowing his own weakness; yet to be strong in the Lord in all times of trouble, trial, and temptation, as knowing the Lord's strength and love unto all his adopted children.

Thus much have I ventured to say upon the subject of the treatise, and have been drawn on far beyond the bounds I had prescribed. The importance which has been attached to the great truth it seeks to develop and the line of study it opens, has been spoken of with more boldness, since this truth was evolved by far abler minds and men of high spiritual attainments, and has received the approbation of those to whose judgment the writer willingly defers. It may be hoped that this feeble essay towards its explanation may be ere long supplanted by the pen of those to whom the church is indebted, under its great Head, for the original deduction of it.

Analysis of the Treatise.

1. Creation revealed.
2. The means and the end of creation revealed.
3. The manner of accomplishing this end by new-creation revealed.
4. Christ Jesus thus as the creation, the subsistence, and the end of all things, revealed.
    - *a.* The end, as head of his body the church, which is his fulness.
5. This end is the guide of all prophetic inquiries.
6. God hath a purpose in this end, which should be sought out.
    - *a.* Which will be a key to the understanding of all his works.
    - *b.* Without knowing which the wisdom of God in the manner of the end cannot be understood.
    - *c.* The inquiry after it is of the highest moment, and encouraged by Heb. xii. 22, and Psal. iii., and must be pursued in the spirit of faith and of humility.
    - *d.* The spirit of pride, under a shew of humility, opposes the inquiry, as unprofitable and unspiritual.
    - *e.* God has declared it to be the rule of his acting in blessing: the inquiry cannot be unspiritual.
    - *f.* God has declared the office of his Spirit in us to search it out; it cannot be unspiritual.
    - *g.* The mistakes of former inquirers no ground to refuse this inquiry.
7. This ultimate purpose is revealed in the same gradation with the revelation of the manner of the end by all things in Christ;
    - To the Patriarchs.
    - To the Jewish Church.
    - To the Gentile Church.

8. The manner of the end shadowed differently in each period, and the declaration of the ultimate purpose differently expressed.
   - *a.* Declaration to Abraham: "I am the Almighty God."
   - *b.* Declaration to Israel, like it.
   - *c.* Declaration to the Jewish Church by Moses: "I am Jehovah;" "Ye shall know that I am the Lord."
9. Thus the ultimate purpose declared to Abraham and to Israel, whilst the end of all things in Christ was declared by his calling himself the God of Abraham, of Isaac, and of Jacob.
10. The same testimony given to the Jewish Church by Moses, as to the end, by the expression "I am the God of your fathers," and as to the ultimate purpose; by the name "I Am" and "Jehovah."
11. A more explicit declaration of this ultimate purpose to be expected, from God's dealings towards Pharoah.
12. This is made by his declaring his dealings towards his people should be, "That they might know that he was the Lord their God;" and to Pharoah, "That he might be known to be the Lord."
13. The same ultimate purpose, "to make known himself" in the blessings upon Abraham, and in his judgments upon Pharoah: and in his dealings towards Israel, as declared
    - *a.* by Moses:
      - On giving them flesh in the wilderness.
      - On giving the law.
      - On ordaining the form and ordinances of the tabernacle.
      - On the renewing of the covenant with them.
      - On their mourning at the report of the promised land.
      - On directing fringes upon their garments.
      - In the prayer of Moses to enter the land.
      - On declaring the intent of giving the land.
      - On declaring the curses which would follow disobedience.
      - On commanding the reading of the law.
      - In his song to the Lord.
      - In his blessing upon the people.
    - *b.* By Joshua:
      - On passing over Jordan.
    - *c.* By David:
      - On slaying Goliath.
      - In his thanksgiving.
      - On bringing up the ark to Zion.
      - On the bestowal of gifts for the temple.
    - *d.* By Solomon:
      - At the dedication of the temple.
      - In the Lord's answer to his prayer at the dedication.
14. The declaration of his purpose in the Jewish church amounts to a declaration of the Lord's ultimate purpose in his spiritual church.

15. The like testimony of God's ultimate purpose to be found in the Books of the Psalms and of the Prophets.
    a. In the Psalms: all prayer is declaring the will of God, all praise declaring the glory of God; and the declaration of the glory of God is a setting forth of that which God essentially is.
    b. In the Prophets: as the means of the end are set forth, so will be the purpose of the end.
        In Ezekiel a constant declaration follows the events set forth: "Ye shall know that I am the Lord."
        The proof from the Prophets cannot be opened until its plain and minute interpretation is entered on.
16. A still more full testimony of God's ultimate purpose from the New Testament, though this is after another method.
    a. In the Jewish Church, Christ, as the beginning and the end, was not so clearly revealed.
    b. In the Gentile Church, Christ is specially set forth as the creation and fulness of all things.
    c. The constant reference of all things, under the Jewish, to the ultimate purpose, will, in the Gentile, be supplanted by a like reference to Christ as the end.
    d. The proof of the ultimate purpose will be found in the clear declaration that Christ, as the fulness of all things, is manifested to this intent.
    e. This intent is specially declared to be self-manifestation.
17. This sums up the former proof, and shews the antitype to have the same purpose which is ascribed to the type.
18. A consideration of the glory ascribed to God will lead to the same conclusion.
19. As will the consideration of the covenant to believe in Christ, and denunciations against unbelievers.
20. This manifestation is in the second Person of the Trinity.
    a. Of the essential Being of God, by means of created things.
21. The relations assumed by the God-man to created things, and by the other God-persons towards him thus related, are distinct from the essential relations, and only a manifestation of them.
22. The precise nature of the headship and mystical body of the Lord Jesus cannot be understood, until the literal and figurative language of Scripture is examined.
23. It will, however, be the perfected form of created things, and the perfected manifestation of the assumed relations, as these manifest the essential relations of God.
24. It is thus seen that all creation serveth but to new creation; new creation to the manifestation of Christ's headship; and this headship to the shewing forth the glorious and ineffable Being of God.

(*To be continued.*)

ON THE HUMAN NATURE OF CHRIST.

NOTWITHSTANDING the mass of authorities brought forward in our first Number in defence of the orthodox doctrine of the human nature in Christ, we deem it good still to go on confirming the same doctrine, that our readers may find in every Number some antidote to the heresy now so prevalent, which denies that the Son of GOD was also Son of Man. The first extract is from the Notes to the Bishops' Bible, also reprinted in the folio edition of our authorized version of 1683. These notes are compiled from Beza, Camerarius, and Villerius; sanctioned by the archbishops and bishops who superintended Parker's, or the Bishops', Bible; and confirmed by the authorities under whom the edition of 1683 was published. The other extract is from Heylyn, 1654.

From the Bishops' Bible.

"There is [1] therefore now no condemnation to them which are in Christ Jesus, who [2] walk not after the [a] flesh, but after the spirit.

"[3] For the [b] law of the Spirit of [c] life in [d] Christ Jesus, hath made me [e] free from the law of sin and death.

"[4] For what the law could [f] not do in that it was weak through the [g] flesh, God sending his own Son in the likeness of [h] sinful flesh, and for [i] sin [k] condemned sin in the flesh.

"[1] A conclusion of all the former disputation, from ch. i. 16 even to this place. Seeing that we, being justified by faith in Christ, do obtain remission of sins, and imputation of righteousness, and are also sanctified; it followeth thereof, that they who are grafted into Christ by faith, are out of all fear of condemnation. [2] The fruits of the Spirit, or effects of sanctification which is begun in us, do not ingraft us into Christ, but do declare that we are grafted into him. [a] Follow not the flesh for their guide: for he is not said to live after the flesh, that hath the Holy Ghost for his guide, though sometimes he step away. [3] A preventing of an objection: seeing that the virtue of the Spirit which is in us, is so weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Because, saith he, that virtue of the quickening Spirit which is so weak in us, is most perfect and most mighty in Christ; and being imputed unto us which believe, causeth us to be so accounted of, as though there were no reliques of corruption and death in us; therefore hitherto, Paul disputed of remission of sins, and imputation of fulfilling the law, and also of sanctification which is begun in us; but now he speaketh of the perfect imputation of Christ's manhood, which part was necessarily required to the full appeasing of our consciences: for our sins are defaced by the blood of Christ, and the guiltiness of our corruption is covered with the imputation of Christ's obedience, and the corruption itself (which the Apostle calleth sinful sin) is healed in us by little and little by the gift of sanctification: but yet lacketh beside that another remedy; to wit—The perfect sanctification of Christ's own flesh, which also is to us imputed. [b] The power and authority of the Spirit, against which is set the tyranny of sin. [c] Which mortifieth the old man, and quickeneth the new man. [d] To wit, absolutely and perfectly. [e] For Christ's sanctification being imputed to us, perfecteth our sanctification which is begun in us. [4] He useth no argument here, but expoundeth the mystery of sanctification

which is imputed to us: for because, saith he, that the virtue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect, and for that it rather kindled the disease of sin, than did put it out to extinguish it, therefore God clothed his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that, being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that singular perfection which the law requireth, and therefore that there might be no condemnation in us. [f] Which is not proper to the law, but cometh by our fault. [g] In man not born anew, whose disease the law could point out, but it could not heal it. [h] Of man's nature which is corrupt through sin, until he sanctified it. [i] To abolish sin in our flesh, [k] Sheweth that sin hath no right in us.

From Heylyn's Theologia Veterum.

"Born of the Virgin Mary.

"Now that which, in this article, is expressed by the present words, Natus ex Virgine Maria, born of the Virgin Mary, in that of Nice is thus delivered, and was made man. Some heretics had formerly called this truth in question, affirming that our Saviour's body was not true and real, but only an airy and imaginary body, as did the Marcionites;—others, that he received not his human being of the Virgin Mary, but brought his body from the heavens, and only passed through her womb, as through a conduit pipe; as Valentinian: as if our blessed Lord and Saviour had only borrowed for a time the shape of man, therein to act his woeful tragedy on the public theatre of the world, and made the Virgin's womb his tyring house. And some, again, there were who did conceive his body to be free from passion, maintaining that it was impassibilis; and that he was not subject to those natural frailties and infirmities, which are incident to the sons of men by the ordinary course of nature. To meet with these and other heretics of the like kind, the fathers, in the Nicene council, expressed our Saviour's being born of the Virgin Mary, which every heretic had wrested to his proper sense, in words which might more fully signify the truth and reality of his taking of our flesh upon him; in words which were not capable of so many evasions, declaring thus, that being incarnate by the Holy Ghost of the Virgin Mary, factus est homo, he was made man; and, consequently, was made subject unto those infirmities, which are inseparably annexed to our human nature. This, that which is positively affirmed by the Apostle in his Epistle to the Hebrews (iv. 15), where it is said, that we have not such an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. The High Priest which God gave us in the time of the Gospel, was to be such as those he gave unto his people in the time of the Law; one who could have compassion on the ignorant, and on them that are out of the way, for that he himself is compassed also with infirmities.

(Heb. v. 2.) The difference only stood in this, that our Saviour's passions and infirmities were free from sin, and neither did proceed from sin nor incline him to it, as do the passions and infirmities of men merely natural; which is the meaning of the Apostle Paul in the place aforesaid, where he affirmeth of our High Priest, that he was tempted, that is to say, afflicted, tried, and proved in all things like as we are, save only that it was without sin, or sinful motions. And to this truth the catholic doctors of the church do attest unanimously. St. Ambrose thus: Christ, saith he, took upon him not the shew, but the truth, and reality of the flesh. What then? Debuit ergo et dolorem suscipere ut vinceret tristitiam, non excluderet; he therefore was to have a sense of human sorrows, that he might overcome them, not exclude them only. Fulgentius goes to work more plainly, Nunc ostendendum est, &c. Now must we shew, that the passions of grief, sorrow, fear, &c. do properly pertain unto the soul; and that our Saviour did endure them all in his human soul, ut veram totamque in se cum suis infirmitatibus hominis demonstraret suscepti substantiam, that he might shew in himself the true and whole substance of man accompanied with its infirmities. The fathers of the Greek church do affirm the same. When thou hearest, saith Cyril, that Christ wept, feared, and sorrowed, acknowledge him to be a true man, and ascribe these things to the nature of man; for Christ took a mortal body subject to all the passions of nature, sin always excepted. Which, when he had affirmed in thesi, he doth thus infer, Et ita singulas passiones carnis, &c. Thus shalt thou find all the passions or affections of the flesh to be stirred in Christ, but without sin—that, being so stirred up, they might be repressed, and our nature reformed to the better. But none of all the ancients state the point more clearly than John Damascene, in his book Fide de Orthod. iii. 20, where he tells us this: We confess that Christ did take unto him all natural and blameless passions; for he assumed the whole man, and all that pertained to man, save sin. Natural and blameless passions are those which are not properly in our power, and whatsoever entered into man's life through the occasion of *Adam's sin*, as hunger, thirst, weakness, labour, weeping, shunning of death, fear, agony, whence came sweat with drops of blood. These things are in all men by nature; and, therefore, Christ took all these to him, that he might sanctify them all. With this agreeth the distinction of the latter schoolmen, who divide the infirmities of the flesh into natural and personal, calling those *natural* which follow the whole nature of man, as hunger, thirst, labour, weariness, and even death itself; those *personal*, which arise out of some defect or imperfection in the constitution of the body, or disorder of diet, or from some other

outward cause, as agues, leprosies, and the like. Then they infer, that all the frailties and infirmities (you may call them punishments if you will, as indeed they are) that are from without, and are common to the whole nature of man, were taken with our flesh by Christ, who came to be a Saviour of all men without respect of persons; but such as flow from sin dwelling within, or proceed from particular causes, and are proper only unto some, those he took not on him. And of these passions and infirmities, attendant on Christ's human nature, I have spoken the rather in this place, because it doth so manifestly conduce to the better understanding of the following article,—namely, his sufferings of all sorts under Pontius Pilate."

In ipsa item Catholica Ecclesia magnopere curandum est, ut id teneamus, quod *ubique*, quod *semper*, quod ab *omnibus* creditum est.

REVIEWS AND MISCELLANIES.

ON THE THEOLOGY OF THE PERIODICAL JOURNALS OF THE PRESENT DAY.

SHORTLY after we commenced our labours as journalists, a new "Religious and Family Paper" was set on foot, called "The Ecclesiastic:" from its Prospectus the following passages are extracted:—"The first glance which a reflective eye takes of the state of literature and theological learning in this country must satisfy it that there never was a time when truth was so actively but so superficially sought for.....In the heavy rush after science, we miss the true signs of solid improvement. Our rejoicing at the apparent progress of the popular mind is damped by the discovery that excitement, not strength, has been the consequence of diffused knowledge; and that there is an utter want of that deep, quiet tone of serious thought, which invariably characterizes a really improving people. We think we discover the cause of this in the state of learning before it is diffused among the multitude."

After some remarks, on the state of poetry, tales, romances, &c., the writer proceeds:—"But we have, unfortunately, scarcely a brighter prospect when we proceed to examine the state of theological learning and literature. We should be wanting in the candour which belongs to the duty of our office, did we not confess that we believe there never was a period in which

they were less cultivated, or produced less effect on public opinion. In an age like this, habits of deep and serious thought are not easily acquired. Theology—awful in its moral importance, and furnishing, in the detail of its inquiries, the sublimest objects of intellectual admiration—can never be studied with success by minds undisciplined for the pursuit; will open none of its golden treasures to the superficial reader; be always unprofitable to the hasty writer and loose thinker; and will, therefore, uniformly be found to flourish least in those times when circumstances are unfavourable to a close concentration of thought and feeling. With two or three conspicuous exceptions, we have at present no examples, either of that patient and vigorous research or of that rich and noble eloquence which distinguished the instructors of our forefathers, and made their works a storehouse of all that is glorious in theology, weighty in human learning, or sublime in philosophy.

"From these united causes, wants have arisen in the public mind which call loudly for attention. While it is supposed to be glutted with knowledge, it is in fact wanting its most useful elements; while opinions are discussed with the greatest appearance of interest, few or no solid principles of reasoning are comprehended. The increasing zeal for popular instruction is mistaken for the actual progress of improvement; and there is reason to fear that the grand engines of truth have remained unmoved, while the gale and the stream have made the greatest noise. We lament to say, that to a considerable degree this is the case with regard to the progress of religion. There is, doubtlessly, much sincere piety and active zeal abroad; but there is also much of ill-supported pretence, much secret infidelity, more of negligence and indifference, and a still greater abundance of sectarian pride, mixed up with all the low cunning and base rancour which the spirit of schism can inspire. Pure Christianity can make little progress, while there is no voice loud enough to make itself heard above the din of infidel clamour, or the whine and murmur of ignorant complainants. Disbelievers in the Gospel, and the haters of the order it would inculcate, have been too long left to think themselves equal on the field of dispute. The worst passions of men have been appealed to, through the worst mediums; and, which is a circumstance that no other age has been so degraded by as our own: professors of religion, to carry some point or establish some favourite principle, have leagued with the known enemies of their faith, and confounded the liberty of Christians with the licence of devils. Let this be added to the miserable taste for display which has crept in among some of the ministers of God; which has led them to make anticks on the very ark of the covenant: let it be added to the indifference with which the holiest offices of the

Christian church have begun to be regarded; and there will be a sufficient reason to believe, that, if religion have any supporters, now is the time that their exertions are most needed, that plain piety and sound learning are at their full value."

We need scarcely add, that in the truth of these observations we entirely coincide; and if we admit their force so applicable to theology and literature in general, we feel them to be of tenfold power with reference to that department of revealed truth to the investigation of which our pages are more especially devoted.

That we may not be thought unjustly *spargere in auram voces ambiguas*, we shall proceed to offer some proof of the justness of the remarks which we have copied from "The Ecclesiastic," and especially as far as they are applicable to the subject of prophecy.

It is well known to the majority of our readers, that about four years ago the publication of Mr. Irving's sermon preached before the Continental Society (Babylon Foredoomed), the letters of Mr. Lewis Way under the signature of Basilicus, the Dialogues on Prophecy, and some other works upon the same subject by Messrs. Fry, Vaughan, Marsh, Noel, M'Neile, Hawtrey, &c. roused the attention of the church, and of the world, to the coming kingdom of the Lord, in a way that it had not been excited for many years: and then it was for the first time perceived, with amazement and grief, that the doctrines advanced in them were charged with being "novel," and of "modern invention." This charge was not made in one, or only in some, of those publications which assume to be the sole legitimate teachers and judges of theology, called "Religious Magazines," and contradicted in others; but they all, of every party, creed, and denomination, united in one concurrent testimony that these opinions were novel and heretical.

Not being in the habit of reading Magazines—from considering them, even in their best form, as calculated to furnish spurious and superficial information, and to be therefore rather prejudicial than otherwise to sound doctrine and practical godliness—we were much surprised at what was advanced; and still more so at finding, that, however their respective opinions varied upon every other branch of religion, doctrinal and ceremonial, they were unanimous in spurning the belief of the personal coming of our Lord before the Millennium, and in rejecting the idea of His kingdom on earth ever being more remarkably displayed than in a wider extension of the present state of Christendom. A remark in the Political Register respecting the London newspapers seemed to furnish a key to the solution of this mystery: the author, therein commenting upon the notorious corruption of the public journals, and on their being influenced one day by the gamblers in the funds, and another day by speculators in

corn, cotton, coals, hops, &c., observes, that the only sure ground of judging of the truth or falsehood of any of their statements consists in their unanimity; so that, says he, whenever they are all agreed in one story, we may be quite sure it is false. This same rule seemed to be equally applicable to the Magazines; and so upon closer examination it was found to be, in more instances than one—as, for example, the Apocryphal controversy, involving the question of the inspiration of Scripture; on which they all, with the single exception of the Edinburgh Christian Instructor, which is the organ of no particular party, promulgated the most novel and unblushing heresies with perfect unanimity.

The first charge—namely, the novelty of the prophetical opinions advanced—is a question of bare fact; and the second—namely, the orthodoxy—is more a question of opinion. The first charge—namely, their novelty—excited considerable surprise in all who knew any thing of Ecclesiastical History, of the writings of the Fathers, or of the most learned commentators on the Scriptures. It was therefore easily refuted. But the refutation involved, as a necessary consequence, the religious and literary and moral characters of the Magazines: for since their charge was triumphantly rebutted by reference to the Fathers, Ecclesiastical History, and the Commentators, it could only be made from wilful falsehood, or from most illiterate ignorance. They are wholly exculpated from the first imputation, which is moral, but arraigned on the latter, which is in itself only literary: but, in either case, these writers stand self-convicted of incompetence as teachers of others. No answer whatever has been made to the subjects advanced; but since they have been attempted to be run down, through personal attacks upon the individuals who hold them, it is obvious that there is no method left to obtain for them a candid investigation, but to break the spell by which the Christian public is bound, and to shew the real merits of those writers who have presumed to anathematize all who do not kneel before them.

If any one suppose that the question at issue is one of merely speculative theology, and which may be entertained as an episode in his scheme of Christianity, and be received or rejected without any detriment to his soul's health and safety, he is most egregiously mistaken. If it were indeed as he supposes, it would be a very idle disputation. The point at issue is neither more nor less than what God has revealed to be his chief end in creation and redemption; to which end all other acts of God in providence are only subordinate: the great importance of which subject has been well shewn by President Edwards. The object of all doctrines is to bring us to know and to enjoy Go; and unless they do this, they are nothing but puerile subtleties, fit

only for the amusement of the idle schoolmen of the dark ages. It cannot be too often inculcated and borne in mind, that the knowledge of God is not the knowledge of an invisible metaphysical abstraction, but the knowledge of an *acting* God; "in whom"—that is, in whose acts—"*we*" ourselves "live and move and have our being;" of an AGENT, who is only to be known by his acts; and which acts can only be admired as they are perceived to be conducing to some proposed end. So that the point at issue contains the sum and substance of all religion, as the greater includes all its subordinates.

However lightly they may treat the matter, it is nevertheless one of the highest importance; nor will we deny the conclusion to which, if we are wrong, they may justly drive us, of being under a fearful delusion, and perverting a large portion of Scripture. On the other hand, if we are right, they are infidel to nine-tenths of what God has said: and between these extremes there is no middle course, in all that respects our hope, our watchfulness, our prayers, and our brotherly love. We are expecting the Seed of the woman, the Son of Abraham, the Son of David, the Son of Mary, to drive Satan out of this earth; to take possession of the promised land; to sit upon David's throne in Zion; to govern the world in righteousness and true holiness; and to produce the happiness of the whole race: They are expecting Him never to come, but for twenty-four hours, to burn up the globe: Wherefore the object of our hope is essentially different. We are of opinion that Christendom is full of infidelity; that the time is arrived to punish the nations for their apostasy (whether Papal, Greek, or Mohammedan), and to repay all the cruelties which they have committed on the Jews for eighteen hundred years; that the modern religious societies, however useful they may have been in calling out God's elect to the ark of Christ's church, are nevertheless full of self-righteousness and Pharisaism, and tend much faster to ripen the world for judgments than to convert it; and that Christ is just at hand to destroy suddenly all Protestant nations and churches, as well as the Papal: They are of opinion that the societies are to go on getting more money, and sending out more books and preachers, till the whole world is gradually converted by them, without any judgments at all: Therefore, either we are groundless alarmists, or they are lulling men to certain perdition, and crying Peace, peace, whilst sudden destruction is at the door; and thus our watchfulness, both in the thing to be watched for and in the necessity for it, are essentially different. We believe that the two kingdoms of Israel and Judah are both to be reunited under one King, even Christ, in their own land; and that they will then produce the conversion of the world: They believe that neither of the kingdoms is ever to return to its own land;

and that they are just like Heathens, Mohammedans, or other unconverted men, and to be prayed for with the same end: Therefore, the object of our prayers touching the Jews and the world is different. We believe that they who deny these things are infidels to the greater part of God's word: They believe that we are under delusion, and are perverting God's word: Therefore, our brotherly love for each other is much disturbed.

A small volume has lately appeared from the pen of Dr. Hamilton, professing to be against the views of the Millenarians. It contains shreds of sentences dragged from their contexts in various writers, and placed in such juxta-position as to shew the opinions of the said writers to be contradictory to each other; an attack upon the politics and sentiments of some writers, that have no connection whatever with the subject; a few misquotations from the Fathers; mistakes in ecclesiastical history; a string of coarse epithets applied to his opponents; and two awful passages of heresy (awful, considering they come from the pen of an Evangelical Doctor in the Church of Scotland!), one of which is flagrant Pelagianism, and the other denies the mortality of the human nature of our Lord. As soon as this extraordinary performance appeared, the Evangelical Magazine, under the false pretext of reviewing it, pronounced a panegyric upon the whole Work—scurrility, misquotations, heresy, and all—gave no analysis of its arguments, or of the opinions which it was written to assail; but applauded the whole, because it was calculated to shew "how little the Millenarians are entitled to public confidence;" in furtherance of which laudable object heresy itself is no offence in the eyes of the Reverend Evangelical conductors of this Magazine.

It would not be just, however, to include the Christian Observer in the strictures which have been made upon the other magazines; for, although the standard of its theology is the lowest that is possible within the verge of orthodoxy, and although it is one of the foremost in proclaiming an approaching Millennium by means of Bible and Missionary Societies and Infidel Universities, yet it has never attempted to crush all inquiry into the present subject: on the contrary, some very well-written papers have appeared in its columns on both sides of the question; and in the style of its criticisms, on those points on which it differed most widely from us, it formed a perfect contrast to the coarseness of some of its contemporaries.

The Baptist Magazine has also endeavoured to discuss the subject, although with remarks on private individuals perfectly unjustifiable. Whether it has examined the question well or ill, is not now the point: it has not attempted, at least, to put its veto upon all who should presume to differ from it.

The Editor of "the Christian Guardian and Church-of-En-

gland Magazine" cited some passages from Dr. Hamilton's work also: found no fault with its coarse language, which it called "pungent:" swallowed, like his Dissenting colleague, the heresy, as a venial offence in any Evangelical doctor who would attack the Millenarians: never discovered the blunders in history, or in the quotations from the Fathers; but eulogized the whole work as "valuable;" and so fulfilled his self-assumed office of guarding the Christianity of the Church of England. Before dismissing this journal, one other instance of the Editor's incompetence must be pointed out, from his review of Mr. Faber's recent work. This work contains a systematic interpretation of the symbolical prophecies of Daniel and St. John: in order, therefore, to make it complete, the learned author was obliged to go through the whole of them; in doing which he has availed himself, avowedly, of the writings of his predecessors, to whose opinions he has added some original and valuable remarks of his own. But, so great is the ignorance of the Editor upon every thing that has been written upon the subject, that he has transcribed as original from Mr. Faber that which has been published before, and which is well known to every novice in the study of unfulfilled prophecy, and omitted much that is really original and important in this new work of Mr. Faber's.

But, to return to his brother guardians of Evangelical Religion amongst the Dissenters.

The Editors, therefore, having refused to debate the subject like scholars, like gentlemen, or like Christians, have chosen their own ground—namely, that of personal claim to public confidence—and into that arena of their own selecting we must descend after them.

In this *nation bouticaire*, where every thing, moral, intellectual, and physical, has its price, few trades amongst the middling classes of society are more thriving than the profession of Evangelical religion; provided it be carried on with "prudence," and that the trader takes care to "do nothing to mar his usefulness;" persecution for the Gospel's sake being confined to the lower class of dependent labourers; or to the higher classes, with whom piety is invariably associated with ideas of vulgarity. Amidst the various ramifications of this calling, some ministers sell themselves to supply a periodical portion of letter-press for the particular Magazine of the sect to which they belong. Being obliged to furnish this portion at all hazards, they perform it, *tant mal que bien*. Thus they leave themselves little time to read, and still less to meditate: so that the instruction they convey to their flocks consists in a repetition of the same scholastic terms which they brought with them from their academies. In the mean while—by attacks upon the reputation of their brother

ministers of the Gospel, not only in Magazines, under pretence of reviewing their works, but also often from their pulpits; by publicly (*e. g.* at the meetings of the Three Denominations, &c.) calling the priests of Socinianism, that God-denying apostasy, their Christian brethren—they have, unintentionally, but effectually, lowered the dignity of the pastoral office, as an institution of Christ, in the opinions of their congregations: and by joining with infidels, in their encouragement of wild, irreligious liberalism, they have still further loosened the already too slender bonds which held Dissenting churches together; and have applauded a "march of intellect" in their hearers, whilst their own divinity has remained as crude as it was the first day they mounted a pulpit.

To a people so prepared, the writings of the Students of Prophecy have shewn that there is a large body of matter in God's word (whether they were right or wrong in their interpretation of it), not only relating to the second advent of Messiah, but to many other subjects, about which these ministers never discoursed at all, and on which, if they were consulted in private, they were found in entire ignorance.

As the Popish (and all other) priests do ir similar circumstances, they fulminated anathemas, from their pulpits and from their magazines, against all who should dare to go to hear any of their brother ministers preach upon these subjects, or should venture to read any of the works which they included in their *index expurgatorius*. The effect which has followed such attempts of Popery in other places, followed here also: the works on Prophecy have sold in exact proportion as they were preached against. One article in the Congregational Magazine alone nearly doubled the demand amongst its readers, who were previously indisposed to look into the subject. One bookseller observed, that a stranger came into his shop, and said, "I was not much inclined to take up the subject of prophecy, for I thought the writers all in the wrong; but I am so confident of the nature of that spirit which dictated this article" (pointing to it in the Congregational) "that I have determined now to read, and judge for myself."

What was now to be done? The profitable trade of Evangelical preaching was likely to suffer. These Demetriuses, therefore, took counsel with the workmen of like occupation (Acts xix. 24); and, seeing that not alone in the Church of Scotland, but almost throughout all England, this Irving hath persuaded and turned away much people from their present meagre theology, so that not only the craft of the said Demetriuses is in danger to be set at nought, but also that the expediency of the great societies should be despised, and their magnificent wealth diminished, which all

Evangelicals do worship, it was determined to write down the men, and denounce them as persons whose opinions were heretical, and therefore not "entitled to public confidence."

It may be said, that the dishonesty and incompetency of these magazines in questions of unfulfilled prophecy is no proof that the same charge can be justly made against them upon other subjects: let us therefore proceed to analyse another review, in the same number of the Evangelical Magazine that contains the wholesale approbation of the Pelagianism and Monothelite heresies of Dr. Hamilton—namely, that of a little tract, called "Theogenes," by Dr. Malan of Geneva. The two first columns of this review are entirely filled with an account of "his conversion," and private matter respecting him, as an individual, wholly irrelevant to the subject of the tract. The editors then proceed to descant upon the private friends whom Dr. M. pleases to admit into his own private house. There can be no act of baseness greater than that of prying into the conversations which take place between individuals within the sacred precincts of a man's own house, and making these conversations, surreptitiously obtained, the grounds of public accusation. This is a species of tyranny which is almost the peculiar attribute of the dregs of the people, whenever, for the curse of mankind, they obtain possession of power; and which history shews us scarcely any examples of being exercised by aristocratic tyrants, with the exception of the great ear of Syracuse: but wherever mob-power gets the ascendancy, there this is pre-eminent. Thus, during the bloodiest times of Robespierre the reputed private conversations of the victims with their intimate friends and nearest relations were almost the only ground of accusation: and this same form of tyranny is that which the lowest and meanest of the Popish priests (for priests of every creed with secular affections are always base) exercise through the confessional.

The same cause that has made some of the Millenarians personally odious to the class to which the proprietors of these Magazines belong, has made Dr. Malan odious also. He has not pursued Evangelicalism as a trade. He does not sell himself to write he cares not what, so long as it will bring money: if he writes, he writes to instruct; and therefore he, of course, selects such points as the church most requires to be enlightened upon. He will not become dependent upon the Religious Societies of England: nor, whilst cast out for his Master's sake from the national church of his country (which is no Christian church, but a synagoge of Satan), does he rail against her wealth, in such terms as to prove that there is more jealousy than conscience in his separation. His uncompromising consistency is

wormwood to a trading Evangelical; and he must be denounced, as having "something in his mode of thinking which indicated a want of solidity, a readiness to embrace new and captivating theories, a disposition rather to draw upon his own most scanty stock of theological materials than to avail himself of that assistance which intercourse with men and books might have supplied:" no doubt, meaning such men and such books as the writers in and the English Religious Magazines themselves. They say, "We shall select from these Dialogues (Theogenes) a few of those sentiments which we consider to be of unscriptural character and injurious tendency, and shall leave our readers to judge for themselves, whether Dr. Malan has any pretension whatever to dictate to the Christian people of this country, or whether there is any reason why they should think meanly of their own pastors!" (ah! the craft of the Demetriuses again endangered!) "in comparison with their continential visitor."

There cannot be a more decided criterion of a true or false shepherd, than the manner in which he inculcates the lessons that he teaches to his flock. The Apostles invariably referred to the Scriptures, and called on their hearers to judge out of them: the Popish priests as invariably call on the people to trust, to their dictation, and not to judge for themselves: the worldly-minded clergy of the Church of England are greatly opposed to the people judging their doctrines out of the Scriptures—for which opposition the Dissenters omit no opportunity of finding fault with Popish priests, and with the venal clergy of the Established Church; alleging, most justly, that the conduct of these persons in this particular is an undeniable proof of conscious false doctrine. But here we have leading Dissenters promulgating in the face of day, and reiterating two several times, in one number of their Magazine, that the people must not judge of what these said Dissenting pastors say; and neither read the works of the Millenarians, nor listen to their sermons, "nor think meanly of their own pastors in comparison with their continental visitor." Here we have a direct appeal to human authority, instead of the Scriptures, as the *ultima ratio:* a call to lean upon a fallible man, instead of leaning upon the infallible Word of God.

The question at issue between the Reviewer and Dr. Malan is this: "How is any one to know that he is a child of God?" Dr. Malan says, "By faith." The Editors of the Magazine say, "By faith and works." It is true, that the word "works" is not admissible in this part of the Calvinistic creed; and therefore, as the Editors' trade is Calvinism, they must get rid of the word "works," and say that "the believer must try his faith by its fruits:" so that the word "fruits" conveys the idea

of these Calvinistic Dissenters, just as the word "works" conveys the idea of the Arminian Tomlines in the Church of England. "Faith and works," says Bishop Tomline; "Faith and fruits," say the Magazines. "Faith, without works, fruits, or any thing else," says St. Paul (Rom. xi. 6); for Christ, and Christ alone, without faith, works, fruits, or any thing else, separate or combined, says the Gospel; and whoever can find any other mode of laying hold of Him but by faith, let him do so. Dr. Malan has not, we confess, stated the question clearly and well: but the Editors are not objecting to his mode of stating a truth; on the contrary, they rejoice at the badness of the mode, because it affords them an easier attack on the truth. We regret the mode, because we feel it difficult to defend the truth by it, and are therefore compelled to condemn it. The question has been argued, and re-argued, again and again, so well by many writers, especially Fisher, Boston, Leighton, Witsius, Hervey, Sandeman, Haldane, Erskine, &c. that it must be useless to re-state it. But it is not a question of theology, nor ought ever to be so treated: it is one of common sense and clearness of head; and whoever cannot understand it as such, is not only unfit to be a teacher of religion, but of every other branch of knowledge. Let us, therefore, take the question out of theology into common life, and it is thus:—

Dr. M. I am cold.

R. You cannot tell that unless you go to the fire.

Dr. M. You may not believe that I am sincere in saying so, unless you see me shew my sensation of cold by that natural consequent action; but still I maintain that I do know, and therefore can tell, that I am cold, whether I move towards the fire or not.

R. You may deceive yourself in this matter: if a man thinks himself to be cold, when he is warm, he deceiveth himself; to err in the present case may not be fatal, but if you were to carry such a notion into religion, it would be very dangerous.

Dr. M. I can see no danger in applying universally an universally self-evident proposition—namely, that, instead of moving to the fire in order to know whether I am cold, I must first not only know, but be sure, that I am cold, before I shall move to the fire.

R. How unlike this dangerous doctrine of yours is the Apostle's dealing with the Thessalonians: he argued their principles (i. 4—10) from their having become examples to others, and not from their own internal persuasions.

Dr. M. The Apostle could know nothing of their internal persuasions, but as they exhibited them by external acts. But you puzzle the question: did the Apostle not know his own in-

ternal persuasions but by his own external acts? That is what you have to shew, and not what he knew of other persons' internal persuasions; and I defy you to shew that the Apostle ever judges of his own state by his own acts.

Thus these Editors labour to persuade their readers that they do not know whether they are hot or cold, hungry or thirsty, believe or disbelieve any thing, think or do not think upon any one given subject, unless they have followed up this sensation and thought by some second and consequent operation.

It is quite true, however, that it is only by outward signs that we can judge of the inward sentiments of others; and thus it is by the opinions set forth by these Editors that we perceive their incompetence to be teachers of religion. They may at bottom have a better creed than they know how to enunciate, and be truly excellent and pious men: we are not called upon to excommunicate them from the fellowship of the saints, because they are ignorant; but we are called upon to say, upon theological, as upon all other subjects, that ignorant men are not fit to be teachers. When Kett wrote his Elements of Useful Knowledge, Mr. Davison did not call upon the University of Oxford to expel him, but only shewed that he was too ignorant a person to be a tutor and teacher of others. It is not on the score of piety that these editors challenge our deference and our homage, but on the score of their theological and literary attainments; and they do this not by the high and honourable method of writing better than others, but by calling names; by attacking individuals, and saying that one is "not entitled to public confidence;" and by drawing a comparison between themselves and another, as to which "pastor is to be most esteemed," like the veriest empiric that ever advertised for custom by depreciating the merits of a successful rival.

This, not being a casual slip of the pen, but the theology which the editors mean intentionally to teach, it is manifest that they are exceedingly illiterate men; and, consequently, incompetent to the task which they have arrogated to themselves. If this ignorance were found in an old woman in a garret, and if the old woman manifested by other signs that her heart was right with God, and she was at peace with him, by resting on the alone true Foundation, it would not be worth while either to enlighten or expose her. If, however, she were unhappy in her mind from this confusion in her creed, it would be an act of charity to clear it up for her; but if she were to take upon herself to teach such nonsense, it would become requisite to unmask her folly, not with the vain expectation either of convincing or of silencing her, but in order to prevent her injuring the creeds of others. On the same principle the works of these Editors

must be exposed; not that they will be either silenced or convinced, but that the church may perceive the wretched trash that is taught her under the name of Evangelical religion.

Although they are probably unaware of the fact, it follows, from the doctrines they inculcate on this point, that the Editors are in error on that of justification by faith; that they are still under the law; and that they make a great confusion in the work of the Spirit, for they make it to consist in bringing the believer back under that law from which Christ has delivered him. Dr. Malan sees plainly that this is the state of their theology, and he has therefore most laudably set himself to work to counteract its baneful tendency. But, to the shame of some be it spoken, that there are those who are perfectly aware of the low, wretched, and spurious Christianity which is promulgated by these writers, but who, instead of honestly reproving and separating from them, still encourage the circulation of that and similar magazines, because they form the bonds, and are the organs, of the parties to which they belong. In worldly matters, "party is the madness of the many for the gain of the few;" but in religious matters, it is nothing but gross dishonesty, and preferring the applause of the little circle which constitutes their "world," to the truth of God and the spiritual health of men's souls.

We must not dismiss the subject of Dr. Malan, however, without observing that he has testified the sincerity and power of his principles in a way that entitles him to our warmest sympathy and affection. There is no man now living in Europe who has suffered more for the cause of the Lord Jesus than he has. No wonder then that they, who find religion a thriving trade, should hold those principles cheap which bring a man into such very different circumstances. In former times, the more a Christian suffered for the truth, the more he was honoured by those who professed the same faith. There is no surer test to this hour; and wherever we see the men who have sacrificed time, fame, wealth, or power, for Christ's sake, lightly esteemed by those who have gained much and sacrificed nothing, we shall justly think the contempt they shew for a suffering Christian a stronger proof of a carnal and unsanctified heart, than any evidence they may offer can be of an opposite character.

As if, however, to furnish a superabundance of evidence of incompetency, a third review follows, which is that of Mr. Erskine's work on the Freeness of the Gospel. Mr. Erskine in this essay has fairly turned the ideas of these Editors upside down. He has taken the great truths of revelation out of the slang phraseology of the Meeting-house, and written of them in ordinary terms. The consequence is, that they, whose knowledge is limited to the words and phrases of their school, can scarcely

comprehend a single sentence of them. One example of this may suffice. Mr. Erskine wishes to state this highly important fact—namely, that "by the incarnation of the second Person in the Trinity, the whole creation (i. e. limiting the word creation to this planet and the beings who inhabit it) is become beneficially interested in the work of Christ." This fact he expresses by saying, that the world is pardoned by the incarnation of Christ: upon which the Editors observe, "we do maintain that for his doctrine of universal pardon there is not an atom of evidence in the sacred volume. Had he maintained universal* redemption, that Christ died an actual sacrifice for all, there might have been a possibility of wresting the Scriptures to bolster up the absurd position. But to affirm that God has really pardoned all men, and that even believers themselves acquire nothing more than the sense of that blessing, appears to us to be something so monstrous, that we can find no passage in Holy Writ capable of being so far tortured, even as to throw around it an air of consistency."—The Editors have heard of criminals in prison being pardoned by the king: they hear now of the world being pardoned: they suppose the cases to be exactly parallel, and never seem in their lives to have analysed the ideas belonging to these two different categories. When the king pardons a criminal, there is, first, the grace of the king; secondly, the promulgation of that grace; thirdly, its revelation to the culprit; fourthly, its acceptance by the culprit. In ordinary cases, all these four acts are signified in the single term of "pardon," though sometimes instances have occurred of the process being impeded in the third stage, so that it has arrived too late to stay execution of the original sentence. But in the other category the case is very dissimilar. The first act, indeed, has taken place—namely, the grace of the King in pardoning the world; the second also, inasmuch as its promulgation has gone forth; but, thirdly, there are great numbers of culprits to whom it has never been declared; and, fourthly, the majority of those to whom it has been offered reject it. Since, however, in the case of the earthly king the criminals do almost invariably accept the offer, (though some instances have occurred, particularly in foreign courts-martial, where they have refused it, and preferred to be executed,) so that the word pardon necessarily includes the act of their acceptance, although there are at least three preceding and distinct operations besides, these Editors have jumbled the whole in their heads together, and cannot perceive that this state of things in the former case is not transferable to the other. It is true then, that, as far as the

* Here the Editors shew that they are ignorant, even of the terms of their trade; for they do not mean universal, but general, redemption.

grace of the King is concerned, the world is pardoned by the work of Christ. But there the analogy ceases: its application to each separate individual belongs to another Functionary in the mighty scheme; namely, immediately to the Holy Ghost; ultimately indeed from the Father, and mediately through the Son.

If these Editors are really pious men; if they are truly anxious about the realities of eternity, and not quarrellers only about words; if they wish that the church should be instructed, whether the instruction should bring grist to their mill or not, they ought most sincerely to rejoice in the publication of Mr. Erskine's work. In this intellectual age they must know that the nomenclature of Calvinism is easily learned most correctly, and that there is nothing of more vital importance than to multiply the means for each individual to examine himself as to his principles, separated from the terms by which he may have imbibed them. We have never met with any work that takes vital religion out of the technicology of the conventicle so completely as this; and therefore, as far as it goes, it is a valuable work. We say as far as it goes, because it would have been better if it had taken in another branch of the subject, and shewn that the pardon of the Almighty Sovereign, as treasured up in the work of Messiah, was still useless to every individual but by a further special act of the Father in sending to each the Holy Spirit.

Here also, as in the case of Dr. Malan, we are not prepared to contend that the expression "pardon" is the best which could possibly have been chosen to express the idea which Mr. Erskine wished to convey: but we are quite prepared to maintain the idea which we have above stated—namely, that by the incarnation, &c. of the second Person in the Trinity the whole creation has been brought into such a state that the Father can, without any violation of the most rigid justice, take any individual whom he wills to eternal glory, sending the Holy Spirit to him, to cause him to lay hold of and appropriate to himself the efficacy of the Son's work: as it is admirably expressed by the Church of England, where she teaches her catechumen to say, "I believe in God the Son, who hath redeemed me and all mankind; and in God the Holy Ghost, who sanctifieth me and all the elect people of God." This is the positive idea which we wish to convey; and in order to make it more clear by setting out the negative, which we wish to oppose, it is that shopkeeping divinity which would set a limit to the value of the work of Immanuel, and make it merely an equivalent for the sins of the elect.

The great importance of separating vital truth from the cant of "a large proportion of writers of sermons and other religious works," is well set forth by Dr. Whately, in his work on

Rhetoric. "For," says he, "it will often be found that what is received with great approbation is yet, even if, strictly speaking, understood, but very little attended to, or impressed upon the minds of the hearers. Terms and phrases which have been long familiar to them, and have certain vague and indistinct notions associated with them, men often suppose themselves to understand much more fully than they do; and still oftener give a sort of indolent assent to what is said, without making any effort of thought. It is justly observed by Mr. Foster (*Essay* iv.) when treating on this subject, that, 'with regard to a considerable proportion of Christian readers and hearers, a reformed language would be excessively strange to them;' but that 'its being so strange to them would be a proof of the necessity of adopting it, at least in part and by degrees. For the manner in which some of them would receive this altered diction, would prove that the customary phraseology had scarcely given them any clear ideas. It would be found that the peculiar phrases had been not so much the vehicles of ideas, as the substitutes for them. These readers and hearers (Query, why not preachers?) have been accustomed to chime to the sound, without apprehending the sense; insomuch that if they hear the very ideas which these phrases signify, expressed ever so simply, in other language, they do not recognise them.'" p. 223.

The observations made on the Evangelical, belong, with equal propriety, to the Congregational and Eclectic Magazines. If it be replied, that amongst the Dissenters, with which body the conductors of these Magazines are specially connected, are to be found some men as exemplary for their piety, faith, and benevolence, as the records of fallen humanity can produce, we grant it to the fullest extent. But if these shall continue to countenance those of their own body who make a mock in private of the truths which they declare in public; will denounce the faults of some of the clergy of the Established Church, and take occasion from thence to reiterate abuse upon the whole ecclesiastical authorities of the land, while they do not repudiate the same vices in their own colleagues; if they will associate with any one, however profligate in morals or bankrupt in character, provided only he can write a smart article in their Magazine, and draw a crowd to their chapel; if they will sanction the deceptions which are practised by means of the exaggerated reports of societies, and give simulated salaries to secretaries and agents, under the false pretences of travelling and incidental expenses; if they will prefer their sect to their God, and will sacrifice religion and morality to the fame of their denomination, they have no right to complain that they are not distinguished from the herd from which they will not separate themselves, even as Lot himself could not have been preserved unless he had

come out of Sodom. Much might be added on the system of puffing a book that comes from "the right quarter;" the consequent gain to one of the privileged set; the jobbing in contracts, &c.; and various other dirty tricks, well known to "the trade;" and which are practised to fully as great an extent with these Religious (!), as with the most irreligious, publications. Such are the "fruits" of their theology.

The charge against them is, not that they have argued the question ill or well, fairly or unfairly; but that, feeling conscious they were as ignorant of the subject as they were of the Chinese language, they have not had the honesty, the fairness, and the humility, to confess it, and betake themselves in silence to patient study, or due submission to those who could instruct them; but that they have put forth false pretensions to knowledge which they did not possess, and by an abuse of that confidence, which they felt was reposed in them, and of which they took advantage to betray the spiritual interests of those who so trusted them, have endeavoured to use their power to denounce opinions and individuals, and entirely to crush, *in limine*, all inquiry into the meaning of a considerable portion of God's word.

So far from there being any novelty in the doctrines which have been set forth, the only novelty respecting them is this: that for the first time since the world was created has the church, by all the organs by which her opinions can be made known, without a dissentient voice, declared that she did not look for the Messiah as a man to reign over this renovated earth!!! This is a true novelty, and perhaps the most awful which could have been exhibited. To the declaration, "We will not have this man to reign over us," the answer is, "These mine enemies, which would not that I should reign over them, bring hither and slay them before me." It is worse than idle for her to say she looks for a *spiritual* coming; what is the meaning of the *spiritual* coming of a *man*? a *spirit* must come *spiritually*, but a *body* can only come *bodily*. "Shall so come in like manner as ye have seen him go," is the manner of the coming: was it a spiritual or a bodily going? whichever it was, the same shall be the coming.

We are aware that the term "Evangelical" has been used throughout this criticism in a sense that is not usual: that it is generally employed to signify real and vital Christianity; while we have employed it merely as the designation of a religious faction. We admit that such was its original import, but such also was the original import of the word "Christian;" and, at a subsequent period, of the word "Protestant;" but degeneracy very soon made those terms irrelevant, and the same has come to pass with that of Evangelical. All these terms signified

originally, persons who believed themselves saved by standing in God's sight as the Lord Jesus Christ himself stands. The greater part of those included under the term Christians fell away from this faith by the mixture of all kinds of heresies; many included under that of Protestant fell away by the addition of "good works;" and many included under Evangelical have fallen away by the addition of "fruits:" and all in every age have denounced those who adhered rigidly to faith, and faith alone, in the plain and literal declarations of God's word.

We do therefore most earnestly conjure every one, who calls himself and thinks himself a Christian, not to be deterred from the examination of the subject by the self-sufficient and unmeaning declarations of the religious magazines, that the persons who hold these opinions "are not entitled to public confidence;" or by a whining supplication, not "to desert their own pastors." If human authority might avail, we could bring forward a host of the greatest names which ever have adorned the church of Christ upon earth, either by their learning or by their piety. Bishop Horsley, Sir Isaac Newton, Bishop Newton, Mede, Toplady, Gill, the Baptist Confession of Faith, the Council of Nice, the earliest Fathers, Bishop Bull, the Encyclopædia, have already been produced in proof of this assertion: the list might be multiplied to a much greater extent; but we forbear, because we had rather appeal to Divine than to human authority, and say "Thus saith the Lord," than, Thus saith any man, for whatever we advance. But these names are brought forward, and are sufficient to crush that presumptuous ignorance which has ventured to impose upon illiterate people, and call the views of the second Advent now maintained "new and unheard-of novelties;" and itself "the spiritual part of the periodical press."

It is perhaps a natural consequence of the multiplication of religious books, that men should learn their creed, not from God's word, but from those books; and if an accurate examination could be made into how much is believed on the bare authority of God, and how much on the authority of man, it is greatly to be apprehended that the ranks of infidelity would be found to receive an awful augmentation from quarters whence recruits would be little expected. Hence, too, has grown up that unscriptural division of essential and non-essential truths; as if God's word was to be believed in one place, and doubted in another place, according to every one's fancy. This can only arise from men taking their creed *to* the Bible, instead of deriving it *from* it; and hence too arises the inveteracy with which some persons can oppose the plainest declarations of it, although they at the same time delude themselves with the notion that they believe it. "Frequently did the hearers of the Gospel, at its

first promulgation, disbelieve and misconstrue the statements of the Apostles, in order to reconcile them to their previous opinions; but never on account of any inherent obscurity, or want of adaptation to their natural powers of discernment, did they seem at a loss to understand their meaning. The disciples themselves, when plainly told by their Master that he would be put to death and rise again the third day, 'understood not' the account (Mark ix. 32). This arose, it is obvious, not from any obscurity in the very plain statements made to them, but entirely from their inconsistency with other opinions respecting the Messiah, which, at that time, they considered equally true. And hence, though they had not the least doubt of the veracity of their Master, instead of receiving his words in their obvious meaning, they attempted to attach to them some mysterious and figurative sense compatible with their prejudices;—but cases of this nature, it is manifest, though a proof that it is not believed, afford no arguments that it may not be understood."—*On Extent of Divine Agency in producing Faith*, p. 65.

Immediately before the first Advent, the judgment on the most religious part of the Jewish community was inflicted, of "seeing, ye shall see, but shall not perceive; hearing, ye shall hear, but shall not understand;" and many reasons lead us to apprehend that there will be a similar precursor to the second Advent. If the church really longed for the presence of her Lord she would be incessant in her prayers for that event; and if she would pray, He would hear her prayer, and hasten his coming. "Come, Lord Jesus; shortly accomplish the number of thine elect, and hasten thy kingdom: even so, come Lord Jesus; come quickly!"

Willing, however, to meet honest and sincere inquirers, who may be deterred by the hardihood of those who sit in Moses' seat, and, holding the key of knowledge, neither enter themselves nor let others go in who are inclined so to do, we subjoin to these remarks the words of President Edwards, because, on account of his Life of Brainerd, he is a great favourite in the present day. "It is abundantly prophesied in the Old Testament, that in the days of the Messiah God shall take to himself the kingdom, and shall reign as king, in contradistinction to other reigning subordinate beings: and that God himself shall reign on earth, as king among his people, is abundantly manifest from many prophecies: and in this very prophecy of Daniel (ch. vii.) where this kingdom, which the Lord of heaven should at last set up (plainly this same kingdom) is more fully spoken of, it is manifest that the Messiah is to be the King in that kingdom, who shall reign as vested with full power and complete kingly authority."

Many of our readers will be inclined to think that we have wasted much time in proving ignorance in works which, being

little read, have no influence upon the public mind. That this is true as far as respects the wealthier members of the Established Church, we do not question; but amongst the poor of the flock of the Lord Jesus Christ these magazines have a very general circulation; and, if any distinction is to be made between those for whom we should labour, undoubtedly the poor is that portion. The number of the magazines circulated each month is said to be as follows; but for the accuracy of the statement we do not mean to pledge ourselves.

Evangelical	20,000
Methodist	23,000
Christian Guardian	4,700
Christian Observer	2,750
Eclectic	1,000
Congregational	1,250
	52,700 per month,

besides some minor ones, making together about 8000 more, not including the Missionary Register of 8750.

This is unquestionably a large mass of what in most instances must be called false, and in all, incomplete, theology, to be pouring out its monthly torrent of uncleanness over the land, without one redeeming hand of a prophet to heal the poisoned stream: and we think, therefore, that we have made out a case sufficiently strong to establish not only that another journal was justifiable, but that, in the opinion of the promoters of "The Ecclesiastic," as well as of ourselves, such a work was absolutely necessary. Whether we shall be found to have remedied the evils complained of, remains to be shewn.

Two remarkable instances of the antipathy of these journals even to consider, or endeavour to understand, that large portion of God's revealed will which is contained in the prophetic parts of Scripture, occurred very lately. In a recent number of The Ecclesiastic an article was sent for insertion upon this subject. The Editor did not refuse it; yet, as the subject was unpopular, he could not venture to adopt it as his own: he therefore resorted to the notable expedient of printing the essay with a disclaimer, lest the opinions inculcated should be attributed to him; which shews that that is the only subject of which he is ashamed, because on that alone has he thought it necessary to enter any such protest. He had no reason to be ashamed of it, however, for the article was very well written. The second instance to which we allude occurred in the Jewish Expositor, where the writer of a review of Dr. Hamilton's attack on the students of prophecy actually makes an apology for bringing that portion of Divine truth before the people.

We have yet an additional proof of the nature of the theology which is inculcated in these Reviews. The published list of

their contributors and trustees shews that far the greater number of them are Dissenting Ministers—that is, they believe that they are specially set apart by the Holy Ghost to be the ministers of that word which teaches that Christ is very God and very man; that they have received a gift by the imposition of hands; and that their orders are as valid, and of equal rank in the church of Christ, as any orders whatever can be. We have already observed upon the absurdity of these men calling Socinians their "brethren:" if they are their brethren, then are they themselves no brethren of Christ. The effect of their doing this upon their flocks cannot be counterbalanced by their sermons. They allege, indeed, that the only bond between them is Dissent, and to an intercourse upon this subject alone is their brotherly union confined. But if they did not love Dissent better than Christ, whence is their rancour against their real brethren of the Church of England to be accounted for? It would not be fair to charge them with all the Radicalism, Socinianism, and folly, which fill the pages of a weekly journal, "The World:" but since the proprietors challenge support from Dissenters, specially on the ground of its speaking their sentiments and being their efficient organ, it is obvious that it could not long continue its circulation unless it promulgated opinions in harmony with those of its readers. Wishing to shew that we are not singular in our opinions upon this subject, we subjoin some remarks from "The Record" newspaper; a publication of much sounder principles than the other, but labouring to unite two incompatible things, God and mammon.

"While the true catholic spirit is very far indeed from prevailing in the purity and to the extent which it ought, and is destined to do, the exclusive spirit has been exchanged by multitudes for the latitudinarian; from the one extreme, they have passed over to the other equally dangerous and objectionable one. The broad and palpable distinction between latitudinarianism and charity has been overlooked; and it is to be apprehended that the former has been reached by many professing Christians, who have never to this hour entered within the sacred bonds of the latter. But wherever this latitudinarian spirit is to be found—whether on the bench or in the meeting-house, whether in the Church or among the Dissenters—we shall not cease to denounce it as diametrically opposed to the spirit and subversive of the truth of the Christian faith.

"We are happy to hear it reported that a large number of Dissenting ministers are preparing a protest against the continued union, in 'the Three Denominations,' of orthodox Dissenters with men professing to be ministers of Jesus Christ but who preach and promulgate rank Socinianism. We proclaim —and, had we voice, we should sound it to the ends of the earth

—that these men are enemies of the Cross of Christ; that the heresy which they profess is totally destructive of Christianity, and utterly ruinous to the souls of men; and we humbly, yet with deep earnestness, and with brotherly affection and solicitude, press it upon our orthodox Dissenting brethren, that with men who have thus apostatized from the faith, and yet who call themselves 'brethren,' nay, shepherds of the sheep of Christ, we are plainly forbidden by Scripture to have any intercourse beyond that which is indispensable.

"Let us suppose that this sect, instead of apostatizing from the faith of their fathers as they have done, had slidden into the grossest Antinomianism, and, still professing to be ministers of Jesus Christ, had lived themselves in the most open and abandoned immorality, and joyously led their people forward in the same dreadful career: we ask orthodox Dissenters, would a sense of common decency—a regard to public opinion—the natural revoltings of their own mind—have allowed them voluntarily to assemble together in the same room, and hold polite and courteous consultation with men of this stamp, on such topics as form the subjects of deliberation at the meetings of the Union? Would they not have felt in their inmost souls, that, were the objects of that union incomparably more important than they are, they would never justify such an unnatural and disgraceful association? Would they not, with loathing, have separated themselves from them?

"How does the Apostle speak of gross immoralities? He says, they are not even to be named amongst us, as becometh saints. And how does he speak with reference to a far less palpable departure from the truth of the Gospel than that which distinguishes Socinianism? 'If we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be ACCURSED. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be ACCURSED." And will it be said for a moment, that the Apostle would have tolerated in his presence, and received unnecessarily into his society, and even, in secular matters of importance, into his confidence, the one class of men rather than the other? Impossible.

"In truth, Socinianism, in some points of view, is far more to be dreaded than Antinomianism. The latter disgusts all, and is scouted by all. Even the unenlightened mind rises up in horror against it. Not so with Socinianism. It is not an unnatural monster, which disgusts as it kills. It is a viper lying in a bed of roses. The generality of men, who refer not to Scripture as their guide, see no great harm in it. It is simply a variety of opinion. Many of its professors, as well as individuals belonging to many other classes of unbelievers, not to

say Atheists, are distinguished with every gentle and amiable accomplishment. It forms one of those cases in which the judgment of God is diametrically opposed to the judgment of the world. In the case of Antinomianism the duty of the Christian is clear; and it is easy, for the opinion of the world is with him. In the case of Socinianism his duty is equally clear; but it is more difficult, for the opinion of the world is against him. This very circumstance, however, will make the true man of God watch over himself with a more godly jealousy, to see that, with regard to the professors of this insidious and deadly heresy, he acts agreeably to the spirit and precept of the Divine word—'not as man teacheth, but as the Holy Ghost teacheth;' not judging of the virulence of the evil by the standard of man, but by the standard of God.

"The union has been continued so far without attracting much public observation, and, as far as we know, has not hitherto been publicly denounced, except in our columns. Such evils often in this way quietly exist for an extended period. We trust, however, the union will now be dissolved. We are quite aware, that to effect this dissolution will prove no slight effort of self-denial to many orthodox members of it; especially to such of them as may be in habits of some intimacy with the scientific and literary sceptics and latitudinarians of the day. They must be content to sacrifice, in the estimation of these, their character as enlightened and liberal men. This will be no loss. Such intimacies are greatly to be dreaded. They are far more productive of evil than is generally imagined. May our brethren be faithful! May they shew that they 'cannot bear them which are evil!' The secular interests of their respective societies will assuredly sustain no injury by a separation from heresy; and they will afford, what is much required, an example of faithfulness, and of zeal for the truth, to the Christian world."

It is our settled conviction, that, speaking of them as a whole, these Magazines are the most dangerous works which are disseminated in the church, and will drown the souls of those who are led by them in everlasting perdition.

They are entirely ignorant of the great question of the Inspiration of the Holy Scriptures, as they testified in the Apocryphal controversy.

They are inculcating most fearful Heresy concerning the Person of the Lord Jesus Christ, even denying his proper humanity, and that it was consubstantial with the human nature of his mother: they assert, on the contrary, that he did not take the flesh of the Virgin Mary, but some unfallen flesh, like that of Adam in innocence; and which, consequently, was not subject to infirmity, and required no redemption; therefore not in the least like ours: whereby they take from us all the practical

consolation of knowing that Jesus can sympathize with us in all our temptations, from having been a partaker of the infirmities of our nature. They destroy his Mediatorship, inasmuch as they do not make him unite in one person the Godhead, and the creature which was opposed to its Creator; but the Creator, and a creature which was not opposed to its Creator, and consequently which needed no reconciliation or at-one-ment;—a heresy similar to those first heresies against the person of our Immanuel which brought down God's wrath upon the Eastern church, now apostate.

They deny that the office of the Holy Ghost was to preserve the human nature of Jesus sinless; for they assert that his human nature was essentially sinless, without any sustentation of the Holy Ghost at all: whence they deny the office of the Holy Ghost to preserve our bodies and souls in conformity to God's will; forasmuch as the Holy Ghost can do nothing in the members of a body which he does not do primarily in their head; and hence, too, the life of Christ ceases to be any example for our imitation.

They deny the doctrine of Justification by Faith alone, as it was taught by our Reformers; calling the expression of Luther in his Commentary on the Epistle to the Galatians, and cited by Mr. Irving in his Sermons on the Last Days, as Antinomian: and they have invented some new notions, about what they call "fruits," which are to be joined with Christ's righteousness before the soul of the sinner is to be at peace with God: as we have shewn in their review of Dr. Malan's tract "Theogenes."

They deny that Christ is the King of kings, the Lord of lords, and only Ruler of princes; and that all earthly sovereigns are his viceroys, ruling in his name, under his authority, over his people, and for his church; and that the powers that be are ordained of God: and they teach that religion has nothing to do with politics; that the people are the source of power; and that God's power either has nothing to do with the prosperity of states, or else that HE prospers a nation of infidels, and of apostates from Christ, such as Socinians and Papists, as much as HE does a nation of Christians.

They deny that the whole creation is interested in the incarnation and death of Christ; and assert that that work was undertaken only for elect men: as we have also shewn in their review of Mr. Erskine's treatise on the Freeness of the Gospel.

At length their infidel apostasy seems to have reached its height, and they are all in open and undisguised rebellion against the universal monarchy of Christ Jesus; teaching the people that the doctrine of his reign upon earth is "a mere human crudity of modern invention !!!"

Yet, in the midst of all these heresies, so great is their self-

delusion that they surpass the publications which are openly irreligious in vanity, self-conceit, and arrogance.

The Congregational Magazine says "it is the spiritual part of the periodical press:" this claim shall not be denied; but if it be true, then the unspiritual part is more learned, more orthodox, more diffident; less personal, less abusive, and less coarse, than the spiritual.

The Eclectic Review says "it is the only journal which unites religion and literature!!!" There is probably none, with so large a circulation, so devoid of both at one and the same time.

The Evangelical implores its readers never to hear the preaching or read the books of any persons who speak of their coming Lord; beseeches them not to "desert their old pastors;" and applauds works which contain Pelagianism and Sabellianism, provided they oppose the doctrine of the kingdom of Christ.

These are your gods, O Israel! These are the avowed organs of Evangelicalism amongst the Dissenters of England! These are the works which say to all the authorized ecclesiastical authorities in the land, "Stand by, for we are holier than thou!"

TO THE EDITOR OF THE MORNING WATCH.*

MR. EDITOR,—In offering the following remarks on the communication of W. D. in your first number, it is proper to premise that I am, on the authority of Scripture, a firm believer in the doctrine of a first resurrection of the saints. At the same time, I feel anxious that no questionable proofs should be resorted to for its establishment: and an impression that this is the case with respect to some of the observations of your correspondent, induces me to offer this paper. The result cannot, I imagine, be without advantage, whether it lead, *on his part*, to the withdrawal of some of his arguments as not sufficiently valid; or, *on the part of your readers*, which I sincerely wish, to their more satisfactory adoption. My remarks I offer with great diffidence; especially as I have but a small library at command for reference.

1. The *first* thing I would notice is the inadvertence of W. D. in quoting inaccurately the expressions he wishes to distinguish. These he gives as, ἡ αναστασις εκ των νεκρων, and ἡ αναστασις των

* We have received several letters of remarks on the paper by W. D. in our first Number. We insert one. But all our correspondents direct their attention to the *article*, whereas the force of W. D.'s argument depends on the *preposition*; and its insertion, whether separately as a preposition or in composition, may not, we think, be disregarded by an accurate interpreter of Scripture.—ED.

νεκρων. Now, if the books I have referred to may be trusted, the expression εκ των νεκρων only occurs twice in the whole Testament; namely, Coloss. i. 18, and Rev. i. 5*; and then it follows πρωτοτοκος, and not αναστασις: and αναστασις των νεκρων does not occur at all. We have always αναστασις εκ νεκρων, or αναστασις νεκρων. Now I do not think this at all immaterial, although it may at first appear so. For even if it be allowed that εκ των νεκρων means "from out of the dead," it does not at all follow that εκ νεκρων has the same meaning. At least this last is a point which well merits the attention of your correspondent, in order clearly to establish it. On the contrary, I would venture to suggest, that εκ νεκρων is properly translated "from being dead," or, "from a state of death;" and that the Greek idiom, in the use of the preposition εκ, properly *admits* of this interpretation, if it does not *require* it. I need hardly remind your correspondent of *classical* examples of this: we have one Soph. Trach. ver. 283, εξ ολβιων αζηλον ευρουσαι βιον: and we have two still more to the point in the New Testament; Romans vi. 13, ὡς εκ νεκρων ζωντας, "as alive from the dead;" and Rom. xi. 15, ζωη εκ νεκρων, "life from the dead." Now in either of these cases I do not think the article would be admissible with the same sense: and its omission, therefore, in the expressions now under consideration, allows me at least to translate them in the same way as these; which at once does away with any *argument* from them, even supposing *both* translations allowable. Your correspondent evidently wishes to give εκ its well-known meaning of choice; and in the case before us that choice is out of certain persons, called νεκροι: but am I mistaken in saying that in this case the Greek idiom positively requires the article; and that "from out of the dead" would not be made properly by εκ νεκρων, but by εκ των νεκρων;

Hence I do not think that in the only two places where εκ των νεκρων occurs—namely, Coloss. i. 18, and Rev. i. 5—the full force is given in our translation; for εκ των νεκρων here depends on "first," and not on "begotten"—on the πρωτος in πρωτοτοκος—that is, εκ has properly the meaning of choice; and therefore νεκρων, as specifying from whom the choice is made, has the article. Whereas, in re-translating the English version of these passages, "first begotten from the dead," it would be *most natural* to say πρωτοτοκος εκ νεκρων: as we have αναστασις εκ νεκρων.

It may be objected, that with the sense which I adopt for εκ νεκρων, εκ νεκρου ought to be used when speaking of *one* person: but I believe the Greek will be found to admit equally of the agreement of νεκρος with the person spoken of, understood; and of its

* Griesbach in this passage rejects the εκ.

being used in the neuter for a state or condition; and it is in this phraseological way, I apprehend, that it is used by the sacred writers, as a term commonly understood. Before I leave this part I must observe, that, notwithstanding these remarks, I do not consider the passage in Luke xx. 27, &c., as giving no express countenance to a first resurrection. The phrase "children of the resurrection," compared with Rev. xx. is very strong. But, besides this, the whole passage bears on it, in this way:—It may, I think, be shewn that the αων εκεινος, "that age," refers to the dispensation of the Millennium, or thousand years: Christ therefore seems to have added the words της εκ νεκρων, *first*, to shew that the resurrection which shall synchronize with the opening of this dispensation will be a positively literal resurrection *from the dead;* and *secondly*, to prevent the Sadducees from availing themselves of any ambiguity in the word αναστασις. But in this case the inference cannot be avoided, that the *first* resurrection is a literal one.—It is rather remarkable, that in Acts iv. 2 the expression την εκ νεκρων again occurs where the Sadducees are concerned.

2. The *next* point which I wish to notice, is the meaning and force of εξαναστασις. Not having a good Greek concordance at hand, I may be mistaken in supposing it to occur, *apparently*, only three times—viz. Acts xxvi. 23; Rom. i. 4; Phil. iii. 11. Now, in the *first* passage, Acts xxvi. 23, which W. D. has not noticed, there can, I think, be no doubt that it should be written as *two* words—viz. εξ αναστασεως (νεκρων)—and be translated, "....he should first by a resurrection of dead shew light," &c.; to which the passage is nearly parallel, 2 Tim. i. 10; "who hath abolished death, and brought life and immortality to light." Our common version is at least very questionable.

In the second passage, Rom. i. 4 (which your correspondent does notice), though W. D. quotes it as one word, it is read in *my* copy as *two;* and there can be, I think, little doubt that this is correct. For if it be not *two* words, how is it governed, since it cannot be in apposition with αγιωσυνης; and the Greek will certainly not admit of its standing absolutely in the genitive. It ought properly to be translated "by" or "from a resurrection of dead;" which is an expression quite general, for that wonderful fact through which fresh light was to be poured on the world, and by which Christ was declared to be the Son of God with power.

Thus far, then, it would appear, that εξαναστασις *does not occur* in either of these two passages. In Phil. iii. 11, however, it certainly does occur; the words are, εις την εξαναστασιν των νεκρων. It does not, however, appear to me that W. D. has established his rendering of this; but rather that it is entirely assumed: whereas it ought to be clearly shewn that εξαναστασιν των νεκρων

is the same as αναστασιν εκ των νεκρων: or, in other words, that των νεκρων is governed by the "εκ" and not by the αναστασιν. The latter I believe to be the case, and should literally translate the words, "unto the resurrection of the dead out of———" The result of these observations, if valid, is important; because it shews that the passage can be claimed exclusively on neither side of the question. Some will make it "out of all the dead;" others, "out of their graves, tombs, &c.;" and others, perhaps, will simply deem it a stronger term than αναστασις.

Quere, Will any of the saints remain unraised till the end of the thousand years?—If not, where is the peculiar force of St. Paul's remarkable language in this passage, even supposing W. D.'s translation of it to be correct?

3. The next point to which I wish to advert, is the explanation given by W. D. of Dan. xii. 2. He observes, that "the Prophet makes no distinction between the resurrections; but only between their ulterior conditions." Now, if we look at the original, Daniel does make a marked distinction. The words are, וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר יָקִיצוּ, which I do not think can be construed any other way than thus; "And many OUT *of those sleeping* in the dust of the earth shall awake:" implying, as clearly as possible, that *all* shall NOT then awake; and clearly, therefore, distinguishing two resurrections. I know some commentators easily explain it, by saying it means, "they that awake shall be many:" but is not the Hebrew quite incapable of such a rendering? or rather, does it not forbid it? I confess it is a difficult passage on either of the hypotheses; for, if all do not awake, it cannot be a general resurrection: if some awake both of the righteous and the wicked, how does it agree with the description of the first resurrection, Rev. xx.? I venture one solution, without laying any stress on it. The words "some"—"some," are in the Hebrew אֵלֶּה—וְאֵלֶּה—literally, these—and these; or, as we should say, these—and those. May the verse, then, be translated "Many out of those sleeping in the dust of the earth shall awake: these (who awake) (shall be) to everlasting life; those (who remain sleeping) (shall be) to shame and everlasting contempt?" I offer this with great hesitation.

Quere, Does the account of the first resurrection given by St. John allow us to suppose that any of the wicked will at that time be raised for judgment?

4. In the remark of W. D. on Acts xxiv. 15, 21, he has been betrayed into a slight inaccuracy: δικαιων τε και αδικων means, as our translators have it, "*both* of just *and unjust*," and not "of the just *and also* of the unjust." Such is the Greek idiom.

I trust, Mr. Editor, you will accept these remarks as offered, not in a spirit of controversy, but with a simple view to a

more full and clear explanation of Scripture; and I shall feel most happy to be corrected by your correspondent, wherever I have been either inaccurate or mistaken. With sincere wishes for the success of your interesting work, I am yours, &c. &c.

PHILANASTASIUS.

P.S. Your reviewer of Irving's Last Days has, I think, been inaccurate in condemning the translation of επ' εσχατων των ημερων τουτων. εσχατων, by the Greek idiom, may certainly agree with ημερων, and need not govern it. I do not see, however, that this destroys the force of the reasoning. I make this remark for the sake of truth, and not of the Eclectic Reviewer. On the contrary, I rejoice greatly that a work like yours has arisen, which may from time to time expose the injurious effrontery and falsehood of many reviewers of the present day, whose religion is all alive in profession; but, if we may judge of it by the almost total absence of humility, meekness, caution, and charitableness, cannot in reality be far from expiring. These anonymous monopolizers of orthodoxy do not scruple to lay their rude hand on many of our good and great men, who, though they may sometimes go a little lame from the fatigue of their mighty exertions, are as superior to them in deep and genuine piety as in sound and scriptural knowledge.

REMARKS ON THE PERIOD ASSIGNED IN SCRIPTURE FOR THE RESTORATION OF ISRAEL.

By the Rev. PH. HOMAN.

EVERY person who carefully examines the Divine records must perceive that the fortunes of the Jewish nation are intimately connected with a grand period of *seven times*, or 2520 years; and that at the close thereof their restoration may be expected. There is such a remarkable coincidence in the result of the following computations, that I am disposed to think that we are now within a few years of that most glorious event, so much to be desired by every Christian.

1. The captivity of Israel by Esarhaddon, in the reign of Manasseh—a captivity referred to in the vii th chap. of Isaiah—took place A. C. 677. If from this well-marked event we date the seven times, they will be found to terminate in A. D. 1843.

2. From the viii th chap. of Daniel we learn that the sanctuary is to be cleansed at the end of 2300 days. Now, what period can be so appropriately fixed on for the commencement of these 2300 days, as that so well defined in the next chapter, namely, the decree for restoring the civil and ecclesiastical polity of the

Jews, and which must be considered as typical of the future more glorious restoration, when the sanctuary is cleansed? According to the best commentators, this decree was made in the seventh year of Artaxerxes, A. C. 457: consequently, the 2300 days, reckoned from this, terminate in A. D. 1843.

3. There can be no doubt but that the restoration of Israel will take place in a year of Jubilee, that remarkable festival, so clearly typifying their restoration to their own land. According to the computations of many chronologers, the next year of Jubilee will occur in 1843 or 1844.

4. Is it fanciful to mention also the time specified in the ix th of Revelation? The continuance of the Ottoman power, so long the scourge of the Jews, is there limited to an hour, a day, a month, and a year—equal to 391 years; which, being dated from the capture of Constantinople in 1453, will end in A. D. 1844.

TO CORRESPONDENTS.

Mr. BORTHWICK's second Paper has been delayed by his illness: it will appear in Number III., as will also Mr. IRVING's second Paper on the Apostasy.

The sale of our first Number having exceeded our expectations, we have printed a larger edition of the second, and are therefore enabled to increase its bulk without adding to the price. Notwithstanding this, we are obliged to postpone many articles for want of room; but we beg to assure our correspondents, that we shall endeavour to insert their communications according to the combined ratio of their importance, and the order of time in which we have received them.

We have received several queries for insertion; but most of them would require much discussion: for it we have not at present room, and it would therefore be a species of mockery to insert the queries, and refuse the answers they require. Some of these we hope to decide satisfactorily, as relating to parts of that great system which it is our professed object to unfold. In the mean time, we must beg the patience of our friends; and assure them, that their letters will be preserved, and attended to at those times when the subjects of their inquiries come regularly before us.

Our much-esteemed correspondent W. will find his questions respecting the New Covenant and Original Sin fully anticipated in a preceding paper. He will rejoice with us in knowing that our first Number has elicited many approving testimonials similar to his own. Our limits will not allow of our specifying them individually, but we request the writers to accept collectively of our cordial thanks. Their approbation has cheered our hearts and strengthened our hands: and we would say to them, as we do to each other, "Be strong and of a good courage: the Lord is on our side."

THE

MORNING WATCH.

SEPTEMBER 1829.

ON THE APOCALYPSE, AND THE MILLENNIUM.

FROM the beginning God has given to man revelations sufficient for keeping him in the right way, for guiding him into all truth; and cautions sufficient for warning him of all danger: but when, in the course of time, difficulties and dangers arise to which man has not been previously exposed, additional revelations and cautions are then given to warn him of, and prepare him for, the coming trial. On the other hand, it has ever been the unremitting endeavour of the grand adversary of mankind, and of all opposers of the truth, to explain away the revelation, that it may no longer guide us; and to take off the force of the warning, that it may no longer deter us. This was exemplified in our first parents: Gen. iii., "And the serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil." The word of God being thus misinterpreted by Satan, and its threatenings brought into discredit, Adam fell; and the process of his fall is an epitome of the several stages of declension in all his posterity, whether occurring in individuals, in congregations, or in kingdoms. God does not call man to account for what he has not possessed, but for the use of gifts and talents which he has received: and all the Divine expostulations turn upon our not having diligently employed those means put within our reach, or upon our having regarded the suggestions of deceivers more than the word of God. "Israel doth not know, my people do not consider" (Isa. i. 3): "O my people, they which lead thee, cause thee to err, and destroy the way of thy paths" (Isa. iii. 12). But when a people have incurred the guilt of rejecting

this sufficient revelation, and neglecting this timely warning; when they "choose deceit and make lies their refuge," God does not give to such a people a fresh revelation, to be again set at nought. Sluggishness and servility like this would in the same manner paralyse any new revelation: therefore "pearls are not cast before swine," but they are given up to their own hearts' choice. "And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed" (Isa. vi. 9, 10). This most fearful abandonment to delusions of their own choosing, is God's reluctant and marvellous work, the sure and immediate precursor of his heavy judgments. "The word of the Lord was unto them precept upon precept, line upon line" (Isa. xxviii. 13). But "forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. xxix. 13, 14). The awful consequences of this are set forth in Isa. lix. 9, 10, 15: "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night: we are in desolate places, as dead men..... Yea, truth faileth; and he that departeth from evil is accounted mad." (marg.) In this state of extremity, when flesh and heart are ready to fail, God himself interposes. "And the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him" (Isa. lix. 15, 16). Wherefore, although the house of Judah and the house of Israel are now lying under this blindness, "the veil is upon their heart," yet they shall be recovered from it by the interposition of Jehovah in his own good time.

Again, when Christ came, the Pharisees had encumbered the revelation of God with many traditions of men; thereby making void the law. In consequence of which the majority of the Jewish people were wholly in error; and even the disciples of our Lord had many false impressions, which were not removed till after his resurrection from the dead. No new revelation was given for correcting these their impressions: it was done by

merely leading them to the simple understanding of those Scriptures which they already possessed, with a reproof to the backwardness of their faith: "O fools, and slow of heart to believe *all* that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets, he expounded unto them in *all* the Scriptures the things concerning himself" (Luke xxiv. 25—27). And when the Holy Spirit was promised, it was not for the purpose of giving any new revelation, but, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xiv. 26). "He shall testify of me" (John xv. 26). "He will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you" (John xvi. 13, 14).

Thus we see that for the whole Jewish dispensation the Scriptures of the Old Testament were sufficient; and for the establishment of the Christian dispensation, nothing more was necessary than that those same Scriptures should be received as they were expounded by our Lord and his Apostles, under the teaching of the Holy Spirit. But as the *Jewish* dispensation was designed to expand into the *Christian*, which the prophecies of the Old Testament announced and prepared for; so shall the *Christian* dispensation expand into the *Millennial*, or universal; of which the Apocalypse is more especially the announcement, and for which the whole New Testament is the preparation. But as, when the Jewish dispensation was drawing to its close, the people honoured God with their lips only, while their hearts were far from him, and their fear was taught by the precept of men; so analogy would lead us to expect, that at the close of the Christian dispensation the simple word of God would be less regarded than the traditions and interpretations of men: and the Scriptures clearly declare that such shall be the case; that "men will not endure sound doctrine .... turn away from the truth, and be turned to fables" (2 Tim. iv. 3, 4); "Giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1). In those times, which we think close at hand, men will not only be saying scornfully, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. iii. 4); but they will even deny the authenticity of the Scriptures: while others will set up some monstrous and distorted semblance of the true doctrine of the coming kingdom of our Lord, like the figments of Cerinthus and the early heretics, to bring the truth into discredit. Nor are these imaginary and groundless apprehensions; for among the Germans the authority of the Apocalypse has been questioned

by many, and among ourselves symptoms of a doubting spirit have appeared. We therefore deem it good, once for all, to settle the authenticity of this most important portion of Scripture: and as many mistakes are abroad respecting the Millennium, we shall shew what were the Apostolic doctrines concerning the reign of Christ; then trace out some of the errors which weak or wicked men invented, by which the true doctrine was brought into disrepute, and, in common with every other Apostolic doctrine, suffered so many centuries of eclipse in the dark ages of the church.

The history of the Apocalypse is no where better given than in Mill's Prolegomena, p. xxvii., which we therefore translate:—"The Apocalypse of John, when it first appeared, was published not only in the Asiatic, but in the other neighbouring churches, and held to be divinely inspired, as I shall shew immediately. In the mean time, it is right to premise that the copies taken of this book were far fewer than those of the Evangelists, or of the Epistles of Paul, because it contained obscure and hidden senses; and perhaps was less frequently read publicly in the churches, if we may form a judgment concerning the first ages of the church from its practice in succeeding times. Nor was the Apocalypse united in the same volume with the Gospels, or with the Epistles, but kept separate, as a prophetical book, differing in argument from the rest: whence that ancient distinction of the books of the New Testament into 'the words of the Gospel, of the Apostles, and of the Apocalypse,' according to Origen (Comm. on Matthew, p. 220). Moreover, it is certain that this book of the Apocalypse obtained canonical authority in the Asiatic churches, to which its first chapters are addressed, not only while John lived and presided over them, but also in the ages immediately after his death. Accordingly, Papias, the disciple both of John the Apostle and of the other John, commonly called the Elder, acknowledged it for divine, as Andræas Cæsariensis witnesses (Proem to his Comm. on Apoc.): so also, beyond all doubt, did Polycarp his companion (Irenæus, v. 33), bishop of the church of Smyrna (to which the writer of the Apocalypse addressed the second of the seven epistles), although in his Epistle to the Philippians it be not cited, since no occasion for alleging it occurred in that very short writing. Certainly Irenæus, the disciple of Polycarp, a native of Asia, very often adduces it as of John, the disciple of our Lord, in proof of the doctrines of faith. Melito also, bishop of the church of Sardis (to whom the fifth epistle of the Apocalypse of John is said to have been addressed), illustrated it with an entire commentary (Euseb. Eccl. Hist. iv. 26). So that in the first ages there was not the slightest doubt concerning the authority of this book among

the Asiatic churches. Moreover, other Oriental churches, in like manner, received it as divinely inspired, and written by John the Apostle himself; especially in Palestine, Samaria, and Syria. For in Syria, Theophilus of Antioch is reported by Eusebius (Eccl. Hist. iv. 24) to have taken his proofs from the Apocalypse, in his book against Hermogenes. In Samaria, Justin Martyr, in his Dialogue with Tryphon (which he wrote about the middle of the century succeeding the writing of the Apocalypse), cites it under the name of John, one of the Apostles of Christ, p. 240. In Palestine, Origen frequently ascribes this book to John (Exegeticis in Matt. et Joan. passim, libris vi. viii. contra Celsum; Philocal. ii. 5; Lib. de Orat. p. 34); as does also his follower, Pamphilus (Apol. pro. Orig.) So in Lycia, Methodius, bishop of Patara, acknowledged the divine authority of this book (Lib. de Convivio decem Virginum). Egypt also, and Africa, acknowledged this same as a canonical book, received by tradition from the other churches. In Egypt, Clement of Alexandria attributes it more than once to John the Apostle (Pædag. ii. 12; Strom. vi. 867). In Africa, not only does Cyprian often allege it in his books to Quirinus (i. 20; ii. 1, 3; iii.), and in his Sixty-third Epistle call it a divine Scripture; but also, before him, Tertullian had frequently praised it, as the prophetical book of the New Testament, and written by John himself, the Apostle and Evangelist (Prescr. adv. Hæret. xxxiii. 46; Lib. de Anima ix.; de Resur. Carnis lviii.; de Pudic. xix.) But, according as the Apocalypse was received in the Asiatic and African churches, so there were not wanting those who acknowledged it in Europe; as Hippolytus, bishop of Portus Romanus, and Victorinus, of Petavia: of whom the first established the authority of this book in an express treatise; while the last illustrated the entire book by a commentary. To whom, finally, we will add, though not in its proper place, Apollonius, a writer of the second century, who, in his treatise against Phrygas, made use of the authority of this book, as Eusebius records (Hist. Eccl. v. 18).

"But although the Apocalypse, even from its first publication, was approved in the catholic church by the disciples of the Apostles and their immediate successors with marvellous unanimity, and held to be divine, as we have shewn above; yet in a short time there arose on the adverse side heretics, who impugned it—namely, Cedron, Marcion, and subsequently the Alogi. Yea, moreover, shortly after, in the beginning of the third century, there were some among the catholics themselves who rejected it from the canon of the New Testament: as Caius, a presbyter of the Church of Rome, in disputation with Proclus (Euseb. Hist. iii. 28), and some others; ascribing it to Cerinthus the heretic; as is remarked by Dionysius of Alex-

andria (himself but little friendly to the authority of this book). But the cause why Dionysius brought the Apocalypse under the suspicion of novelty, and why the others even openly rejected it, was the doctrine of the millennial reign of Christ on this earth: which doctrine as Caius and Dionysius strenuously impugned, and were unable to overturn the arguments drawn from the Apocalypse, they endeavoured to weaken, or even entirely to subvert, the authority of the book itself. Nor is it surprising that they found some followers of their opinions, since the Roman and Alexandrian churches, in which they flourished, had obtained primacy among all others; the former in the West, the latter in the South. But it is very surprising, that in those very churches of Asia and Palestine where the Apocalypse was undoubtedly received in the first ages, they should afterwards in the fourth century question the canonical authority of the same. Insomuch that Eusebius, the historian of that age, enumerates it among the disputable writings (Eccl. Hist. iii. 24). Cyril of Jerusalem, also, in revising the canon, passes over the Apocalypse. Moreover, the whole council of Asiatic bishops assembled in the city of Laodicea itself (to which the seventh epistle of the Apocalypse was written), also excluded it from the canon. Nor does Gregory Nazianzen (Car. 33) enumerate it among the books of the New Testament. Lastly, Amphilochus (in Iambis ad Seleucum) says, that the Apocalypse is received by some, rejected by many.

"And this dispute continued in many of the Eastern churches even in the time of Jerome, as appears from his Epistle to Dardanus, 129. Notwithstanding, in this same fourth century, Epiphanius rightly remarks, concerning the Apocalypse, that it was believed in by most persons, even by those who are devout. Such were, after Dionysius, the author, whoever he be, Hierarchiæ cœlestis, cap. 3: in Palestine, Eusebius (Chron. ad 14 Domitiani): in Syria, Ephræm.: in Cappadocia, Gregory Nyssenus, and Nazianzenus (Orat. 32: although, in Car. 33, he does not enumerate it among the genuine books of the New Testament): in Cyprus, Epiphanius: in Egypt, Athanasius (Fifth Oration against the Arians, and Synopsis of Scripture), and Didymus Macarius: in Africa, Victorinus: in Italy, Ambrose, Philaster, Rufinus, and Jerome (lib. i. cont. Jovin. 14; and more fully in his Epistle to Dardanus, 129, where he thus writes of the Apocalypse, and of the Epistle to the Hebrews: 'We receive them both as canonical and ecclesiastical, following not at all the custom of the present time, but the authority of the early writers, who for the most part are wronged in their testimonies concerning both books'): but also in France, Hilary of Poictiers used the authority of the Apocalypse; in Spain, Pacianus and Prudentius. Moreover, in

the fifth century, Salvianus, and Alcimus Avitus, among the French, cited this book: and in Italy, Innocent (in Epist. Decretali ad Exuperium) declares it to be manifestly canonical: as did also, after him, the Council of Carthage, in Africa; where Augustine (Tract 36, in Joan.) expressly ascribes the Apocalypse to John the Apostle. Nor do we read that any of the Latin Fathers of this or the following century rejected the authority of this book: so that upon the Greeks alone must fall that censure of Sulpitius concerning the Apocalypse, 'that by many it is either foolishly or impiously rejected.' For, although Cyril held it to be canonical at Alexandria; Cassianus and Nilus, at Constantinople; Andreas Cæsariensis, in Cappadocia; yet doubtless many others did not receive it. Certainly, we do not read this book enrolled in the canon by any Oriental synod. Nor does the lxxxvth canon, which, as we have before stated, contained the other Apostolic writings, make any mention of the Apocalypse, in enumerating the books of the New Testament. Moreover, about the middle of the sixth century, Junilius, an African bishop, says, 'There are still doubts among the Eastern Christians concerning the Apocalypse of John.' Of the following century I have nothing more to say, than that Maximus, on the passage above cited from Dionysius, remarks it as somewhat singular 'that he (Dionysius) should have marked with his approbation the Apocalypse of John.' In the eighth century, at length, John Damascene recognised it among the canonical writings of the New Testament, whose authority many afterwards followed. But yet we read of nothing done concerning this matter in any Oriental council: so that the Apocalypse of St. John obtained canonical authority among the Eastern Christians, rather by the tacit consent of the churches, than by any synodical decree."

Thus far Mill; but he might have added to his list the names of those orthodox fathers who held the doctrine of a Millennium. Many of these, though deriving the doctrine from the Apocalypse, and holding it to be divinely inspired, and consequently written by John, because so often asserted in the book, have not formally recorded their belief concerning the author. Such were Lactantius, Nepos, the brethren of Lyons and Vienna, St. Barnabas, or whoever wrote the Epistle called his, and many more, whose writings have not come down to us, to whom allusion is made in the fourth Council of Toledo, held A. D. 633. This declares, in its sixteenth canon, that "the authority of many councils, and the synodical decrees of the holy Roman Fathers, decide that the book of the Apocalypse is by John the Evangelist;" and prescribes that it shall be explained every year from Easter to Whitsuntide. It is also worthy of remark, that the Complutensian Polyglott, and Montanus's

Plantine edition, give the title in full, "The Apocalypse of the holy Apostle and Evangelist John the Divine." Αποκαλυψις του αγιου Αποστολου και ευαγγελιστου Ιωαννυ τυ θεολογυ.

Many may think that we have dwelt longer than was required on the authenticity of the book, and be inclined to say with Cocceius, "that it does not seem necessary to repeat what has been said by learned men on the subject: for if we scrutinize the prophecies of this book, and compare them with the other Scriptures, and with those things which have already taken place, we shall find that this book could not have been written without the dictation of the Holy Spirit." But as the opponents of Divine truth raise objections of all kinds, we think it right to shew that we are prepared to meet them at all points: moreover, any doubt of the inspiration of this book robs a man of that peculiar and indispensable instruction which is here only to be found.

From this book it is that we derive the full and certain knowledge of the reign of Christ upon earth, and learn to understand the long and varied series of events by which this glorious kingdom is prepared and announced. This consummation of the purpose of God, which since the Fall has constantly been "the earnest expectation of the whole creation" (Rom. viii. 19), though every where implied throughout the Scriptures, and mentioned in general terms times without number, is no where laid down explicitly, with all the signs of its approach, place for its display, characters who shall enjoy it, and time of its duration, except in the Apocalypse. It is the revelation of Jesus Christ; and till we have learned from this book the manner of our Lord's manifestation, and how the changes in the world are connected therewith, we neither know our duty as subjects of Christ, nor the true relation in which we stand towards the world. The Apocalypse, while it reveals Christ, lays out, for the guidance of his people, the whole history of the church, from the Apostles' time till the Millennium: which glorious consummation the early Christians so eagerly "looked for, and hastened unto" (2 Pet. iii. 12), that the Apostles were obliged to caution them against being "soon shaken in mind, as that the day of Christ is at hand" (2 Thess. ii. 2). To attain the first resurrection, and a portion in the Millennial kingdom, was the great object of hope to all the first Christians, and to a vast majority of the orthodox for the first three centuries. And it is a certain historical fact, that down to the time of Eusebius (who himself was, as Burnet says, "a back friend" to the doctrine, rather than an open enemy), none but heretics ever denied the Millennium, or spiritualized its meaning, except Caius and Dionysius. But when, for reasons which we shall shortly state, Eusebius and Jerome wished to give a spiritual

interpretation to the Millennium, they found the strongest defence against their perversion of Scripture in the uniform, unbroken, undeniable tradition of the church; a defence which they endeavoured to undermine, by calling in question the judgment of those through whom the Apostolic tradition was first transmitted. This was a sorry artifice; for those holy men did not give forth the doctrine as their own, or as deduced from *their* interpretation of Scripture—in which cases only their judgment would be of any consequence in deciding—but they declare the doctrine to have been by them received immediately from the Apostles; and their *veracity* (which no one has dared to impugn), not their *judgment*, is the quality which decides the question. It is as witnesses to facts that these early fathers are produced, and veracity alone is sufficient to constitute a good witness. But we shall shew that even their judgment was not so slight as our opponents represent, and this by the most unexceptionable testimony, the testimony of those who first called it in question.

The earliest of those, fragments of whose writings on the Millennium have come down to us, is Papias; of whom Jerome thus writes, in his Catalogue of illustrious Men (xviii.): "Papias, the hearer of John, bishop of Hierapolis in Asia, wrote only five volumes, which he entitled 'An Explanation of the Discourses of our Lord:' in which, after asserting in the preface that he followed not various opinions, but those which came from the Apostles, he says, 'I considered what Andrew, what Peter had said, what Philip, what Thomas, what James, what John, what Matthew, or any other of the disciples of our Lord; what, moreover, Aristion and John the Elder had spoken; for reading books does not profit me so much, as conversing with the living authors.'" And to the same effect Eusebius records the words of Papias, Eccl. Hist. iii.: "Nor will you be sorry, that, together with our interpretations, I commit to writing those things which I have formerly learnt from the elders and committed to memory. For I never (as many do) have followed those who abound in words, but rather those who taught the truth: *nor those who taught certain new and unaccustomed precepts*, but those who remembered the commands of our Lord, handed down in parables, and proceeding from Truth itself. But if at any time I met with one who had been conversant with the elders, from him I diligently inquired what were the sayings of the elders....For I thought that I could not derive so great profit from the reading of books, as from the conversation with men yet surviving."—Among the traditions thus collected from the elders by Papias, stands that concerning the marvellous fertility of the earth during the Millennium, which has been made the subject of so much profane criticism:

but some of these reverend doctors would surely have spared their unhallowed levity, had they known that it was recorded by Papias as a discourse of our Lord, handed down by John the Evangelist. "The elders who had seen John, the disciple of our Lord, remembered that they had heard from him what our Lord taught concerning those times (the Millennium), and said, 'The days shall come in which the vine shall bring forth abundantly.....and corn in like manner.....and all other fruits and seeds and herbs, after their several kinds: and all animals using those kinds of food which spring from the earth, shall become peaceful and harmonious one with another, being perfectly obedient to man. But these things are credible only to those who have faith. Then Judas the betrayer, not believing, and asking how such fertility should be brought about by the Lord;' that our Lord said, 'They shall see who come to those times.' And of these very times Isaiah prophesying saith, 'and the wolf shall dwell with the lamb.'" (xi. 6.)

Grabe, in reference to the Millennium, observes, "As to the fact, it is certain that all the orthodox Christians of the first ages expected new heavens and a new earth, according to the sayings of the Apostles and the promises of the Prophets, at the second coming of Messiah, to restore them to that state of felicity in which they had flourished before Adam's fall. And the greater part placed this felicity not only in spiritual blessings, but in temporal also, persuaded that then only the earth would be delivered from the curse inflicted upon it on account of Adam's sin, and would bring forth an abundance of every good thing without the labour of man. Which was also the opinion of the early Jewish writers, as appears from the sayings of the Rabbies quoted, Raymond Martin, Pug. Fid. p. iii. dist. iii. cap. 15: and Galatinus, lib. x. cap. 4. To which I add the words of Rab. Dav. Kimchi on Hos. xiv. 7, 'They shall revive as the corn,' that there shall be a change of nature in the wheat, when the Redeemer (Messiah) comes. He understands the change as if it shall not be necessary in that time to sow corn, because it shall produce spontaneously, like the vine, &c. And this opinion concerning the fertility of the earth, and the change throughout the whole of nature, beyond all doubt Papias also and those elders favoured, who transmitted to posterity the words cited by Irenæus as uttered by our Saviour." ——To these words of Grabe we may add the observations of the venerable head of Magdalen (Routh's Reliquiæ Sacræ): "As to the source of this opinion concerning the renovation of the earth, which formerly spread far and wide, and even now continues among many theologians, Grabe has shewn that it was held formerly by the early Jews. Moreover, Mosheim has shewn (Sæc. iii. § 38, p. 721), that the Chiliasts existed among

Christians before the time of Papias, and that Eusebius is unworthy of credit where he says that the hope of a Millennium had been derived from the Bishop of Hierapolis by the succeeding Fathers. For since Papias was not the first who broached this opinion, but had himself received it from others, which Eusebius himself does not conceal in this very place, it is manifest, says Mosheim, that some Christians had imbibed the opinion, from whom their successors might have learned it. To this he adds, that Irenæus commends not Papias as the author of this opinion, but only defends himself by the testimony of Papias." "Again, it is important to observe, that as Papias was probably the earliest of our writers who committed any thing of this kind to writing, or expounded the Apocalypse of John in this way, he therefore might seem in some sort the leader and author to others of this cherished opinion concerning the kingdom of Christ."

Those who oppose the doctrines of a Millennium have generally made Papias the principal object of their attack. Eusebius was one of the earliest of our opponents; and, when combating the orthodox opinion of the reign of Christ, he speaks of Papias as a man of slender parts and shallow judgment, cap. 33. But when he has no such feeling of hostility in his mind, and may therefore be supposed to express his real unprejudiced sentiments, he speaks of the same Papias in the highest terms. After naming Polycarp, the companion of the Apostles, he says, "In whose time Papias, bishop of the church in Hierapolis, enjoyed great fame and celebrity; a man most eloquent in all things, and skilful in the Scriptures." (Eccl. Hist. iii. 30.) This may surely negative the insinuation, cap. 33, that he *seems* to have been a man of slender genius, and leave us impressed with the same reverence for Papias which his surviving contemporaries and their immediate successors entertained. These all expected the reign of Christ upon earth. Lactantius lived at the end of the third century, and treats expressly on the Millennium, saying, "This is the doctrine of the holy Prophets, which the Christians follow: this is our wisdom." Shortly after, A. D. 325, the Nicene Council met, and, in fixing and defining all the other articles of faith, thus decide on the Millennium: "Wherefore we expect new heavens and a new earth, according to the holy Scriptures: at the appearance and kingdom of the great God and our Saviour Jesus Christ. And then, as Daniel says, vii. 18, the saints of the Most High shall take the kingdom. And the earth shall be pure, holy; the land of the living, not of the dead." Here, then, the Millennium rests on the same authority as the Nicene Creed, and we cannot understand on what principle those who receive the one can dare to reject the other. Jerome lived towards the end of the

fourth century; but though, for reasons which we shall immediately give, he wished to discountenance a Millennium, yet, reverencing the multitude of holy men who held it, he durst not condemn the doctrine: "Which opinions, though we follow them not, yet condemn them we cannot, because many of our churchmen and martyrs have affirmed such things." Soon after Jerome, men arose who were as strongly prejudiced against the doctrine as himself, and who had none of his reverence for antiquity to restrain them; which, combined with other circumstances, to which we shall soon advert, threw a cloud over this and every pure Apostolic doctrine for nearly eight hundred years of ignorance. But when the Reformation dawned, and the church was roused from the long slumber of the dark ages, she again turned to the Prophetic page for instruction and for warning; she again saw the necessity for coming out of Babylon, and thundered forth the scriptural denunciations against the "mother of abominations:" and thus shaking herself loose from present attachments, she looked forward with eager interest to the manifestation of "the city of the living God, the New Jerusalem which cometh down from heaven:" and these expectations were recorded in the Catechism of Edward VI. 1553. Treating on prayer, it is said, "There followeth the first part of the Lord's Prayer, wherein we require, that not only we, but also all other whosoever, may in holiness honour, reverence, and worship his name....In the second part,we require that his kingdom come. For we see not yet all things in subjection to Christ: we see not the Stone hewed off from the mountain without work of man, which also bruised and brought to nought the image which Daniel describeth, that the only Rock, Christ, may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain. For this cause do we long for and pray that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises: that he may live and be Lord in the world, according to the decrees of the holy Gospel; not after the traditions and laws of men, nor pleasure of worldly tyrants. *Master:* God grant that his kingdom may come, and that speedily."—What the framers of this catechism understood by "his kingdom," is clearly set forth in a preceding part: "The end of the world, holy Scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things. For, saith the Apostle Peter, in his Second Epistle, chap. iii., 'we look for a new heaven, and a new earth, according to the promise of God, wherein dwelleth righteousness.' And it seemeth reason that corruption, unstedfast change, and sin, whereunto the whole world is subject, should at length have an end....according to the witness of the same Apostle, 'The heavens shall pass

away like a storm; the elements shall melt away; the earth and all the works therein shall be consumed with fire:' as though he should say, As gold is wont to be fined, so shall the whole world be purified with fire, and be brought to his full perfection. The *lesser world*, which is *man*, following the same, shall likewise be delivered from corruption and change. And so for man this greater world, which for his sake was first created, shall at length be renewed; and be clad with another hue, much more pleasant and beautiful."

But as in the first ages Cerinthus and the heretics disgraced the true doctrine by their gross inventions, so at the Reformation, and subsequently among the Anabaptists and Fifth-monarchy-men, false notions were blended with the Scriptural doctrines by wild and wicked men. All the errors, not only in this but in every other doctrine, proceed from the desire to bend Scripture to our corrupt inclinations, instead of conforming our inclinations to the declarations of Scripture. A corrupt heart will bias the judgment: a man must do the will of God, if he would know of the doctrine. The early heretics were sensual, and they perverted the Millennium to sensuality: the Anabaptists and Fifth-monarchy-men were turbulent, ambitious spirits, and vainly imagined that their prowess could establish the kingdom of the Most High. We may think ourselves safe from delusions like these; but let us not be too secure: we have still the same corrupt affections to mislead us, and the same subtle adversary to beguile us with a semblance of truth; and we may be sure, that in proportion as he perceives the belief of an approaching Millennium increase, so will he endeavour to defeat it, by setting up unscriptural vagaries agreeable to the natural man, and, as far as they are indulged in, so far subversive of the truth. Against these let the true believer be most vigilantly jealous: let him ever bear in mind, that none shall partake of the glorious kingdom of Christ but such as have "the kingdom of God within" them now; that "without holiness no man shall see the Lord;" that the "pure in heart alone see God;" that it is "the meek who inherit the earth;" that this kingdom cometh "not by might, nor by power, but by my Spirit, saith the Lord;" and that, therefore, all those who desire to reign with Christ hereafter, must be united to him by true and lively faith now, and that our strength is to sit still, to "wait upon the Lord: for they that wait upon him shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." (Isa. xl. 31.)

In treating of the circumstances which led good men like Jerome to deny the scriptural doctrine of a Millennium, it is necessary to notice the perversions and falsehoods introduced by wicked men, which were subsequently made use of as argu-

ments for rejecting the doctrine altogether. That wicked men have abused a doctrine, is a most insufficient reason for rejecting it: no sound doctrine of Scripture would be retained by those who follow this line of argument; for there is not one of the articles of our faith which has not been at some time or other abused. But these men, who perverted the doctrines of the Millennium, have always been denounced as heretics, and shunned and detested by the scriptural Millenarians, as much as by our opponents. The earliest of these heretics was Cerinthus, who lived in the first century, and debased the glorious doctrine of the kingdom into a mere sensual Mohammedan paradise. But there was scarcely any one article of the Christian faith which he did not in like manner debase: the Trinity, the Incarnation, the Resurrection, and the sacraments, were all corrupted by him. In these we should think it folly to reject the truth because he had debased it: let us, then, extend the same equal measure to the Millennium, and retain that part of it which is scriptural, though Cerinthus laboured to disgrace it by his gross additions. It is recorded by Irenæus, that Cerinthus was once in a bath when the Apostle John entered the house; who, finding the heretic there, retreated with the utmost precipitation, lest the roof should fall and crush him also: yet to this man, absurd as it may seem, some have attributed the Apocalypse! (Euseb. Hist. vii. 20.) Ebion, Marcion, and the Alogi, propagated other heretical opinions; but Irenæus and the orthodox fathers did not therefore reject the reign of Christ: they were impelled the more diligently to inculcate it according to the manner in which Scripture describes it; and a Millennium of blessedness to the saints, on a purified and regenerated earth, was the general belief of the orthodox church down to the time of Constantine's profession of Christianity. But at that period a change of doctrine began, which is mainly to be attributed to the change in the religion of the empire. With the reign of Christ other great events are connected in Scripture, as preparing for or accompanying its introduction: the most prominent of these are, the destruction of Babylon and the restoration of the Jews. For the first three centuries, the whole Christian church applied the Babylon of the Apocalypse to Rome, and rejoiced in the prospect of the downfal of their persecutors. Papias, according to Jerome, explaining 1 Pet. v. 13, "The church that is at Babylon saluteth you," says that Babylon meant Rome. Jerome begins the preface to his translation of Didymus thus: "When I dwelt in Babylon, and was a guest of the purple harlot, and lived after the manner of Romans," &c. On Isa. xlvii. he says, "The daughter of Babylon, some interpret not of Babylon itself, but of Rome; which, in the Apocalypse of John, and in the Epistle of Peter, is specially called

Babylon: and all things which are here spoken of Babylon are cited as agreeing with its (Rome's) ruin." So also in his Epistles (ad Marcellam, &c.) he applies the threats in the Apocalypse to Rome. But when, instead of the persecutor, Rome became the protector of the church, and Christianity was made by Constantine the religion of the empire, they began to apply the denunciations against Babylon only to *Pagan* Rome. They flattered themselves with the hope that the universal reception of the Gospel was about to follow, now that the rulers of the world undertook its patronage; and they not only ceased to regard the destruction of Rome as necessary to the deliverance of the church, but considered the deliverance as already attained. But a difficulty stood in their way: for the destruction of Babylon foretold in Scripture is so tremendous and complete that no one could for a moment maintain that it had been fulfilled in Rome; and the context of the passages made it impossible, by any simple and fair interpretation, to transfer the judgments to old Babylon: they therefore adopted the two notable expedients; first, of shifting the application, even in the same verse, making part apply to Babylon, part to Rome; and secondly, when the prophecy, even after this shifting, still hits too hard upon Rome, they spiritualized its meaning and lightened its ominous forebodings to that degree as to make it a very bearable burden of woe. By these delusions they brought themselves to understand the judgments figuratively, and with great limitations: the blessings promised after the judgments were also made figurative, and to be limited in the same manner: and with these qualifications they thought Babylon might be understood as already destroyed, and the Millennium might be understood as already begun!!! We may tolerate such fond fancies in those who, like Eusebius, lived in the time of Constantine; but the course of a few years ought to have dissipated the dream. That was not the reign of righteousness in which Julian the Apostate or the later emperors bore sway; nor were swords beat into plough-shares and spears into pruning-hooks, when Justinian, whom Procopius, compared to a demon from hell, laid waste the fairest portions of the empire, or when the Goths and Vandals sacked and re-sacked all its capital cities. Yet, strange to say, this absurd notion of a Millennium beginning with Constantine has been adopted by Grotius, and after him by Hammond; and such men are quoted as of authority in the interpretation of Scripture! If these causes operated to discountenance the true understanding of the Apocalypse when Christianity was only taken under the protection of the state, they would produce much greater effect in the Papal times, when the church usurped lordship over the civil powers, and when in the full tide of prosperity she exclaimed, "I sit a queen, I am no widow." "The

eternal city" is the name they have given to Rome, and the pope and his adherents have ever discountenanced those interpretations which imply any change in the future condition of their church, especially those which infer judgments to come. And we of the Protestant church seem too much lulled into the security incident to an old establishment, and can scarcely bear to be told of judgments on Babylon, lest in their course they should involve ourselves. Nay, more, as a nation we have even identified ourselves with Babylon, as if to record in the most public manner our disbelief of the threatened vengeance of God. But the judgments will come, and every month evinces their accelerated approach; and it is this conviction, which the study of prophecy has forced home upon our minds, that prompts us to urge with all possible earnestness the imminent peril which now impends over our church; and presses upon our spirits to entreat her to employ diligently the short breathing-time which is allowed her, to examine these things, to profit by them, and thus escape the wrath to come.

It is not easy to collect wholly, or to ascertain exactly, what were the opinions of the early orthodox Millenarians. The opinions of the heretical Chiliasts are known from the refutations of their opponents, and, as being notorious, have been often imputed indiscriminately to all the Millenarians. But of the orthodox believers in this doctrine we have only a few fragments handed down to us; yet from these remains we may infer, that in the general interpretation of prophecy, and in all the main points of its application, they agreed precisely with us: we only fill up with more minute details the general outline which they had drawn. They knew that "the mystery of iniquity," which was then at work (2 Thess. ii. 7), and was then restrained both "by him that did let," or hinder, and by the faithfulness of the early church, should at length be revealed as "the man of sin, the wicked one," by the "falling away" (ver. 3) of the church, and "the taking out of the way of him who now letteth" (ver. 7); and that then the "Lord should consume him with the spirit of his mouth, and destroy him with the brightness of his coming" (ver. 8). In their commentaries on the different passages in which this mystery of iniquity, wicked one, or Antichrist, is mentioned, they maintain, That the Antichristian principle then at work would at length gather head, and concentrate all its power and malignity in one individual, who should lead the final Antichristian confederacy, and fulfil all that is predicted of the "wicked one" (2 Thess. ii. 8); of the "lawless king" (Dan. xi. 36); of the "beast" (Rev. xvii. 13); and of the "Assyrian" (Isa. xiv. 25). And they considered Antiochus and the other persecutors to have been but types of this last and greatest oppressor of the church. The sufferings inflicted by this im-

personation of all evil, they held to be that "time of great tribulation, such as was not since the beginning of this world to this time, no nor ever shall be" (Matt. xxiv. 21; Mark xiii. 19; Dan. xii. 1; Rev. xvi. 18; Isa. xxiv. 5—19):—That this tribulation will be so great, that, "except the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark xiii. 20):—That in this time of her greatest extremity Christ himself will interpose for the deliverance of his church: "Behold, the day cometh that shall burn as an oven"....."But unto you that fear my name shall the Sun of Righteousness arise with healing on his wings" (Mal. iv. 1, 2):—That the first effect of this interposition of our Lord shall be, the raising of the dead saints, and the attendant change of the bodies of the living saints, who shall be thus prepared to meet him on his descent: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. iv. 17):—That his coming shall be with the same glorious body, and in the same manner, as at his ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11; Matt. xxiv. 30); and probably to the same place, "His feet shall stand on the Mount of Olives" (Zech. xiv. 4):—That he alone shall execute the vengeance of God on the assembled hosts of his enemies: "I have trodden the wine-press alone" (Isa. lxiii. 3; Rev. xix. 15):—That all his people shall be with him, to witness this vengeance on his foes: "The Lord my God shall come, and all the saints with thee" (Zech. xiv. 5); "At the coming of our Lord Jesus with all his saints" (1 Thess. iii. 13); "They that are Christ's at his coming:"—That there shall thenceforth be no more separation between the Lord and his people: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you.....Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me" (John xvi. 22; xvii. 24); "So shall we ever be with the Lord" (1 Thess. iv. 17):—That the restoration of the Jews and people of Israel shall then be completed, and their government administered by Christ and his saints: "In the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 28); "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne" (Rev. iii. 21):—And that the whole creation, which was subjected to vanity and the bondage of corruption by Adam's fall (Rom. viii. 19, &c.), shall, in this manifestation of the sons of God, have that glorious

liberty which with out-stretched neck it so earnestly longs for; and the ground itself, cursed for Adam's sin, and condemned to bring forth thorns and thistles (Gen. iii. 17), shall partake in the general restitution: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock..... They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. lxv. 25; xi. 4, 6, 10); "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off" (Isa. lv. 13).—Most of these positions are stated explicitly in the different writings of the Fathers which still remain; as, the Commentary on Daniel by Hippolytus, and his Treatises on Antichrist, and the Consummation of the World. They are also to be found in the works of Irenæus, Tertullian, and Lactantius; and many of them are approved by Jerome, in his replies to Porphyry, and in his commentaries on the several texts quoted, especially on Dan. xi., where he says that Antiochus is to be considered as a type of the last Antichrist, who shall be destroyed by our Lord descending on the Mount of Olives, in the same form and manner as he from thence ascended (Dan. xi. 45; Acts i. 11).

These are the principal events which are mentioned in Scripture as preceding and accompanying the Millennium: many more might be enumerated, and still more inferred, for at that time shall be realized every definite idea of happiness which the mind of a Christian can conceive or desire. It is the glorious "dispensation of the fulness of times, when all things shall be gathered together (recapitulated) in one in Christ, both which are in heaven and which are on earth, even in him," who is "the Head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 10, 22). It is "the restitution of all things" (Acts iii. 21):—the glorification of the saints (Phil. iii. 21);—"the adoption," which those who have the first fruits of the Spirit still expect (Rom. viii. 23);—the "manifestation of the sons of God, for which the whole creation waiteth" (Rom. viii. 19);—the "new heavens and the new earth" (Isa. lxv; Rev. xxi);—the "new covenant" (Jer. xxxi. 31);—the "new Jerusalem," and the "marriage of the Lamb" (Rev. xix. 7);—the restoration of the Jews to their Jerusalem; their Hephzi-bah, and the Beulah of the land (Isa. lxii. 4);—the binding of Satan, and the reign of righteousness and peace (Rev. xx). "And it shall be at that day, saith the LORD, that thou shalt call me 'My Husband;' and shalt call me no more 'My Lord'.....And in that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth; and I will

make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God" (Hosea ii. 16—23). "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb..... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 9—17). "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

EDIT.

Many other testimonials might have been adduced, but they are generally well known; such as—

Irenæus says that 666 was in all the ancient and approved copies, and that he had it also confirmed to him by those who had seen John face to face. Dr. Cressener, speaking of this testimony of Irenæus, says, "There can hardly be given a more unquestionable or more particular testimony concerning the true author of any book, at any distance from the time it was wrote in, than this is. Here is a particular search after all the copies of it, soon after the writing of it, with the concurrent testimony of those who knew the author himself." (Introd.)

Mede says, "The Apocalypse hath more human (not to speak of Divine) authority, than any other book of the New Testament besides, even from the time it was delivered" (ii. 747).

Sir I. Newton says: "I do not find any other book of the New Testament so strongly attested, or commented upon so early, as this" (p. 247).

La plupart des plus grands certitudes que nous ayons, ne sont fondées que sur un fort petit nombre de preuves qui separées ne sont pas infaillibles, et qui pourtant dans certaines circonstances se fortifient tellement par l'addition de l'une a l'autre, qu'il y en a plus qu'il n'en faut pour condamner d'extravagance quiconque y résisteroit; et qu'il n'y a point de démonstration dont il ne fût plus aisé de se faire naître le doute dans l'esprit.... Car quoiqu'on ne pût peut-être démontrer dans la rigueur de la géométrie, qu'aucune de ces preuves en particulier soit indubitable, elles ont néanmoins une telle force étant assemblées qu'elles convainquent tout autrement que ce que les géométres appellent demonstration. Ce qui vient de ce que les preuves de géométrie ne font le plus souvent qu'ôter la replique sans répandre aucune lumiére dans l'esprit ni montrer la chose à découvert; au lieu que celles-ci la mettent, pour ainsi dire, devant les yeux: et la raison en est, qu'elles sont dans nos véritables voies, et que nous avons plus de facilité à nous en servir surement, que des principes de géométrie, dont peu de têtes sont capable, jusques la que tout infaillibles qu'ils sont, les géométres eux-mêmes se trompent et se brouillent souvent.—PASCAL.

EVERY thing that comes immediately from God, is orderly, harmonious, and perfect: his word, as much so as his work. If in either we do not perceive order and perfection, we may rest assured that it is only because we do not yet know the principle by which it is regulated, and that the imperfection is in ourselves, not in the work. Till our own times, the Apocalypse has lain under the imputation of irregularity, and arbitrary, or accidental, arrangement; as the events to which interpreters applied its predictions, did not easily and naturally fall into that order of sequence in which the symbols were placed, and the predictions given. In attempting to explain these supposed irregularities, different systems were invented; and, as was to be expected in every system but the true one, they generally, in adjusting one seeming irregularity, occasioned disorder in some other portion of the book. Much the same did it fare with astronomy, while they attempted to reconcile the motions of the heavenly bodies with the systems of Ptolomy or Des Cartes; and even after the true system had been announced by Copernicus, many, unable to shake off old prejudices, adhered pertinaciously to those erroneous notions which had so long prevailed. But when Newton discovered the law by which the motions of the heavenly bodies were regulated, and demonstrated the universality of its application, the whole science of astronomy took a new direction; and his successors have been profitably employed in completing, by their combined exertions, that system which he had fixed on an immovable basis. In our science, of the interpretation of prophecy, we have passed our Copernican æra, which began with Mede, and has been further developed and perfected by his successors, especially during the last fifteen years (whose services to our science may be paralleled with those of Kepler to astronomy); and we only

waited for some general principle, as universal in its application to our science as gravitation was to astronomy; and which, I verily believe, we have now received, in the system of Times and Seasons, as explained in an article in Number I. of this work. I take to myself no other merit than that of endeavouring to apply this important discovery. I am delighted in finding it not only universally applicable, but explanatory and illustrative wherever it is introduced. I shall therefore now endeavour to fix the structure of the Apocalypse by this system, which I have hitherto found an infallible guide.

In studying the Apocalypse, a difficulty is usually felt at the outset, from an appearance of disorder in the arrangement, by the necessity of returning back, in some succeeding chapter, to periods of time already gone over in a preceding chapter: as in xi. xii. xiii., each of which is to some extent parallel with the other two chapters; or in xiv. 19, 20, xix. 15, where, the treading of the wine-press being in both the same event, the events preceding it must also be paralleled, and the narrative consequently must have returned to an earlier period of time, before xix. 15. A little further examination shews that a certain classification is observed:—that the seasons of the year, namely, first-fruits, harvest, and vintage are kept together in one series, as xiv.; that the allusions to the tabernacle or temple are kept distinct from the seasons, as xi. xii. xiii.; and that it is in this tabernacle series only that *dates* are given—as, forty-two months (xi. 2), 1260 days (xi. 3), three days and a half (xi. 9, 11), 1260 days (xii. 6), time, times, and a half (xii. 14), forty-two months (xiii. 5), 666 (xiii. 18). And we further observe, that the seals, trumpets, and vials (which I shall shew to be political events bearing on the church), have all some allusions which serve to attach them to the two regulating series of *seasons* and *times*. And also that the *times* do not extend lower than the period of the beast's supremacy (xiii. 5): and at this period, when the 1260 days expire, the *seasons* begin, and run on to the end of this present dispensation, and to the beginning of the Millennium. To understand the beauty and propriety of this classification, we must bear in mind the *typical history* to which it alludes (namely, the tabernacle in the wilderness,) and the fixed *times* on which its service was performed; and the *seasons*, which commenced after crossing Jordan and coming out of the wilderness. During this time series of 1260 days, the church is represented as in the wilderness, "in a place prepared of God, nourished from the face of the serpent" (xii. 6, 14; fed with *manna;)* having no *seasons* to fix her feasts, but numbering them by the return of months. Now the Mosaic ordinances, though given in the wilderness, all looked forward to the time of their settlement in the land; and the great feasts of the Jewish year, though

fixed to certain days of the month, were in fact regulated by the *seasons*, for it was necessary to present at each of them certain fruits of the ground. This shews us the propriety, and, if we may so speak, the necessity, of placing the series of *seasons* (xiv.) at the end of the 1260 days, or wilderness period; and at the head of that period of time in which the mystery of God is unveiled and finished, regulating the order of each event in that series.

Chap. xiv. ushers in that portion of the Revelation which the slightest inspection shews to be the most important of the whole book. It begins with the visitation on Babylon, and runs on to the overthrow of all the powers of evil, to make way for the kingdom of Christ. All the preceding revelations point onwards to this time; and all the Old-Testament Prophets look forward to it, as "the last days," "the time of the end," "the day of the Lord," &c. Now the Prophets are commanded to seal up the vision till the "time of the end" (Dan. xii. 4). when the wise shall understand (Dan. xii. 10): "In the latter days ye shall consider it perfectly" (Jer. xxiii. 20, xxx. 24). I therefore conclude this to be the period when the prophecy is unsealed: which is also indicated by internal evidence in the Apocalypse itself; for angels of the vials are sent expressly to reveal to the Apostle (who represents the church) the events of this time (xvii. 1, xix. 9, xxi, 9, xxii. 8). At this time too, in xv. 4 it is said "thy judgments are made manifest;" and this time of unsealing the prophecy is also the *announcement* of the coming of Christ (xvi. 15, xxii. 7), previous to his actual coming (xi. 18, xxii. 12)*.

The great festivals of the Jewish year were the Passover, the Feast of Weeks, and the Feast of Tabernacles; at each of which every male was obliged to appear before the Lord (Ex. xxiii. 14, 17; xxxiv. 23; Lev. xxiii. 5, 15, 34, 39). The Passover was on the fourteenth of the first month—nearly answering to our Easter; but as it was necessary to wave a sheaf of corn as first-fruits of the harvest "on the morrow after the sabbath" (Lev. xxiii. 11, 15), and as the Feast of Weeks was numbered, "seven weeks from the time of putting the sickle to the corn" (Deut. xvi. 9), these feasts were, in fact, regulated by the harvest; the calendar being adjusted to the seasons by intercalating another month, called the *second* Adar, if the harvest was too backward to allow of offering a sheaf on the regular 14th of Abib; and Abib (which means *green ears*) received its name from being thus connected

* That such a time of unveiling the mystery would arrive, Newton had the sagacity to perceive; and he also assigned the true reason why these prophecies were not understood before: "The time is not yet come," says he, "for understanding them perfectly, because the main revolution predicted in them is not yet come to pass"....." Till then, we must content ourselves with interpreting what hath been already fulfilled."

with the ears of corn offered as first fruits. The third great feast, that of Tabernacles, was also called the Feast of Ingatherings (Ex. xxiii. 16), because it was held seven days after they had "gathered in the corn and the wine" (Deut. xvi. 13); and therefore it also depended upon the *seasons*, and might be delayed, if necessary, by intercalating six days in the preceding months.

This principle is carried into the Apocalypse, and explains why chap. xiv., with its series of seasons, is placed at the head of that period in the revelation when the mystery of God is unveiled and finished, regulating the order and fixing the relative time of each event in that series. Our Lord sanctioned this principle in his discourses to the disciples; instructing them to take warning from indications of the same kind: "The fields are white for harvest" (John iv. 35): "When the fig-tree putteth forth leaves, ye know that summer is near" (Mark xiii. 28). Thus, in the Apocalypse, the reaping (xiv. 15) is when the "harvest is ripe;" the vintage (18), when the clusters are "fully ripe:" indicating to us that we are to seek for signs of the Lord's coming in the state of his people; and take our warning of coming judgments from the state of the world, rather than from any calculated epoch or period. For the same wise end the time of the great period of 1260 was not known with certainty till its expiration, when the *seasons* began; and it is only by a retrograde calculation that we have fixed its commencement, and determined thereby the earlier periods of the first four seals.

Those who agree with me thus far will think it their wisdom and duty to study the Apocalypse in the same order in which its mystery has been unfolded, and consider chap. xiv. as the calendar, or index, regulating all the other parts of the book; and so much the more when they perceive that this period, to which such importance is given in the Revelation, includes this very time in which we now live. The series of events being given briefly in chap. xiv. in the order of the seasons of the year, and the characteristic "signs of the times" indicated, the same series is repeated, with its political emblems, to give it time, in chapters xv. xvi. xvii., and again repeated with its ecclesiastical emblems, to give it place, xviii. xix.; and in each of the three series some corresponding links of connection are given, to bind them all together as one history. "Babylon is fallen," xiv. 8, connects it with xviii. 2; and both point on to the infliction of this threat, xvi. 19, xvii. 16. "The wine-press trodden without the city," xiv. 20, connects with xvi. 16, and xix. 15. So also the seven angels coming out of the temple (xv. 6, as also 7, 8), are ecclesiastical emblems introduced in the political series; while King of kings (xix. 16, xvii. 14) are political emblems intro-

duced in the ecclesiastical series, and serve the same purpose of binding together all the several series.

There is in the Apocalypse a sort of double action—the first a sign and premonition of the second—which it may be as well to mention here, though it is found in many other parts of the book. One instance has been already mentioned—viz. the *announcement* of our Lord's speedy coming, xvi. 15, xxii. 7, xiv. 14, (answering to the sign of the Son of Man, Matt. xxiv. 30); and his *coming with reward*, xi. 18, xxii. 12, (Matt. xxiv. 30, latter clause.) So also there are two earthquakes (xi. 13—19); the first of which shakes, the second of which overwhelms Babylon. The shaking of the first is compared to a mighty wind bringing down untimely figs (vi. 13); but in the following verses (14—17) language is used which carries the mind on to the final earthquake (xi. 19, xvi. 18—21), in which "every island fled away, and the mountains were not found." Upon mature consideration, I think that both earthquakes are included in vi. 13—17; the whole period, from the expiration of the 1260 days till the treading of the wine-press, being considered as one act of judgment on Babylon: to the whole of which I believe the sealing extends; the "untimely figs" seeming to intimate that the precocity of wickedness outruns, as it were, the purpose of God, provoking his judgments before the proper time; while the slow growth of the wheat, and the backwardness of the season in his church, does, as it were, restrain and delay the complete destruction of Babylon, till the harvest of the earth is fully ripe. "Let both grow together till harvest" (Matt. xiii. 30). "The earth bringeth forth fruit of herself....but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark iv. 29).

For studying the Apocalypse with advantage, we should always bear in mind the class of persons for whose instruction it was intended. It was *not* for unbelievers, for they would not receive it: it was *not* for Jews, for they would never read it: it was *not* for worldly men, for to them it would have no interest. It is therefore vain to expect in the Apocalypse any thing applicable to the infidel, the Jew, or the worldling, beyond those general judgments denounced in it against all the wicked. *But the Apocalypse was intended for the instruction of true Christians, or the real church of God.* We accordingly find that the end kept constantly in view throughout the book is to shew the final triumph and glory of the church; and all political changes and revolutions are noticed only in their bearings on the church, as advancing or retarding this expected consummation. The prophetic visions of the Apocalypse (ch. iv.) open with a display of the adoration due to its Creator by the whole creation, and

which the redeemed creation shall be ultimately advanced to partake in. This display, and these acts of adoration, precede the opening of the seven-sealed book; which contains, as we shall see, the history of God's dealings with his church during the whole spiritual or Christian dispensation; which is closed (vii. 9, 12) with an act of adoration by the church similar to that by the creation with which the visions open (v. 9—14). The sealed book contains the record of the purpose of God. This purpose was unrevealed till "the Lion of the tribe of Judah" (Rev. v. 5), "the Lamb slain" (6), prevailed to open the book, and loose the seals thereof. A display of God's glory is the sum of the purpose; the church is the object in which this portion of its manifestation takes place; and the powers of the world (overruled by the providence of God for this very end) are the instruments by which this manifestation is brought about. During the period included in the seals, Christ reveals, or declares, those events which the church acts or manifests; but, when this period is past, Christ becomes the manifestation, as well as the revealer: the Word of God comes forth in visible form, as King of kings; becomes the express Image of God's glory; and advances his church to a partnership in the throne, which he then ascends. The seals are opened in succession by Christ himself; indicating that the events which these seals unfold shall be brought about by the immediate instrumentality of our Lord, as the administrator of God's providence: "All power is given to me in heaven and on earth."—The trumpets are in all respects different. The revelations in them are not opened by Christ himself, but by angels; and they are wholly of a judicial and penal character, without the hope or prospect of reform (ix. 21).—The vials also are wholly of wrath: "in them is filled up the wrath of God" (xv. 1): and they also are poured out by angels, not by Christ himself; and one of the living creatures gives them the vials.

Prophecy being designed for the instruction of the church, political changes are noticed therein only as they affect the church; and the seals I consider as revealing those changes in Christendom, the station of the visible church, which should be brought about by the extraordinary interposition of God, so as to be regarded by all as proceeding immediately from God—as, the conversion of Constantine, at the beginning of the series; and the wrath of the Lamb, at the end of it (vi. 2, 16). The trumpet series represents the judgments of God on an apostate and idolatrous church; beginning with heavy judgments, which increase in severity, but produce no repentance: "They repented not of the works of their hands, that they should not worship devils," &c. (ix. 20.) These judgments are inflicted by angels; indicating that they are

brought about in the ordinary providence of God. The vial series are judgments not only on an apostate church, but on those political rulers who, having been raised for the protection of the church, have become her tyrants and oppressors. The first brings a sore on them that worshipped the image of the beast (xvi. 2): the fifth is poured on the seat of the beast (ver. 10): and so of the rest. But these vials, we shall see, come into the period of time included in the sixth seal; and as that seal is opened by Christ himself, so these vials (see x. 1) have their beginning in that extraordinary display of God's power; but the succeeding vials being only poured by angels, are brought about in the ordinary workings of Providence. The first four seals, first four trumpets, and first four vials, have this common character, that they bring down the opposing power against which they are severally directed: and the fifth and sixth in each series bring in the several scourges (the Papal, the Turkish, and the Infidel) which prepare for the seventh of each; which simultaneously burst in combined and universal judgments upon the heads of all those upon whom the six preceding ones had separately fallen. When the seventh seal is opened "there was silence in heaven about the space of half an hour" (viii. 1): when the seventh angel sounds (xi. 15), "the kingdoms of this world become the kingdoms of our Lord:" and when the seventh vial is poured (xvi. 17), "It is done." These periods agree in time with xix. 11, when "heaven is opened," and the Word of God comes forth to take to him his great power and reign; and when (14) "the armies in heaven follow him," to witness his mighty deeds. Now, it would be an inconsistency to represent him as receiving the worship of the heavenly hosts at the time when he is represented as taking vengeance on his foes; and therefore it is said, in the seventh seal, "there was silence in heaven half an hour." But, then, they shall enter in triumph into the New Jerusalem, singing, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty; the Lord, mighty in battle"...."The Lord of hosts, he is the King of Glory." And there shall he fix his throne: for it is written (Ezek. xliii. 7), "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."

The seals, trumpets, and vials, I consider as being in themselves political emblems; but, to connect them with the church, ecclesiastical signs are interspersed—as, the living creatures, in the first four seals; the souls beneath the altar, in the fifth seal; and the day of wrath, in the sixth seal. So also in the trumpet series ecclesiastical emblems are introduced, in the

altar, incense, and fire (viii. 3, 5); in the allusions to fountains of water and idolatry (viii. 10, ix. 20); and in the temple (xi. 19). And in the vial series their connection with the church is indicated by the angels coming out of the temple (xv. 6), and in priestly garments; by one of the living creatures giving them the vials; and by the "voice from the throne" (xvi. 17), which is the signal for the plagues of the seventh vial, and the filling up of the wrath of God. The proper and exclusive history of the visible church is given in emblems borrowed from the tabernacle and Jewish ritual; and it is in this series that the times are given, as being associated with the fixed feasts of the Mosaic law, the bands to the children of Israel of ecclesiastical and national polity: these emblems occur chiefly in xi. xii. xiii. And, as we have seen above, the history of the spiritual church is given in emblems taken from the seasons of the year, chiefly in xiv.

I do not mean to treat on the external form of the seven-sealed book, thinking it a question of curiosity rather than instruction; but, taking it as recorded in the Apocalypse, we find three grand divisions,—the seven seals, the seven trumpets, and the seven vials. These appear to me three distinct series; nor can I find in the text any warrant for combining them into one series; or interchanging the persons, places, or things they severally refer to. But I consider them as three distinct series, referring to three distinct classes of objects; diverging at their commencement, and re-uniting at their termination, but continuing distinct during their whole course. This will, I think, be manifest from the following considerations. Six of the seals are opened in chap. vi.; the first beginning with thunder, the sixth with an earthquake (12), whose effects are described in language similar to that in Isai. xxxiv. 4. Now the context in Isaiah shews us that it is the "great slaughter in the land of Idumea," preceding "the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (8); called also (Rev. vi. 17) "the great day of his wrath." These six seals, therefore, form a complete series, running down to the time of the end; which is further confirmed by the sealing in ch. vii., which is evidently to protect them from the effects of the sixth seal, and which vii. 15—17 shews will last to the Millennium.—The trumpet series follows, in ch. viii.; and we are therefore compelled to go back for its commencement: and we must begin from the time when the earth, or Roman empire, was divided into three parts by Constantine; for it is a third, or one of these divisions only, which is smitten under all the trumpets, except the fifth; which fifth, being the Saracen woe, extended its ravages beyond the limits of the other five. The place scourged under the trumpets is further defined as the arena of the four angels of the river Euphrates, with their hordes

of cavalry (x. 14). And the seventh trumpet, like the sixth seal, carries us down to the time of the end, when "the mystery of God shall be finished" (x. 7), and "the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever" (xi. 15).—For the commencement of the third (or vial) series, we must therefore also go back, though not to so early a period; for the first vial is poured upon those who have the mark of the beast and worship his image (xvi. 2), and therefore cannot be carried back to an earlier time than that mentioned in xiii. 16, which is long subsequent to Constantine; being the Papacy in its lamb-like form: and we shall presently see that this series begins with the sealing, ch. vii. and the first-fruits xiv. 1—4 being the same who have gotten the victory over the beast (xv. 2). The vial series also, like the two preceding, carry us down to the time of the end; being "the seven last plagues; for in them is filled up the wrath of God" (xv. 1): and these plagues are for the destruction of Babylon; another proof that we cannot commence them till after the period assigned to Babylon (xi. 2; xii. 6, 14; xiii. 5).

Having thus ascertained the distinctness of the three series, and that they all carry us down to the time of the end, they must be to some extent parallel with each other, and have events which synchronize together. Let us therefore endeavour to discover some of these marks of synchronism. The first on which I would insist, are the "great earthquake" vi. 12, and "the great earthquake" xi. 13. Much of the difficulty in fixing the structure of the Apocalypse would be removed if the true correspondence of the several earthquakes was settled. The three series of events symbolized by seals, trumpets, and vials, all reach down to the "day of the Lord:" "The great day of his wrath is come," vi. 17: "Thy wrath is come," xi. 18: "The cup of the wine of the fierceness of his wrath," xvi. 19: "In them is filled up the wrath of God," xv. 1. Of this day of wrath the most characteristic feature is "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (xvi. 18): and it is also further characterized by the "great hail out of heaven" (21). That the earthquakes in xi. 19 and xvi. 18 are the same, no one can reasonably doubt; and that the earthquake of the sixth seal, though beginning at the expiration of the Papal period, reaches till the time of the end, and so falls in at length with the final earthquake, will be manifest from a little consideration. For till its commencement "the earth" has not been "hurt," since against it the servants of God are sealed (vii. 3); and therefore this sealing precedes the vials, which bring the wrath of God "upon the earth" (xvi. 1). Those who are sealed here, appear again xiv. 1, and again xv. 2; demonstrating that we must place the com-

mencement of the earthquake (vi. 12) as early as the judgment on Babylon (xiv. 7; xv. 4; xviii. 2). But the sixth seal beginning here, when the victim period (vi. 9) of the church ends, includes the whole time of trouble, till the great earthquake which fills up the wrath of God. In its commencement "every mountain and island were moved out of their places" (vi. 14): at its conclusion "every island shall fly away, and the mountains shall not be found" (xvi. 20). It runs on till the great day of wrath is come, and they "call to the mountains to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (vi. 16; xvii. 14; Isa. xi. 21).

Having shewn that this last earthquake in the three series is the same, I shall now shew the place of the preceding earthquake, ix. 13. This, compared with the final one, is limited greatly in its extent; for it reaches only to the "tenth part of the city," and "seven thousand names of men;" whereas in the last every island shall fly away, and the mountains shall not be found (xvi. 20), "and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman" shall be in terror (vi. 15). But this also is a *great* earthquake (xi. 13); and I place it at the commencement of the *great* earthquake vi. 12; understanding the "tenth part of the city" to signify the time when it had extended its effects no further than to one of the *ten* kingdoms of the Papacy (viz. France); whereas vi. 12 takes it up a little later, when its effects extended to the whole earth, or Western Roman Empire. That we can allow no interval between these two great earthquakes is manifest from the forty-two months (xi. 2), 1260 days (ver. 3), being of necessity to be completed before the earthquake (ver. 13); which brings it down to the expiration of the wilderness period of the church, or time of the Papal domination (xii. 14; xiii. 5); and the equally strong necessity of carrying up the earthquake of vi. 12 to the sealing period, vii. 2, xiv. 1, xv. 2: for the winds of wrath are ready to burst upon the earth, vii. 1, and are only restrained while the servants of God are being sealed. The sealing is therefore completed before the call to "come out of Babylon," xiv. 6; and before the first vial which was poured upon the earth, and produced a noisome sore. This earthquake is the precursor, type, and warning of the great final one, which shall wind up the vengeance of God upon Babylon: and in vi. 12, 17, the two are blended together; or rather, the first, beginning in ver. 12, prolongs its vibrations till it assumes all the characters of the final earthquake, and merges in the same day of wrath, when "who shall be able to stand?" (17.) This enables us to fix with precision the time and duration of the "little season" mentioned in the fifth seal, during which the souls of the martyrs "rest under the

altar until their fellow-servants, and their brethren that should be killed as they were, should be fulfilled." It is the period of treading under foot the court of the temple and the holy city (xi. 2); of the witnesses prophesying in sackcloth (xi. 3); of the feeding the church in the wilderness 1260 days (xii. 6); her nourishment for a time, times, and half a time, from the face of the serpent (xii. 14); and the forty-two months of the beast's blaspheming the name of God, and his tabernacle, and them that dwell in heaven (xiii. 5, 6). I assume that this period, which occurs so often under different forms of expression, does in every one of the instances refer to the same time: it is the natural inference that one time only is meant; and I believe that wherever inserted it is in order to indicate the connection of the different visions. I have never been able to find any sufficient reason for doubting this connection, and therefore do not stop to prove it: these marks, I maintain, are always inserted for our guidance and instruction, not to perplex and mislead us. But should any one deny their referring to the same time, I require of him the clearest demonstration of his denial, before I will be brought to assent to what seems so great an improbability. All the *probability* is in favour of their agreement, and this can only be supplanted by *demonstration* of their disagreement.

By this short statement we have established, that the vials begin with the earthquake of the sixth seal; and that they finish the wrath of God, and consequently the great day of his wrath (vi. 17); and that they are therefore parallel with the action of the sixth seal. We have also established that the termination of the fifth seal agrees with that period of the sixth trumpet, which immediately precedes the earthquake (xi. 13); and, consequently, that there must be a parallelism between the 1260 days, or some portion of them, and the sixth trumpet. Which period of 1260 we have also seen occurring in the main action of xii. and xiii. And that chaps. xiv. and xviii. are wholly included in the period of the vials, which complete the wrath of God. —The portion of the book which we have not been able to fix by structure alone, independent of interpretation, is that preceding the 1260 days; yet even this we shall be able to fix when we come to interpretation: but if we could not, the relative importance of the several periods is clearly indicated in the text itself, by the brief notices of the earlier periods, included in the first four seals and early trumpets; by the enlargement and repetition of particulars for the Gentile or wilderness period of 1260 days; and the ample, diversified, and minute details concerning the period of Babylon's destruction, in xiv. xv. xvi. xvii. xviii. xix. This last period, whose extended notice in this book demonstrates it to be, for all ages of the church, that period to which their attention should be most peculiarly di-

rected, is to us supremely interesting and important; living, as we do, in the very time it includes, and seeing those very signs beginning to appear in reference to which our Lord has said, "Lift up your heads, for your redemption draweth nigh" (Luke xxi. 28).

This most interesting period (beginning when the wilderness period of 1260 terminates, and running on to the commencement of the Millennium), is described three times, and under three sets of emblems. The first series of emblems (chap. xiv.) are taken from the seasons, and represents the professing church: as in other parts of Scripture, "The good seed are the children of the kingdom" (Matt. xiii. 38); "Every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit" (Matt. vii. 17). The second series (chaps. xv. xvi. xvii), under the emblem of vials, and the cup of wrath, represents the course of political events during the same period; according as national judgments are shewn forth by the same figure in Jer. xxiv. 15—28, and elsewhere. The third series (chaps. xviii. xix), in figures borrowed from a city and its merchandize and traffick, represents the church as visible, and established in its *ecclesiastical polity*: and so we find it in many other places; as, Isa. xxvi. 1; Ezek. xxvii.; xxviii. 13—16. Wherefore, to have an exact view of the events of this period, we must combine the three parallel series, and shew their reciprocal bearing upon each other. The first object presented to us is that company who were sealed from the judgments of the sixth seal (vii. and whom I agree with Mr. Irving in interpreting of the British nation), standing on Mount Zion, and singing a new song before the throne (xiv. 3). This *new song* is doubtless that so often referred to in the Psalms, especially xcvi. xcviii.: "O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory." And the same company are represented, xv. 2, 4, as singing the same song: "For thy judgments are made manifest." And here it is called the song of *Moses* and the Lamb, because the same acts of judgment shall deliver both the Jewish people and the Christian church (one alluded to by Moses, the other by the Lamb); and both have place in this series, which is political; whereas the church only could have place in the ecclesiastical series (xiv). These judgments light first upon Babylon (or the Papacy), which has been so long the prison-house of the Jew and of the church: but, though falling first and most severely upon Babylon, they do in their progress at length include *the whole world*: for the sixth vial is poured on the Euphrates, undoing the effects of the sixth trumpet (ix. 14); "And the kings of the earth, and of *the whole world*, are gathered to the battle of that great day of God Almighty" (xvi. 14).

Which wide range of the concluding judgments is also proved by xiv. 20, where "the wine-press is trodden without the city"—namely, Babylon. This gives a full and clear meaning to "the voice of *many waters*, and the voice of a great *thunder*" (xiv. 2; xix. 6). For the many waters "are peoples, and multitudes, and nations, and tongues" (xvii. 15), over whom Babylon ruleth: and the vials of wrath are called "thunders" in the trumpet series (x. 3). Now the first seal opens with *thunder* (vi. 1); indicating, as I think, that the trumpet (or Oriental) series then diverged from the seals, or Western series: and the vials bringing in again the *thunders*, joined with many waters, intimate that the two series are then re-united, that they may be conjointly brought into judgment. This company are represented as being with the Lamb (xiv. 1), and following him whithersoever he goeth: which shews that they have not yet attained their final rest, but are *following* their Captain; who himself only retains the title of *Lamb* till he comes to execute vengeance on his foes, when he shall exchange it for "King of kings and Lord of lords" (xvii. 14): till which time "those who are with him are called, and chosen, and faithful;" all titles only applicable to the church militant, and not to saints in glory. And though they are called "first-fruits," this only declares that "they shall have part in the first resurrection. For Babylon is not yet judged (11); the Son of man has not yet come (14); the harvest is not yet ripe (15): and till these take place we cannot expect the first resurrection: "Whom the Lord shall destroy with the brightness of his coming" (2 Thess. ii. 8): "Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. xv. 23): "The harvest is the end of the age" (Matt. xiii. 39).

The next event is proclaiming the Gospel (xiv. 6). The angel is called *another;* referring us to the only *other* who fled in *mid-heaven** (viii. 13). The first cried "Woe, woe, woe to the inhabiters of the earth;" the second has "the everlasting Gospel to preach to them that dwell on the earth." They repented not under the first (ix. 21); they fear God under the second (xiv. 7—12): The first ushers in Abaddon and Apollyon; the second is the herald of our Lord and his Christ.

Babylon's desperate state is next denounced (xiv. 8; xviii. 2), having become the "habitation of devils, and every foul spirit;" and therefore ripe for judgment. A call to come out of her follows (xviii. 4), with threats against all those that hold commerce with her (xiv. 9), "that ye receive not of her plagues." And her fearful judgment follows at length (xviii. 5—21; xiv. 11).

* "Flying in the midst of heaven" probably denotes the wide extent of the proclamation of both these angels; not being limited to the territories to which the other events of their series apply, but extending through the whole world.

The next act is the chorus of joy in heaven (xix. 1—5): "Praise our God, all ye his servants, and ye that fear him, both small and great." To which the earth responds (7), "Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." "And he saith unto me, *Write*, Blessed are they which are called unto the marriage-supper of the Lamb" (9). "*Write*, Blessed are the dead which die in the Lord from henceforth" (xiv. 13). Now the Bridegroom cometh, and those with oil in their lamps enter in (Matt. xxv. 1—10). Now is the first resurrection: "Them which sleep in Jesus will God bring with him" (1 Thess. iv. 14). The seventh trumpet now sounds (1 Thess. iv. 16; Rev. xi. 15): Christ gives reward to his servants (Rev. xi. 18; xxi. 12; Isa. xl. 10); and the reaping takes place (Rev. xiv. 16). Then succeeds that tremendous day of the Lord, when the Lamb (xvii. 14), the Word of God (xix. 13), treadeth the wine-press of the fierceness and wrath of Almighty God (xix. 15; xiv. 20; Isa. lxiii; Gen. xlix. 11; Psa. ii. 9). And then he takes to him his great power and reigneth; becoming henceforth, in open manifestation, the King of kings and Lord of lords (xix. 16; xvii. 14); ruling in the midst of his enemies (Psa. cx. 2), who are now made his footstool (Psa. cx. 1).

The chief purpose of the Apocalypse being to represent the history of the church, its scenery is almost all taken from the tabernacle erected by Moses; whose wandering in the wilderness is referred to in the wilderness state of the church (xii. 6, 14); and whose several stations after it came out of the wilderness, at Shiloh, Kirjath-Jearim, and Zion, are alluded to in the period between the expiration of the 1260 days and the sounding of the seventh trumpet: soon after which the temple is founded, and the antitype of the Solomon state begins.

At the head of each series in the Apocalypse we have a comprehensive vision, representing the results to which the action in each series leads. At the head of the seals, which affect the most important part of the church, stands a vision of the state of glory to which the church shall be finally brought (iv. 2—11). At the head of the trumpets (viii. 2—5) we have the altar of incense before the throne: but fire of wrath is cast upon the earth, and it concludes in thunderings, and lightnings, and an earthquake. At the head of the vial series (x. 1—7)—called here thunders (ver. 4)—a mighty angel announces that they shall wind up the mystery of God, as he hath declared to his servants the prophets.

Now the glory of God seen by Moses in the Mount (Exod. xxiv. 9), is the prototype of the heavenly things in the Apocalypse; while the tabernacle affords a type for representing the church on earth; and the several migrations of the tabernacle represent the various wanderings of the church.

As Moses, before the construction of the tabernacle, had a view of the glory of God; so in Rev. iv. there is a similar representation of the final blessedness of the church, to enable her to bear up against her various enemies, who would so long oppress and persecute her. Concerning the glory seen by Moses, but few particulars are given; but, after attentive study of Ezekiel's visions (i. x.), I am led to believe that the vision seen by Moses was very similar; and that both bore great resemblance to the throne and glory of God in the Apocalypse (iv. 2, 3), if considered apart from the worshippers, and with those changes which the altered circumstances render necessary. The "paved work of sapphire" seen by Moses, "the terrible crystal" of Ezekiel, and the "sea of glass" in the Apocalypse, convey to my mind the same general idea of the firmament of God's throne; reflecting the various displays of his character, but under the different aspects of Glory, Providence, and Grace. The cherubim and living creatures are clearly the same, though the different animals are represented combined in Ezekiel, but separated in the Apocalypse: which I account for by the church in Ezekiel's time being in one nation, Israel; and therefore the body of the cherubim are all the same, and the only change consists in presenting a different face in advance: but in the Gentile dispensation, to which the Apocalypse has reference, a change of aspect in the church is also its transference to another nation; and therefore the whole body of each living creature is different from the others. The cherubim of Ezekiel, too, have but four wings, and are *beneath* the firmament; while those of the Apocalypse have six, and stand *upon* the sea of glass: both of which differences seem to denote a higher state of advancement, being perhaps "the third heavens," and the vision "face to face."

The passages in the Apocalypse where the word *temple* is used (as xi. 1; xv. 5), I consider as no objection to applying the whole to the tabernacle; for the tabernacle itself is several times called "*temple*," and "house of the Lord," in Scripture—as 1 Sam. i. 9; iii. 3, 15. And I am compelled by the structure so to interpret it; as the church is in the *wilderness* during the period where it applies (xii. 6, 14); and the beast is said to blaspheme God and his *tabernacle*, and them that dwell in heaven (xiii. 6).

In the history of the tabernacle, as incorporated into the Apocalypse, the period which especially concerns ourselves is that between the crossing of Jordan and the reign of Solomon, for the wilderness state of the church is now passed: and that which answers to the reign of Solomon is the Millennium, when Christ shall reign on the earth. But I bring the typical history which concerns ourselves within still narrower limits, and believe that we are living in the time corresponding to that

remarkable period during which the tabernacle remained at Gibeah, though the ark had been carried up to Zion and placed in a tabernacle which David pitched there (2 Sam. vi.; 1 Kings iii. 4; 2 Chron. i. 3). This separation of the ark from the tabernacle (the ark being on Mount Zion, the tabernacle at Gibeah), exactly represents the "tabernacle of witness" (Rev. xv. 8), which I had formerly been led by other considerations to interpret precisely in the same manner. But we ought also to find something corresponding to the ark separated from the tabernacle, and synchronizing with xv. 8. This I find in xiv. 1, where a Lamb stands on Mount Zion with the 144,000 sealed ones. In v. 6 a Lamb stands in the midst of the throne, which corresponds with the mercy-seat over the ark. Now the Lamb standing on Mount Zion seems to allude to the transference of the ark to the city of David; thus indicated to avoid the ambiguity which might have been occasioned by the express mention of the ark here, since it had been already named, xi. 19, to mark the Temple-of-Solomon period, answering to the final æra of Ezekiel (xl. &c.) As the ark was brought up by David, and kept in a temporary tabernacle till Solomon's temple was built; so these first-fruits unto God and to the Lamb are represented on the hill of David ("Ye are come to Mount Zion," Heb. xii. 22), waiting for that heavenly Jerusalem of which "the Lord God Almighty and the Lamb are the temple" (xxi. 22). No palms are mentioned; for the Feast of Tabernacles, at which palms were borne, is not yet come; but they form the precursors and van of the innumerable multitude "having palms" (vii. 9), who shall join them in that Feast of Ingatherings at the year's end.

There were two offerings of first-fruits—one at the Passover, the other at Pentecost. When I last turned my attention to this part of the subject, I hesitated which to apply in xiv. 4. Further consideration leads me to take the first, or that of the Passover. Two points of time are to be here noted, to either of which the term "first-fruits" may apply: first, the eve of the Passover, when the first-fruits were gathered to be laid up in the temple: second, the morning after the Passover, when they were brought forth, and when harvest was allowed to be reaped. To both these Christ's passion and resurrection wonderfully accord. They crossed Cedron after sun-set, to take the sheaf for first-fruits; and at the same time, and near the same place, Christ was apprehended. They brought out the sheaf early on the morning after Passover; and then Christ rose from the dead. Christ hath already become first-fruits in both respects. We are such only in the first sense; but "if we are baptized into the likeness of his death, we shall be also into the likeness of his resurrection." Christ, in xiv. 14, sits

on a white cloud, in his character of "first-fruits of them that slept:" an angel from the temple (xiv. 15; xi. 19), personating the priest who brings out the first-fruits, proclaims the permission to reap; and then the partakers of Christ's sufferings share his glory: "Christ the first-fruits....they that are his at his coming." The first-fruits of his people I therefore believe to be gathered into the garner at this time of reaping; and it is for this privilege that I think we are instructed to watch and pray, Luke xxi. 36: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." But I wish clearly to be understood as limiting this privilege to the "sealed," thus removed from the "great tribulation." There will still be elect ones left on the earth, "for whose sake the days shall be shortened" (Matt. xxiv. 22): these shall be gathered, partly during this great tribulation, and wholly at Christ's personal coming to destroy his enemies and set up his Millennial kingdom, of which the Feast of Tabernacles is the type. In this way do I understand the countless multitude (vii. 9) having *palms* in their hands: to the 144,000, palms are not assigned, and I therefore think that they are removed at an earlier period than the Feast of Tabernacles.—Christ being represented in his character of a *Lamb*, is another proof that the church is still suffering, or the bride preparing. Up to the period of the marriage supper he is seen as a Lamb: they "follow him whithersoever he goeth" (*i.e.* take up their cross daily): these have "their names written in the Lamb's book of life" (xxi. 27); they are the "called and chosen and faithful" (xvii. 14), who attend the Lamb to his final conflict, when he shall assume his character of King of kings and Lord of lords (xvii. 14; xix. 16).

In connection with the tabernacle we may consider the great festivals alluded to in the Apocalypse. Of these I find but two (except the mere offering of first-fruits) distinctly and indubitably referred to,—the Day of Atonement, and the Feast of Tabernacles. From the contexts, too, in which these allusions stand, I consider them as indicating states, rather than times; and therefore belonging to interpretation, rather than structure. But in the structure they answer one important purpose, by obliging us to put the passages in which the allusions occur into the same order of sequence as the festivals. For instance: if the opening of the temple (xi. 19) be the Day of Atonement, 10th Tisri, (as I think it is); and if, as some maintain, xv. 8 be Solomon's dedication, 15th Tisri, (which I think it is not); then, if any of the vials are poured out, we are past 15th Tisri, on which they began to be poured; past therefore the 10th, or Day of Atonement: consequently the seventh trumpet (xi. 15) must have already sounded, and the

kingdoms of this world have for more than thirty years been "the kingdoms of our Lord and his Christ!" Or, if this be thought incredible, and the synchronism of xi. 19 and xv. 8 be still maintained, then the Day of Atonement is not yet past, and not one of the vials yet poured out! The Day of Atonement has a two-fold character; according as we consider, first, the sacrifice; second, the parties reconciled thereby. In the first aspect, it was a day of the greatest humiliation and sorrow; in the second, of complete joy and peace. Christ hath passed through both stages in his own person; but his people are still expecting the second, which they shall enter upon when the temple is opened (xi. 19). The Day of Atonement might be considered as the High Priest's own day. He on this day performed, as far as possible, all the offices of the Priesthood; the ordinary, of the inferior priests, as well as those peculiar to himself. The day, also, concentrated in itself the solemnities of every holy day: it was considered a Sabbath, a festival, and a fast, requiring the rites belonging to each: it began with every demonstration of sorrow and humiliation, and finished with ushering in the Jubilee. Now, in transferring the typical ordinances of the day to our High Priest, they must of necessity be expanded to be co-extensive with his work: the Day of Atonement must be enlarged to our whole day of grace, our day of salvation. For, "Christ being come an high priest of good things to come" (Heb. ix. 11), hath by his own blood "entered in once into the holy place....heaven itself" (24); "once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation" (28). "Which hope we have, an anchor of the soul....within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. vi. 19, 20; Psalm cx.) Thus we see that Christ's day of atonement is the whole period between his death upon the cross, when he became the sacrifice which as High Priest he presented on his ascension to God the Father (Heb. ix. 12, 24), and his second advent, when unto them that look for him he shall appear without sin, unto salvation. But between the first and last act of this day there were some observances, typical of ourselves and our times, to which I think there are allusions in the Apocalypse. One of these allusions is in viii. 4, and appears to refer to the incense carried into the holy of holies after the slaying of the victims; and the smoke seems to me the same which fills the temple during the vials (xv. 8); while the fire cast into the earth (viii. 5) agrees with the time of the angel having power over fire (xiv. 18); being the burning of Babylon (xviii. 8, 18; xvi. 19), before the great day of Armageddon, or treading the wine-press. And this I refer, in the type, to the

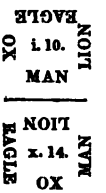
high priest's fourth entrance within the veil, when he brought out the censer, and cast its remaining coals beneath the altar of burnt offering (vi. 9); with which final entrance I connect xi. 19, the ark for the church, before the baptism of fire. On the evening of the Day of Atonement the Jubilee began (the restitution of the alienated inheritance); which fixes the place of the above by another clasp; for the church is imprisoned in Babylon, whose gates of brass and bars of iron must be broken by another Cyrus, before the captives can return to Zion, or the true Jubilee begin. After this we have only to look for the antitype to the Feast of Tabernacles or Ingatherings, at the year's end, which begins the Millennial reign.

I do not intend in this paper to enter minutely upon the interpretation of the Apocalypse, but hope to undertake it in some future Number. My present endeavour is to fortify and confirm the structure of the book as laid down by Mr. Frere and Mr. Irving, by considerations drawn from the seasons of the year, and the tabernacle and its ordinances: which course of typical events being perfectly applicable to the order they have laid down, and wholly independent of those arguments by which they established the structure of the Apocalypse, gives to their system a confirmation than which I cannot imagine any thing more complete. But, before concluding this paper, I would make a few observations on the four "beasts," or living creatures (iv. 6); since, although the explanation of their forms and offices may seem to belong more properly to interpretation, they do notwithstanding give considerable additional information on the structure, and so prepare the way for minute interpretation. These most important, most difficult, and most disputed emblems, will be best understood by comparing them with the cherubim of Ezekiel, to which they have so much general resemblance. Both the etymology and form of the cherub have been greatly disputed, but an examination of the passages in which the cherubim are mentioned will leave scarcely any uncertainty respecting them. The first mention of them is Gen. iii. 24, where they guard the way of the tree of life: here, covering from profane approach is the idea; there is no description of the form. The next time they are mentioned is in Exod. xxv. 18, where they cover the mercy-seat, each having one face and two wings: this also seems to convey the same idea, that the mercy-seat is guarded from profane approach, as the tree of life was after Adam's fall. The curtains of the tabernacle were also embroidered with cherubim of the same form (Ex. xxvi. 1). In the temple of Solomon they continued the same; but two of larger size were placed in the sanctuary, under which the ark and its cherubim were deposited at the dedication (2 Chr. v. 7). The seraphim, in Isa. vi., are represented with *six* wings; and not, like

the cherubim, guarding the tree of life or covering the sanctuary from unhallowed approach, but in the higher office of giving glory to God. The last and most diversified of their appearances in the Old Testament is Ezek. i. 10: so diversified that the prophet did not at first recognise them, calling them first "living creatures;" and it is not till x. 20 that he *knew* that they were cherubim. These "living creatures" have the general likeness of a man (i. 5); but they have each four faces, each *four* wings, and their feet like the feet of a calf: and they also stand beneath the firmament which supports the throne (i. 22, 26); and bear the glory of the Lord, when it leaves the holy of holies (x. 4), when it quits the temple (19), and when it departs from the earth (xi. 23). Now when Moses saw the glory of God in the mount, the paved work of sapphire was beneath his feet (Exod. xxiv. 10); and it was there he saw the pattern of the heavenly things after which he framed the tabernacle (Exod. xxv. 40; Heb. viii. 5; ix. 23). Therefore, the cherubim, being *beneath* the firmament in Ezekiel, must in his visions relate to earthly things, or the church on earth: their four faces represent the fourfold aspect of the church. Their *four* wings denote that two for removal are added to the two for covering; their calves' feet symbolize ploughing, sowing, and threshing, in the East performed by the feet of oxen; and they not only cover and guard the sanctuary, but transport it from place to place. All these ideas I wish to carry into the Apocalypse, and apply these to the four living creatures and their offices. When they are first introduced (iv. 8), it is in their final character; when, like the seraphim in Isa. vi., "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come:" but when they invite the Apostle to the opening of the first four seals it is in the lower character of guarding the mysteries of God, and indicating a change in the aspect of the church, and a corresponding change in political affairs; as is also the case xv. 7. So that chap. iv. can only be regarded as a foreshewing of the final state of glory: for from this time the ascription of praise by the living creatures is *incessant*, and is not begun in v. 14, where they only answer Amen; nor in the seals, vi. 1—7, where they say, "Come and see;" nor in the vials, xv. 7, which one of the living creatures delivers to the angels. In Ezekiel the four faces are united in each of the cherubim, because all the several aspects of the church were exhibited in the same body of people, the nation of Israel: in the Apocalypse they have four separate forms, shewing that there the several aspects of the church would be exhibited in different bodies of people, and different nations. When first enumerated, Ezek. i. 10, their faces are put in this order,—a man, a lion, an ox, an eagle; but in x. 14

the order is changed, being, an ox (or cherub), a man, a lion, an eagle. This I shall now endeavour to account for.

In Jerusalem, under Solomon, were gathered all the emblems typical of Christ's kingdom: the embodying spiritual things in visible emblems was then completed; and in establishing it the *man*-like cherub took the lead: the Lord had appeared as King in Jeshurun, as Captain of the host, in all the characters by which *man* is influenced. "When Israel was a child, then I loved him, and called my son out of Egypt.....I drew them with the cords of a *man*, with bands of love" (Hos. xi. 1, 4). But for their rebellion against God "the Assyrian" smites them (5): from whose power they are delivered (ver. 10): "They shall walk after the Lord: he shall roar like a *lion:* when he shall roar, then the children shall tremble from the west." Now the *western Assyrian* answers to the Babylon of the Apocalypse; and in the judgments, by means of which the church is delivered from thraldom, the *lion* takes the lead, and this both in the Pagan and the Papal Babylon: "The first beast was like a *lion*" (iv. 7): "When the Lamb opened the first seal, the *first* beast said, Come and see" (vi. 1): "A mighty angel cried with a loud voice, as when a *lion* roareth" (x. 1, 3; xv. 7). All the prophecies concerning the judgments on Babylon give like precedency to the *lion*; as, Isa. xxi. 8; Jer. iv. 7; xxv. 38; xlix. 19; l. 44).



The cherubim are seen by Ezekiel from the east gate, looking into the temple; and when he first sees them (i. 10) the face of the man fronts him; the whole four having the same face looking in the same direction, as in the margin. But when he sees them the second time (x. 3), they stand on the right, or south, side of the house; and in this situation the face of the ox fronts him, as in the margin; indicating, as I think, that the sacrificial aspect of that people begins, and that the withdrawing of the cherubim is the signal for slaughter (x. 14: see Isai. xxix. 1, 2; Ezek. xliii. 15).

The second living creature in the Apocalypse is the ox, which emblem has the two significations of threshing and sacrifice. Its signification of sacrifice best suits with the second seal; and that of threshing, the series of seasons, xiv. 8; where, though the second cherub is not mentioned, a careful comparison with xvi. 17, xviii., and xix. 5, makes the voice from the *throne*, which must be the cherubs, come in between vers. 16 and 18 of chap. xiv.; agreeing in time with the beginning of "the sacrifice in Bozrah, the slaughter in Idumea," Isai. xxxiv. 6.

Iconsider the judgments and political changes under the first

four seals as having a more immediate effect upon the church, and indicating a greater change in its aspect than the others; for we observe, under the fifth seal, the martyrs are commanded to wait for their avenging till their brethren should be slain by the persecuting power then arising. The cherubim, accordingly, who represent, as I think, the alterations in the aspect of the church, do not occur during this period; but one of them reappears xv. 7, giving forth the vials, which commence those changes by which the wrath of God is "filled up," and by which the church is advanced to her Millennial dignity and bliss. I therefore consider the cherub in xv. 7 as commencing a fourfold series of judgments on the world, and a fourfold change of aspect in the church, similar to those which took place under the first four seals. These changes we shall find described, and their connection with the cherubim intimated; but the first cherub only is expressly mentioned, because the church is translated at the end of harvest (xiv. 13), when the second, or ox cherub, should come in; and with her translation the realization of the opening vision (chap. iv.) begins, and there would be an incongruity in representing any of the cherubim otherwise employed at that time.

The third, or man-like cherub, is doubly connected with the third seal, being expressly mentioned vi. 5, and affecting man indiscriminately by the universality of the judgments; and it also synchronizes with the *man-child* travail of the church (xii. 2). The corresponding time in the final series, is where the *Lamb* period ends and the "KING OF KINGS" period begins, in xvii. 14, xix. 16; "he who cometh from Bozrah having trodden the wine-press alone" (Isai. liii).

The fourth cherub, with eagle wings, denotes a sovereignty extensive as the winds of heaven. This universal supremacy was blasphemously arrogated by the pope under the fourth seal; at which time to the woman, who represents the true church, were given "two wings of an eagle" (xii. 14), to shew that the spiritual church has then the whole world for its range. This state of the church shall be truly realized in that universal dispensation, during the Millennium, of which the Papacy was a mockery: at which time the Lord shall bear them "on eagles' wings" (Ex. xix. 4); "they shall mount up as eagles" (Isai. xl. 13).

This leads, as I think, to the clear establishment, in the Apocalypse, of a truth which every one has been forced to admit in part—namely, that the mystery of God is shewn forth beforehand, and by contrast, in the workings of the Mystery of Iniquity. For doing this, the Mystery of Iniquity, which is the Babylon to the Church, has, as a church, its Babylon in Pagan Rome; which Pagan oppressor is laid low by a series of judgments prefiguring those by which the Papal oppressor shall be brought down: and

the Pagan judgments, not being improved by the church, and being abused by Satan, give occasion for setting up that mystery of iniquity, by which all the characters of Christ were assumed and profaned,—his kingly, his priestly, his prophetic, the keys, the sword, dispensation, absolution, indulgences, disposal of empire, deprivation of kings; "all power both in heaven and on earth."

This mock rehearsal of the mighty actings of the Lord being finished, and the usurper having run his destined course of 1260 years, the true Melchizedec is brought in, by the repetition of a course of judgments like those which brought in the false one; with this difference, that, while the order of visible things is the same as in the first judgments, the order of spiritual things is reversed, to undo the mystery of iniquity, and pull down the fabric reared by the apostasy. The temporal dominion in the first preceded and made way for the spiritual usurpation: in the last, the spiritual bondage is broken first, the temporal in Armageddon. The first is brought in by a white horse, "conquering and to conquer:" the last is concluded by a white horse on which sitteth the "King of kings." The first ends in clothing the witnesses in sackcloth: the last, in the "knowledge of the Lord covering the earth as the waters do the channels of the deep." In the first, the saints are consigned as sacrifices to the altar (vi. 9): in the last, they "live and reign with Christ a thousand years" (xx. 4). In the first, the devil comes down, "having great wrath" (xii. 12): in the last, he is bound for a thousand years (xx. 2). In the first, the holy city is trodden under foot forty-two months (xi. 2): in the second, the holy city comes down from God out of heaven (xxi. 2). In the first, He who shall rule all nations is caught up to God, to his throne (xii. 5): in the last, heaven opens, and He comes forth to rule all nations (xix. 15), as King of kings and Lord of lords.

JOHN TUDOR.

XIV. 1, 5: First-fruits	XV. 2, 4: Victory over beast	XVIII.
6, 7: Hour of judgment	4: Judgments manifest	
8: Babylon is fallen	.....	2: Babylon fallen
9: If any worship	.....	4: Come out of her
10, 11: Wrath of God	7: Full of wrath of God	5, 6: Fill to her double
12: Patience of saints	XVI. 15: Behold, I come	20: Rejoice, Apostles, Prophets
13: Write, Blessed	Blessed he that watcheth	XIX. 9: Blessed the called
14: Son of man	17: It is done	11: Word of God
15: Earth reaped	XVII. 14: Called, chosen, faithful	14: Armies in heaven
18: Angel of fire	XVI. 19: Fierceness of wrath	XVIII. 8, 24: Burning
19: Gathered the vine	XVII. 13: Power to the beast	19: Armies gathered
20: Wine-press trodden	14: Lamb shall overcome	15: He treadeth the wine-press

INTERPRETATION OF ALL THE OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

(*By the Rev.* E. IRVING—*continued from p.* 174.)

INTERPRETATION III.

Immanuel's Action,

From Isaiah ix. 8, *to* Isaiah xiii.; *being the conclusion of the strain of Prophecy concerning Immanuel, the Virgin's Son.*

THE first of the three parts into which we have divided this complete and glorious strain of Prophecy concerning the Virgin's Son, may be entitled "Of Immanuel's Conception;" the second, "Of Immanuel's Name;" the third, "Of Immanuel's Actings unto the end of time." Not that each portion confineth itself to each of these subjects, but doth in some measure embrace them all; while they are distinguished, by containing respectively the fullest prediction upon the subject of the nativity, the name, and the action. For this is peculiar to the prophetic method, and distinguisheth it from the logical; that whereas in the latter all the parts must be considered separately, and composed into one, before you can come at the truth which is demonstrated; in the former the whole truth bursts forth frequently, and almost in every part of the discourse: so that it does not admit to be treated either by the way of analysis or synthesis, but hath a method of its own, which it is the chief object of these interpretations to explain and illustrate. As, in the human body, wherever you lay your finger upon an artery you feel the pulse of life; so in the word of God, which is essentially prophetical even when it is outwardly historical and ethical, you feel the presence and the power of the same one truth, which is the testimony of Jesus. In vain, therefore, do we seek for steps of proof, or for divisions of discourse: each strain hath about it an indivisible unity, and a completeness of revelation in itself: so that, beginning from the words spoke in Paradise, and coming down through the successive acts of revelation, we may say of every one of them, "The whole truth is here;" just as you can say of a tree, in every stage of its growth, from the seed upwards, "The whole tree is here." Insomuch that, taking Prophecy as a whole, it resembleth most that lowest of the animal kind, which is, as it were, rather the first effort of nature towards the principle of the animal life than an animal itself—I mean, the order of Zoophytes, which you may cut into parts how small you please, and still you have the complete life subsisting in them all: so the word of Prophecy, which is the materials and rudiments of all spiritual personal life in the church, be it taken in how many parts you please, shall be found to contain the life of

the whole. Of this we have already had many instances, and more will appear in the sequel. Taking these divisions, therefore, which we make as being rather for the convenience of discourse than according to the method of God, we now proceed to the third part of this one strain of prophecy, which is contained between the vi th and the xiii th chapters of Isaiah.

The march of this Prophecy is very sublime, and its consummation is very glorious. And this is its order: Four times the word of God's anger lighteth upon Israel, concluding every time with these direful words, "For all this his anger is not turned away, but his hand is stretched out still;" leaving Israel exhausted, and all but consumed, in revenge of that treasonable conspiracy which she joined with Syria against Ahaz and David's line, and against Immanuel, who was to be born of David's loins. Then it passeth over (x. 5) to describe, under the name of the Assyrian, the character of that proud instrument of God's resentment, who, when he hath executed the purposes of a scourge upon Israel, and likewise upon Jerusalem (x. 12), is himself brought low. The Assyrian, as we shewed in our former interpretation, and indeed is necessary for the work of oppression wrought by him, is co-extensive in time with the humiliation of Israel and Judah; and can by no means be limited to Sennacherib: whose overthrow is yet very distinctly pointed out (x. 28—34); but, at the same time, to shew us that the event of his overthrow is but typical of the last overthrow of the last form of this oppressor, his destruction is referred to the personal act of Immanuel (x. 17, 26, 27, compared with ix. 4, 5); and immediately on his fall the houses of Israel and Judah unite in true allegiance unto God, and brotherly love to one another (x. 20—24; xi. 10—end); and upon his fall, also, the "Rod out of the stem of Jesse," raiseth himself to deliver the earth from all oppressions, and bless it with all blessings whatsoever (xi. 1—10). Contemporaneous with which are described the mighty deeds and everlasting blessedness of Zion and Jerusalem: "Cry aloud, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." What have we, then, in this prophecy, but (1) God's revenge upon Israel for his conspiracy against Immanuel; (2) Immanuel's arising to destroy the oppressors of his people; and (3) the great acts of power and experience of blessedness which under his government they enjoy, and all nations with them? It is God's acting against his own people, for the honour of his Christ; and Christ's acting against the enemies and oppressors of his people, for the honour of his Father's grace and faithfulness. It includeth all time, from the date of its delivery until the consummation of all things. And it refers chiefly to two parties—Israel, and the

Assyrian—though the whole world, even to the beasts of the field, be alike concerned in the glory which is the issue of the mighty conflict. Such is a general idea of the last part of the Prophecy of Immanuel; which we now proceed to interpret, with the same exactness which we have followed in the two former parts.

I. From chap. ix. 8 to chap. x. 5, is one perfect and complete act of the prophetic piece, containing the word which God sent against Jacob, and which lighted upon Israel. The act is composed, as it were, of four scenes, which present four several aspects of the misery to which God was resolved to bring the Ten Tribes of his people: the first (8—12) being the general announcement of the cause and the instruments of the judgment; the second scene (12—17) being the exhibition of the disorganized nation, Ephraim's most entire and complete breaking up from being a people; the third (17—20) presenting us with the aspect of the desolateness of the land, and the misery of the famished people; the fourth (x. 1—5) closing all, as such a fearful action should be closed, with the Divine moral, the reflections of the Holy Spirit in the mouth of the prophet upon this direful and deplorable catastrophe. Thus, very much after the manner of the ancient tragedy—simple, but grand; fearful, but instructive—is the doom of Israel represented. That in modern composition which represents the style most nearly, is perhaps the oratorio in the hands of Handel: and such as are not acquainted with those sublime works of harmony, may have a tolerably good similitude of it in the variations of a common air; which, though it be one, and often very simple in itself, is, for the intensity and exaggeration of the effect, wrought into a great variety of musical forms, all having an unity, and combining to give more expression to the original musical conception. If they ask me why men's minds do not now fall into the prophetic method, when pourtraying any thing in itself great and fearful and instructive, I answer, that to my belief it ariseth from a lowness of tone, a poverty of conception, a barrenness of execution, which characterize the moderns. We are men of one faculty; mere artisans, accustomed to ply one muscle, and produce one unvarying form of work. I anticipate nothing more pleasing to myself and my reader in these interpretations, than to be rebuked out of this niggardness of soul, and stirred up to desire and attempt something more worthy of the style of a complete man, and not of a logician merely, or a rhetorician merely, or a controversialist merely, or a moralist merely, or some other mere under-craftsman and tool-maker for the great works of the mind. Burke said, with his natural sagacity and finely cultivated judgment, that if any one would be an orator he must

study the Prophets: it is still more true of a preacher and of a poet.

1. Now, of these four variations of Israel's doleful doom, the narrative scene which is included between the 7th and 12th verses of the ninth chapter begins by expressing, in the 7th verse, from whom the word cometh, "Jehovah;" and upon whom the burden of it alighteth, "Israel." It is spoken against Jacob, but the point of it falleth upon Israel. I know not whether there be any thing more in the repetition, than that it may be used for the greater strength, force, and poetical beauty; as we find elsewhere (see Ps. lxii. 71); or whether it may signify that the two other tribes would sympathize in the visitation, though neither at the same time, nor for the same cause, nor to the same intent. Certainly the strain doth concern Zion and Jerusalem, as well as Samaria (x. 11, 12); the two tribes of the dispersion, as well as the ten tribes of outcasts (x. 20—22, xi. 12, 13): and, upon weighing these passages of the prophecy, I do rather incline to believe that the mention both of Jacob and Israel doth portend to both deep concern in this word, but especially to Israel. For be it remembered, as we have shewn at large in the two preceding interpretations, that Israel was the great offender, while Judah was offended against, in the occasion which drew forth this strain of prophecy (vii. 1). Therefore instantly the burden contracts itself to Ephraim, the head of the ten revolted tribes; and to Samaria, their metropolitan city, which they set up in rivalry of Jerusalem, where, and where alone, God had commanded his worship to proceed in his holy temple. To Ephraim and Samaria and all the people God ministers a rebuke for their stoutness and pride of heart, in not being cast down and humbled by the many inward revolutions which he had caused amongst them; king murdering king, and dynasty violently supplanting dynasty, after they had revolted from David's line: neither had they repented when the Lord had, some few years before, sent against them Tiglath-pileser king of Assyria, who took various of their cities in Gilead and Galilee and the land of Naphtali, as is recorded 2 Kings xv. 29, and referred to in a former part of this strain of prophecy (ix. 1). By which visitation, instead of being humbled, and brought to put their trust and confidence in God, these braggarts and drunkards of Ephraim (xxviii. 1) took occasion to boast and inflame themselves, saying (ver. 10) "The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars." No language could express more contempt of the judgments with which they had been visited, and the self-confidence which they had in their own resources. Bricks and hewn stones are in perfect contrast, both as to their durability and their beauty and their costli-

ness, especially those bricks ordinarily used for building; and what a contrast there is between the sycamore and the cedar, let that passage in the First Book of Kings testify (x. 27), "And the king (Solomon) made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance." The use of such a proverb, therefore, among the tribes of Israel, was the strongest proof that no fruit of humility, or returning unto the Lord, had been wrought in them; but, contrariwise, that they boasted of themselves, and were filled with more lofty and high-minded thoughts of their own ability and strength. And therefore it is that the word of direful consequence now proceedeth forth against them. The manner of the judgment is after the manner of the offence: they had offended by confederating with Rezin king of Damascus against Judah, and laying siege to Jerusalem, with the view of cutting off the line of David; and, behold, Ahaz, to defend himself, appealeth to the king of Assyria, who straightway marcheth against Damascus, taketh it, and carrieth the people of it captive to Kir, and slayeth Rezin (2 Kings xvi. 9). Thus one of the dynasties which conspired against Messiah's dynasty is cut off; and for this act the Assyrian comes to be characterized as the adversary of Rezin: (ver. 11) "Therefore the Lord shall set up the adversaries of Rezin against him." This was fulfilled not many years after, when Shalmanezer king of Assyria came up against Hoshea king of Israel. This Hoshea had conspired against Pekah, and slain him: so that Pekah, the other of the confederates against Ahaz, a father of Messiah, came also to an untimely end by conspiracy (2 Kings xv. 30). And Hoshea, when invaded by the Assyrians, submitted to pay tribute (2 Kings xvii. 3). But this did not satisfy the anger of the Lord against Samaria, and her wicked, idolatrous kings. Hoshea began to practise unfaithfulness and treachery, by seeking help from So king of Egypt; whereupon Shalmanezer came up the second time, and shut Hoshea up and bound him in prison; as it is recorded *ib.* 5: "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." This final destruction of Samaria, and breaking up of Israel from being a nation, is, I think, referred to in the next words of the indignation: "The Lord shall join his enemies together; the Syrians before and the Philistines behind; and they shall devour Israel with open mouth." For, Syria being now become a province of Assyria, and the Philistines perhaps being allured by plunder, and stirred up with ancient enmity, and all conducted by Assyria, it would

truly be fulfilled that Israel's enemies were mingled together to devour her with open mouth. We have no intimation, that I can find, in Scripture, concerning the part which the Philistines took in this action of Israel's overthrow; but we find (2 Chron. xxviii. 18) that shortly before, at the time when the Lord was executing his anger against Ahaz by means of Syria and Israel and Edom, the Philistines were in great strength, and seized upon that occasion to possess themselves of many cities lying towards their border: and we may well believe that their hand would not be slack against Israel also, in the day of her downfall. The completeness of the desolation thus wrought upon Israel is expressed by one of those figures peculiar to the prophets: "They shall devour Israel with open mouth"—(Heb. "with *whole* mouth")—*i. e.* in every place, on every side. And so it was; for Israel did never lift her head again in that land, which was afterwards peopled by spurious and mingled races, who were ambitious of the honour, but had no claim, to be descended of Abraham. They were afterwards called "the Samaritans;" whom, for their blasphemous pretensions, the Jews hated with a perfect hatred: of which our Lord justified the cause (John iv. 22), though he rebuked the malice of it, by shewing a noble example of love to them, as they did of readiness to hear him. But, for poor Israel—wandering, outcast Israel—they are lost, ever since the time that this word took effect upon them: and whether they shall be found again, this prophecy will abundantly declare in the sequel.

And thus concludes the first stave of this prophetic burden: between which and the next; and indeed at the end of each of the four, these fearful words are uttered: "For all this his anger is not turned away, but his hand is stretched out still" (ver. 12). There is a danger in interpreting this, to regard it according to the historical, and not according to the prophetical method, by supposing that the next act of vengeance which is recounted is in addition to that which hath been recounted above: but, besides that this agreeth neither with the largeness of the language of the preceding burden, "Devour Israel with open mouth;" nor yet with the historical facts, which contain no invasion of Israel by Syria and Philistia prior to that of the Assyrians, and no second, third, and fourth judgments posterior to this; it doth not answer to the prophetic method, which in one stanza containeth the complete judgment represented in one aspect, and in another the same represented in another, and so on to the end. What then, it may be asked, is the meaning of these words of the chorus, or semi-chorus, four times repeated? I answer, They are to signify, that, after Israel was thus broken from being a people, and scattered amongst the heathen, God's judgments should continue to follow them, and his wrath to rest upon them;

aye, and until it should please him to "set his hand again the second time to recover the remnant of his people" (xi. 11). This fourfold word of God doth express the same truth which is dilated in the xxviiith and xxixth chapters of Deuteronomy, and in every other part of the Lord's prophetical warnings and threatenings against his people: "I will scatter a third part unto all the winds, and I will draw out a sword after them: thus shall mine anger be accomplished" (Ezek. v. 12). His anger is still pouring out upon his ancient people; and not till "Michael stand up, the great Prince, which standeth for the children of thy people; and thy people shall be delivered, every one that is written in the book;" not till then shall God "have accomplished to scatter (or, *be done with scattering*) the power of the holy people." (Dan. xii.) This, I feel assured, is the intention of that choral burden of the prophecy—namely, to carry on the indignation; to represent the Jews as objects of indignation until that God turn his hand to gather them again.

2. After the historical aspect of God's wrath upon Israel, we have the next variation of the same subject, from ver. 13 to ver. 17, given in symbols, not of an historical, but of a national kind. The former presented the array and the attack of her enemies; the next presenteth the total disorganization and breaking up of her nationally; the dismemberment of the body politic, the total cessation of her political life: "Within threescore and five years shall Ephraim be broken that it be not a people" (vii. 8). And of this utter destruction we have, first, the cause,—standing in the impenitency of the people under the correcting hand of God: "The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts;" but, as hath been already charged upon them, they puffed at their calamity, and said, It is nothing, we will arise from out of it more strong than ever: "The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars." How merciful is God with nations, as with individuals! He never, without a first, and often a second and a third, chastisement, bringeth destruction total and complete. But how seldom do the stiff-necked nations turn unto him that smiteth them, or repent of the sins for which the Lord smiteth them! Nineveh is the only instance that I remember upon record. So have we seen, in our own day, every Papal kingdom of Europe, and most of the Protestant kingdoms also—all, indeed, except our own—smitten with signal judgments on their capital cities and royal lines; but, behold, they have only hardened their hearts the more: and therefore I believe the next blow, now impending, will be destruction. And though we, as a nation, have received many warnings in our pecuniary affairs, yet have we as yet received no heavy chastisement in the high

places of our pride; and for some such I look, before we shall be totally overthrown. Now, it is according to the way in which the first stroke of chastisement is received, that the Lord hath compassion or not: and therefore I do exhort every minister, and every man who believes that there is a God ruling upon the earth, to cry aloud, and spare not, but endeavour to convince the nation of its iniquities, and reduce it to some lowliness of mind for rightly receiving and improving the chastisement of God when it comes; and it cannot now be long delayed. For, behold what follows upon the impenitent: "Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail" (ix. 14). Head and tail gives us the figure of the governors; branch and rush, of the governed. Of the official body, the chief dignity is given to the men of ancient family and honourable descent, who also in their own persons united age and honour; elders as to experience, and worthy men as to reputation: of which that there remained some of great weight and consequence in Samaria, is evidenced by that beautiful history of the captives of Judah related in the Second Book of Chronicles, chap. xxviii. Of this same governing body, the lowest, basest, most dishonourable member is the prophet that teacheth lies: "He is the tail." Of these we have an instance given in the Prophecies of Amos, who prophesied about one hundred years before these events (vii. 10—14). And by Hosea, who prophesied to Israel about the same time, it is said, "The prophet is a fool, the spiritual man is mad.....the prophet is a snare of a fowler in all his ways, and hatred in the house of his God" (ix. 7). And another of the prophets taunts the whole ecclesiastical body: "Which of you will shut a door for nought?" Avarice and time-serving go together; man-pleasing corrupteth the word of God in the mouth of a preacher of righteousness: and when it so arriveth (how far we are gone in this evil way I say not), then, beyond all question, the preacher is the basest, most dishonourable, most wicked and worthless, of all those who devote themselves to the common-weal. As the proverb goes, *The most honourable of all professions, the basest of all trades:* "The prophet that teacheth lies, he is the tail." But, mark! when judgment comes there is indiscriminate visitation; the ancient and honourable is swept away in the general wreck, with that basest of functionaries, "the prophet who teacheth lies:" because God would instruct man, that a nation is not a thousand isolated particles congregated by chance and held together merely by considerations of common interest, but that it is the great ordinance of God for preserving in men's minds the principle of community and love: wherefore, they do prosper together, and decline together, and are together chastened, and are over-

whelmed in indiscriminate ruin, to teach men that selfishness is the contradiction, and community is the assertion, of God's great principle of providence and grace. And with the governors perish the governed also, of every name and degree, both "branch and rush"—that is, the highest and bravest ornaments, as well as the humblest and most despised productions of the field. For, as the former is a figure of the governors, so I take this to be a figure of the governed; the people, every where spread abroad over the face of the country, being aptly represented by the vegetable productions of the earth: of which the better kind are the branches of goodly trees, the baser kind the rush, which grows in the most despised and rejected places. That this is the true interpretation of the passage is made manifest by the following verse, where the whole destruction is contemplated under the same twofold division of governors and governed: "For the leaders of this people cause them to err, and they that are led of them are destroyed." How closely, again, doth this bind together the instructors and the instructed; and what awful responsibility resteth with us who are instructors of the people! In another prophet it is said, "My people are destroyed for lack of knowledge." There are, indeed, only these two ways—either that the people should burst asunder the natural bands of reverence and obedience to their superiors, to the learned and governing class, as they are now hasting to do in this island, and did some forty years ago in France, which brings with it internal disorganization and breaking up of community; or that they should retain their respect and reverence for their instructors and governors, and so be led astray into all error with respect to God, and perish along with those who have misled them. This hath ever been the way of the perdition of states, until these latter days of infidelity and revolution, when the principle of anarchy and intestine war promises to bring about destruction in a more awful way than any which hath been heretofore heard of. When a people have been thus corrupted in the fountain-heads of doctrine, and have merged into darkness with their benighted leaders, there grows apace, over the whole community, a system of falsehood, dishonesty, and folly, to such a pitch, that they cannot bear the light of truth, or endure the straightforward step of honesty; and the upright and true God becometh enraged at the hypocrisy which is preached under the sanction of law and religion, and well-approved by respectable custom: his mercy and goodness will not suffer such crooked and perverse ways to prosper, lest the sanctions of truth and righteousness should fail from amongst men; and, forgetting all the interior relationships of such a society—the poverty of the poor, the wants of the needy, the helplessness of childhood—he comes against them, with one fell

swoop of his indignation accomplishing that reckless revenge which is thus described as the consummation of this aspect of Israel's breaking up: "Therefore the Lord shall have no joy in their young men, neither shall have mercy on the fatherless and widows; for every man is an hypocrite and an evil-doer, and every mouth speaketh folly" (ix. 17). All the interior organization of the political body, all its ordinances for mercy and pity, all its beautiful ornaments, and the sinews of its strength, go for nothing, when once the sentence of death goes forth. As death, nipping life, deflowers all beauty, and destroys all strength, and the finest structures sweeps with the finger of destruction; so Jehovah, when he is wearied out at length with the impenitent wickedness and unyielding stubbornness of a people, doth tread under his foot all those tender and needful ties, which on all other occasions he exerteth himself to sustain and accommodate. And so having decreed against Israel, he writes down his deliberate contempt of widowhood and orphanage, of youth and of strength; because in one day he is resolved to strike the death-blow of that long-spared and ever-rebellious people. And to signify that then they should be still conscious of and exposed to suffering, though in the state of national death—realizing to us the condition of the second or eternal death, under which the wicked, decomposed from beauty and power, are yet conscious of the worm that dieth not and the fire that is not quenched—he addeth the choral note of unterminated woe: "For all this his anger is not turned away, but his hand is stretched out still."

3. The third variation of this direful burden may be entitled, The aspect of Israel's misery; and it is given in three notes of the prophetic lyre,—the consuming effect of wickedness, the wrath of the Lord, and the desperation of the people: "Wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest; and they shall mount up like the lifting up of smoke." This reminds me of another passage of the like grandeur, in the Song of Moses (Deut. xxxii. 22): "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Fire and conflagration are the only fit emblems of wickedness, which consumes the life and substance of a nation, and brings on that utter darkness and desolation which are thus described, "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel (Heb. "meat") of the fire." What a figure of consuming judgment! "Our God is a consuming fire." He is not changed: he is terrible to the wicked of the earth as heretofore; and His judgments are near for to come upon the wicked nations of Christendom, and upon thee,

also, O highly-favoured but most wicked Britain! And when his judgments are abroad amongst us, I pray that we may learn righteousness! And where, in such a moment, are the resources of man? "The stout-hearted are spoiled; they have slept their sleep; and none of the men of might have found their hands." There is a withering of the spirit of man in the day of God's fierce anger. Courage departeth from the valiant, and the young men become fainter than women. And counsel is removed from the wise: inextricable confusion and mad despair overwhelm all hearts. "No man shall spare his brother: and he shall snatch (Heb. "cut") on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm (according to the Septuagint and Syriac, *of his own brother*); Manasseh, Ephraim; and Ephraim Manasseh; and they together shall be against Judah;"—so completely shall their hopes be blasted; so heavily shall their miseries settle down upon their spirits; so utterly shall all common ancestry, kindred, and affection, be rooted out, in that evil day when to the fuel of their wickedness God applieth the spark of his anger, and permits the greedy fire to spread abroad unrestrained. I stand in awe of God's judgments; and the more because I perceive that the very thought of a sin-visiting God is departed from the governors of our nation, and the memory of it is not recalled by those who stand in the room of the Prophets,—the ministers of the word and pastors of the people, who, if they do not teach lies, give place and encouragement to lies by not teaching the truth. How truly was this shewn, both as to statesmen and churchmen in the long debates upon the Papal Bill, when no one ever hinted at the doctrine of an over-ruling Providence, nor of Christ, the Head and Lord of kingdoms! If Israel rose up against Christ's regal dignity, we have sold it for nothing to a clamorous mob: and if she soon tasted God's revenge, we may fear it will not long linger over us.

4. The fourth variation of this doleful strain may be entitled, The remonstrance. It is addressed to the judges, or magistrates, who decree unrighteous decrees, and to those under their authority, their secretaries or others, who write them. For this is the manner in the East; that, when any one would obtain a writ from the proper authority, he first prevaileth with the underling of office to write it; after which he presenteth it to the superior, who ratifieth it or not, as it pleaseth him. Now the charge here brought is, that these the guardians of right were not only liable to be imposed upon by the knavery and chicanery of men; but that they continually sold judgment, and accepted bribes: and were therefore at the nod of every rich and powerful oppressor of the poor and needy, whom they turned away from

obtaining justice and deprived of their rights: and so became the fosterers of all iniquity, injustice, and oppression. Yea, and still further went their wickedness: they did themselves lay hands upon the property of the widows and the fatherless. And four classes are enumerated as the special objects of the magistrate's care; the needy, the poor, the widows, and the fatherless. The same is declared in Psalm lxxxii., where Christ, the Head Magistrate, gives these instructions to all kings, his vicegerents: "Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked." When these, the chief cares of the state are postponed and undervalued for other more splendid and mighty works; or when they are treated as of consequence inferior to finance and commerce and war; then it is, according to the declaration of the same Psalm, that "all the foundations of the earth are out of course." God will have kings to represent the character of his Christ, or he will root their memory out of the earth. They are there in no right of their own, or right from the people derived; but there they are by God's appointment, to keep the house till Christ's coming, and in their government to give a figure, however imperfect, of Christ's government in the age to come. But this eternal truth our ministers of religion regard as brain-sick mystery, and our ministers of state as moon-struck madness: and so between them they are bringing states to a rare pass of infidelity and wickedness. What condition the poor are in, and the orphans and widows, let men judge by what they see in the daily newspapers: and what zeal there is in our governors to remedy it, we all do well know. God avert from us the day of our calamity! which I fear is not far distant. —To these the governors of Israel and Judah, and to all who, like them, are more intent upon covetousness, or ambition, or power, than the humble but God-like duties of protecting and comforting the sorrowful and calamitous conditions of those whom God hath visited in his providence, God maketh this fearful appeal, "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" As if the Lord had said, Ye, who felt not for the poor and needy in the day of their visitation, but did take advantage of their weakness and distress, to whom will ye flee for help in the day of your visitation? Not to me. Where will ye deposit your glory in a place of safety from the spoiler whom I am about to summon from afar? Not with me: I will be no longer your defence. Ye shall be forsaken of me: and, being left without Me, ye shall bow down lower than the prisoners; ye shall fall the lowest of the slain. According as you treated those whom my providence visited, so shall the Assyrian, whom I am about to

summon from afar, treat you. As your abused dignity was the highest, so shall your disgrace be the lowest: as your offence was the rankest, so your revenge shall be the cruellest: "Under the bounden, shall ye be bound, under the slain, shall ye be slain." —And having thus, in these four successive aspects told out upon Israel, and somewhat upon Judah also, the punishment which was decreed; and ever and anon signified that in that deplorable condition they were to remain for an undefined term, the objects of God's unaverted wrath and his out-stretched arm; the Prophet immediately proceeds to summon into the field of action that instrument by whom God was to perform all these oracles of his purposes: "O Assyrian, the rod of mine anger," &c.

II. Before entering upon this, the second part of our text, I must shew my reasons for differing from the learned and elegant Bishop Lowth, and others, who suppose this to be the commencement of another strain of prophecy. First, It is not the manner of any prophecy that we can find, bearing upon Israel or Judah, to conclude otherwise than with assurances of restoration and blessedness; which would be fearfully the case with the prophecy opened above, if this were altogether a new strain. Secondly, The language of the one hath a distinct reference to the language of the other; as may be seen by comparing ix. 21 with xi. 13; ix. 12 with xi. 14. Thirdly, While this fourfold strain of judgment leaves the anger of the Lord upon the people unremoved, we find (xii. 1) that then they sing, "Thou wast angry with me: thine anger is turned away, and thou comfortedst me." Now, forasmuch as the Assyrian and his doings are interposed between, and the very verse preceding (xi. 16) represents the captives returning free under Assyria's yoke, we can little doubt that he is an important personage of the prophecy, personating the oppressor whose yoke Immanuel is for ever to break, and become the Redeemer of Israel. This brings us to state our fourth and principal reason for conjoining that which the learned Bishop would separate; namely, That this strain is one from the beginning of chap. vii.; being the birth, name, and action of God with us. He receiveth new names as the prophecy proceeds; in x. 17 he is the Light of Israel, and his Holy One; in xi. 1, he is the Stem of Jesse, and the Branch from his roots: so also in xi. 10, and in xii. 2, he is Jah-Jehovah; and in ver. 6 he is again the Holy One of Israel: of which changing names we shall see the reason as we proceed; but that it is the same action of destroying the Assyrian which is present every where, the act of prowess and of redemption reserved for Immanuel, and him alone, is manifest from vii. 17; to the end, where the visitation of wrath proceeded from Assyria; from viii. 7, where the same thing is asserted, and the removal of it is given to Immanuel (8, 10). But how very clear is this from ix. 4, where the yoke and the staff,

and rod of his oppression, are all destroyed by the Child which is born unto us. And, as if to prevent all possibility of mistake, the Assyrian is here introduced, in the very language of that verse, as "the *rod* of mine anger, the *staff* of mine indignation," x. 5; and his destruction is given by the same symbols in vers. 24, 27. Besides, observe how the destruction in ix. 4 is in the same terms as that in x. 26: "As in the day of Midian." We make no doubt, therefore, from the language, that it is one and the same action, opened in successive scenes: The first presenting us with the occasion of the promise of the Child, to uphold the threatened throne of David; and the judgment upon Ephraim as coming in consequence of that conspiracy; while at the same time it is declared, that Assyria is the instrument of that oppression. The second scene introduces the Child, and presents him first as the stumbling-block of both the houses of Israel; who thereupon are left in darkness, and find no light in their weary wanderings, until He appear again who is the Light of Israel, and deliver them from all oppression both spiritual and temporal. The next scene, whose fourfold aspect we have been delineating, recals with new circumstances the misery to which Israel and Jacob were doomed, and under which they were to remain for an indefinite time: and this brings in the portentous Assyrian, who had been already often hinted at, and exhibits him in all his size and stature of wickedness, with all his weight and wantonness of oppression; to the end, that, likewise in the full size and stateliness of his power and magnificence of his works and blessedness of his government, the Redeemer of Zion may be introduced. This I consider as the true argument or analysis of this piece of splendid prophecy; which is written under the law of unity—the unity of cause, the unity of action, and the unity of end; of place also, if not of time; although even this in the style of the prophecy be well observed, though in the interpretation it cannot be. While I thus argue the unity of the piece, I do not say that it was all given at the same time: it may be that this latter part was given after the destruction of Samaria, and immediately before the destruction of the Assyrian before Jerusalem. Into this point we shall inquire as we proceed; but this, if granted, doth no more destroy the unity of the whole, than it would of a poem to say that it had been written at two several times.

"Ho to the Assyrian, the rod of mine anger; and the staff in their hand in mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." To execute the wrath written above, upon the people of whom he had four times said, "For all this mine anger is not turned away, and mine

arm is stretched out still;" he summoneth the Assyrian into the field, to be the rod by which he would inflict his anger, the staff with which he would inflict his indignation. And large is the commission of this conqueror, "to take the spoil and to take the prey, and to tread them down like the mire of the streets." This did Sennacherib fulfil upon Samaria to the uttermost; but into Jerusalem he was not permitted to shoot an arrow (Isa. xxxvii. 33—end), but was smitten with all his host by the angel of the Lord. "The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses." If this prophecy then refer to Jerusalem especially, and was given after Samaria's destruction, it can in no way be said to have been fulfilled by Sennacherib, but by Nebuchadnezzar, who belonged not to the Assyrian but to the Babylonian kings. But the prophecy at every step bears traces of Sennacherib, as we shall see; and therefore we must infer, if other things will accord, that this was given before, and hath chief reference to, Samaria's destruction. The object of this scene in the prophetic action is not so much to exhibit the conquests of Sennacherib, as to exhibit his direful overthrow: and thus while it serveth the purposes of judgment upon Samaria, to serve the purpose also of consolation to Jerusalem, in the day when she should be so shaken and agitated by Sennacherib's threats and blasphemies. To the end that, as the former prophecies concerning Damascus and Samaria gave Isaiah acceptation as a prophet to Israel, this one concerning Sennacherib's overthrow might give him welcome acceptation to Judah. For observe what the moral lesson or application of the whole is (x. 24): "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt." And likewise to make him a lesson to all the conquering scourges whom he should afterwards employ; for God loveth all men, and is not unmindful of the services of conquerors (Ezek. xxix. 18); he doth exhibit a full-length portraiture of this man's pride and boasting, and signify unto all who should come after him, how, in fulfilling the Lord's purposes of wrath and indignation, they may yet keep themselves from being the objects of still greater wrath. For our sentimental moralists do greatly err, in thinking that because a man is a conqueror, he is therefore an outcast from the love and favour of God. A conqueror is as needful to God's purposes, as is a rod of chastisement or a staff of oppression; and if he fulfil his office meekly and religiously, God will reward him, as he did Nebuchadnezzar. For example, I believe that in no way hath this our land served God more acceptably, than in

obeying the leadings of his Providence, made almost imperative for self-preservation, than in going forward to humble and to trample upon the chief cities, and palaces, and temples of the idolatrous Brahmins, and Budhists, and the Antichristian Mohammedans of the East: the like also saw we, and rejoiced in, when the infidel of the West fell stretched before our Christian banner. And if our countrymen will go on executing righteousness and judgment in the East, not moving wars of ambition and aggrandizement, but waiting as heretofore the call and summons of God's Providence, I not only have hope of the stability, but assurance of the great blessing, of their government in those parts. I do thus single out our East-India Company for receiving instruction from this passage, because they are the only instance (except indeed Napoleon, "who was and is not,") of the ancient conquerors, either as respecteth the rapidity or the extent of their conquests; into every one of which, as my honoured countryman and friend, Sir John Malcolm, in his History, hath said, they were led and as it were forced for self-preservation. Let us then proceed to study this lesson taught to all conquerors in the person of the Assyrian.

"Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few." The first error that the masters of the sword are liable to, is here described to be the forgetfulness of God, whose instruments they are, the acknowledgment of Him in whose hand their armies are; in the absence of which piety and submission there groweth in their minds high-mindedness, and even usurpation of divinity; and therewith cruelty and revenge against all who dare to stand against the spring-tide and main-stream of their single and universal dominion. A powerful and mighty conqueror hath need, above all others, of the fear and favour of God; for his is the most perilous summit, all the high places of the earth. Into this snare fell the Assyrian, who is represented as thus speaking to himself in the pride of his heart:—"Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" (Isai. x. 8—11.) From the allusion here made to the destruction of Samaria, it is inferred by Bishop Lowth and others, that the prophecy must have been given after that event. But this is, I think, to mistake the prophetical for the historical method. The speech is not here historically put into his mouth, as we find it to be in the thirty-seventh chapter of this prophet. This is the prophecy of that which then was done; and is written beforehand for the learning of all to whom

it might come; yea, and for the prevention of the wickedness, if they would yield themselves to be prevented: and if not, for the demonstration of God's foresight of and hand in the judgments, and for the verification of the words of the Lord in Isaiah's mouth. By the happening of all things exactly as they are here set down, and that in the life-time of Isaiah, his character as a true prophet was most surely proved, and the church enabled to separate his rolls of prophecy from those of the false prophets who abounded, and to transmit them to us as the authenticated word of God. Taking this boastful speech, therefore, as a prophecy of what the Assyrian was to do, under the guise of a speech put into his mouth, which is so common in the Apocalypse, as a brief enumeration of the countries and peoples who were to be given into his hand; and of the pride of heart with which he was to be transported thereby, and in consequence of which his signal overthrow was to come to pass; we will now go over it in order:—"Are not my princes altogether kings?" which signifies either, Have not I reduced kings to be my tributary princes, and so am become a king of kings? or, rather as I incline to understand it, Are not my principal men advanced by my favour into the dignity of kings? have I not made kings of my captains? Accordingly Rabshakeh insulted thus over Hezekiah, as if in his royal state he were not equal to the least of the captains of the great king: "How then wilt thou turn away the face of one captain of the least of my master's servants?" Then he proceedeth to recount his conquests, and to set them in array against Jerusalem. Calno, the Calneh of Nimrod's kingdom in the land of Shinar (Gen. x. 10), the Canneh of Ezek. xxvii. 23, is well believed to be the same city whose name was afterwards changed to Ctesiphon, and around which the region was called Chalonitis. It stood upon the Tigris, and long afterwards became for some time the capital city of the Parthians. Concerning its conquest, what is written in the prophet Amos (vi. 1, 2) would lead us to infer that it fell under the Assyrian before Samaria; as also Hamath, which we might indeed suppose from the precedency given to them in the text.

It is necessary to know that the Assyrian kingdom founded by Nimrod, had been broken up into three parts, immediately before the time of Tiglath-pileser, who helped Ahaz against Rezin and Remaliah's son. This took place in the reign of the effeminate and voluptuous Sardanapalus, whose father Phul (2 Kings xv. 19) first made the Assyrian's rod to be felt in Israel; and in the days of this same Phul, it is believed that Jonah the prophet preached repentance in that great city. This ancient kingdom of Nineveh fell asunder into three parts; Nineveh or the Assyrian kingdom, and Babylon, and Media, which in succession came to the head of affairs. The Assyrian in

Scripture always refers to the empire of Nineveh, which was successively wielded by Tiglath-pileser, Shalmanezer, and Sennacherib; as contradistinguished from the power of Babylon, wielded by Nebuchadnezzar; and of Media with Persia, wielded by Cyrus. Now it is well worthy of most careful observation, that the things here ascribed to the Assyrian were not accomplished by Sennacherib alone, nor by his father Shalmanezer; for neither of them overthew Damascus, but Tiglath-pileser, who was king before them both; and as Calneh and Hamath fell before Samaria, we must believe that they also yielded to his prowess. Samaria however, we know, did fall before Shalmanezer (2 Kings xvii). And it was against Jerusalem that Sennacherib came up. This is the time of the prophetic action before us; and the action is his miraculous overthrow by the angel of the Lord. Nevertheless the Assyrian is represented as gathering into his own person all the exploits of his fathers likewise. This teacheth us the truth of what I a little touched upon (No. II. p. 153), that this name "The Assyrian" doth not stand for one person, but for the whole series and succession of Israel and Judah's oppressors, unto the expiration of the wrath of God, when he returneth unto his people in the multitude of his mercies. Let the sceptical interpreters of prophecy, who will see nothing but the event which is long passed away, explain to me how the Assyrian should here signify not only Sennacherib, to whom the event, from ver. 28, certainly refers, but likewise his predecessors in the kingdom: or, if they hesitate, I will explain it to them. God was willing to give, in the actings of the Assyrian against Israel and Judah, a grand type of the actings of all their oppressors unto the end of their long captivity and oppression; and of their miraculous deliverance out of the hands of them all. This required a succession of persons in the type, some to be conquerors, triumphant over his people, leading them into captivity; others, at least one other, and the last, to be a conqueror shaking his hand against them, but not able to prevail, but himself prevailed against by the unseen hand of a Mighty One. This complete foreshadowing of the future fate of Israel was given in the succession of Tiglath-pileser, Shalmanezer, and Sennacherib (included in one name, "The Assyrian"), who were conquerors, captors, and oppressors of God's people; and yet by God, for his people's sake, overthrown; which is, in short compass, the history of the Jewish nation; that the nations who have conquered, captured, and oppressed them, shall before the walls of Jerusalem be yet broken and confounded for ever (Zech. xii. xiii. xiv). Now, during the thirty years when this exemplification, on the small scale, of what upon the large scale was to occupy almost as many centuries, was proceeding; and for twenty or thirty years before it began to

proceed, all the earlier prophets, except Jonah, down to Jeremiah, put forth their burdens; and they put them forth under the sanction and language of that typical series of events which was beginning to occur. And thus with the typography of the minor historical event they wrote the history of the greater event; and from the exact fulfilment of the one, the future fulfilment of the other received the stamp and sanction of God. This is the true method of historical prophecy. It is as truly seen through a symbol of real history, and written in the language of that symbol, as the Gospel is seen in the symbol of the Levitical religion, and written in the language thereof. The Assyrian and Babylon have as truly a symbolical sense in the historical books, as sacrifice and high-priest have in the Levitical books. When I say "symbolical" I do not say "unintelligible," but "intelligible." For without a symbol nothing spiritual can be made intelligible; and nothing prophetical could be stamped as real and sanctioned as certain. What do these ignorant railers against symbols and mysteries mean? Is not Baptism a symbol? and what is the Lord's Supper but a symbol? both of them mysteries of the invisible life made intelligible by symbols, and without such symbols utterly unintelligible. Even so I say all prophecies of the future must either adopt such a method of setting events forth, by other events constituted on purpose to be their types; or if they do not take such a method, they must be written in simple and unambiguous language, which would be inconsistent with the responsibility of human agents; but, by being thus written in a function or form of the past dealings of God's providence, the future doth exact from him that would understand it both faith in, and reverence for, and meditation of God's word: and to such heedful reverent believers, the Spirit yieldeth such a warning sign and sufficient apprehension of the thing which is about to come, as that the church shall not be taken at unawares. This I believe to be another grand feature of that prophetic method, which I judge it better to bring out by successive strokes, as occasion suggesteth, than to treat after a more systematic but less comprehensible method. Now this prophecy doth, better than any other, reveal to us the meaning of "the Assyrian," who so often occurreth in Scripture. (Is. xiv. 25, xxx. 31, xxxi. 8, Mic. v. 5, 6, &c.) Let us now return again, and proceed upon our way.

Of Carchemish, the second of the Assyrian's conquests, some idea may be obtained of the importance, by consulting 2 Chron. xxxv. 29, and Jer. xlvi., which speak of it as a city of considerable consequence upon the Euphrates. The event there described is a good while posterior to the event here referred to. It is likely that upon the breaking up of the ancient Assyrian empire, in the time of Sardanapalus, these chief cities had revolted, and set up a head for themselves, and were again brought

under by one of the three powerful kings included under the name "The Assyrian;" and that again, after the destruction of Nineveh, Carchemish again revolted, and having sought succour of Pharaoh-Necho, king of Egypt, Nebuchadnezzar of Babylon fell upon him and defeated him, and added it anew to the Eastern kingdom. Of Hamath and Arpad, frequent mention is made in Scripture, both of them were planted by and named after descendants of Ham and Canaan (Gen. x. 18), and both are twice mentioned in the historical fulfilment of this Prophecy (Isai. xxxvi. 19, xxxvii. 13). It is beyond doubt that they were districts lying between Damascus and the shores of the Mediterranean Sea, bounding the Holy Land upon the north quarter (Numb. xxxiv. 8; 1 Kings viii. 65, &c.); and so, lying in towards the great bend of the Euphrates, where also lay Carchemish, and Damascus also, which is the next of these boasted triumphs. Concerning Damascus and Samaria, we have nothing to give in addition to what hath been set forth in the foregoing interpretation, and which is recorded in the xvi th and xvii th chapters of the Second Book of Kings. It would appear, upon the whole, that the conquests of the Assyrian, before he was overthrown at Jerusalem in the person of Sennacherib, had proceeded towards Syria, and that he was God's scourge upon those regions which lay to the north of the land of Israel.

But it will be profitable, before going farther, indeed is necessary, that I should give a short history of the transactions between Judah and the Assyrian up to his overthrow, in order that the remainder of the prophecy may be clear. During the time of all these conquests, there had been nothing but good friendship between the kings of Judah and Assyria, ever since the time that Ahaz struck with him that confederacy against which Isaiah protested, viii. 12. But, like all confederacies between God's people and God's enemies, it yielded only gall and wormwood. It consumed Ahaz with tribute, and introduced the idolatries and the altars of the Syrians in whom that wicked king had more confidence than in the Lord of Hosts (2 Chron. xxviii. 19—end). Hezekiah began his reign with the brightest omen of a religious revival, the greatest since the days of king David, whereof the particulars are recorded 2 Chron. xxviii—xxxii; which, occurring before the destruction of Israel, must be regarded in the light of a last overture of mercy to that people, if they would return again to their allegiance to David's line, and to the worship of the Lord at Jerusalem. Some of them, yea "divers of Asher and Manasseh and Zebulun" (2 Chron. xxx. 11), did present themselves to that great passover, yea, a multitude of the people, even many of "Ephraim and Manasseh, Issachar and Zebulun" (ver. 18), did eat the passover with their brethren of Judah and Benjamin; but the great body of the Ten Tribes de-

rided and scorned the pious and gracious invitation of the good king Hezekiah (ver. 10): "So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun; but they laughed them to scorn, and mocked them." Nevertheless, though this last overture of mercy did not prevail to save Israel and Samaria, it shewed that there was amongst them a remnant of faithful ones, a true seed of men who had not bowed the knee to Baal, and for whom God would not utterly consume the nation. Hezekiah being strengthened by the religious purification of the nation, had the courage to withdraw the tribute from the king of Assyria, who in the fourteenth year of his reign appeared upon his borders, and took the fenced cities of Judah. "And Hezekiah king of Judah sent to the king of Assyria, to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold" (2 Kings xviii. 14.) But this satisfied not the blood-thirsty king, who, seemingly without delay, sent his generals with a great host against Jerusalem. Meanwhile, according to Josephus, (and there is a hint of it 2 Kings xix. 8, 9), after he had received the tribute he went down to war against Egypt, with whom, it would seem, Hezekiah, contrary to Isaiah's instructions, had joined a confederacy Isai. xxxvi. 6—9); and falling first upon Sevechus or Sethon king of Egypt, and afterwards upon his kinsman Tirhakah or Therchon king of Ethiopia, he routed and spoiled them both. This action forms the substance of the xx th chapter of this Prophet. During this interval of respite, which must have occupied two or three years, for, according to Josephus, he lost much time in the siege of Pellusium, and thereafter he retreated out of Egypt to Lachish, and again advanced against the Ethiopian and overthrew him, Jerusalem remained in a state, not of close siege, but of threatening from Rabshakeh; and Isaiah, being consulted, delivered that sublime response written in the xxxvii th chapter: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee," &c. And as a sign this was given to the king: "Ye shall eat this year such as groweth of itself, and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof." This I understand to have been a sign of this; that Sennacherib and his army, now warring in Egypt and Ethiopia, would not prevail against Jerusalem. Now this sign required a part of two years to become a sign at all: and therefore we may conclude that somewhere about that time Sennacherib's army was employed in this service. But it is of much importance to look to the sign itself; which consisted in leaving the land untilled for two years;

which could never happen but at the time of the Jubilee; for according to the ordinances of Israel (Lev. xxv. 5, 6), every seventh year there was to be no tillage, and the year which followed the forty-ninth was also to be free from tillage, ver. 11: so that the forty-ninth and fiftieth years were the two years during which the earth was to produce spontaneously: or rather as it is written, "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in, ye shall eat of the old store" (Lev. xxv. 20—22.) Now as we find no provision for nor hint of an extra-jubilee or Sabbatical year, we conclude that these were the years coming on at the time, and that Isaiah's giving it as a sign, was to assure Hezekiah that the Lord had not yet given up the land but held it for his own; also to require of him, as king, an act of faith in God's ordinances as the means of his deliverance. The Sabbatical and the Jubilee years were therefore the signs of Judah's deliverance out of the hand of the Assyrian, teaching us this lesson; That these were really the tenures upon which the land was held; that God thereby proved the land to be his, and not theirs, by withholding from them the use of it every seventh year: and likewise by permitting no sale of it, but only a transfer for forty-nine years; as it is written in the same place, "The land shall not be sold for ever; for the land is mine: for ye are strangers and sojourners with me." And while God required of them this sign and token of their holding the inheritance of him alone, He also gave them a stupendous proof of his presence with them by making one year to produce the food of two, and even of three years. This ordinance of the Sabbatical year, was constantly neglected, and in consequence thereof, they were carried away captive into Babylon that the land might enjoy its sabbaths, as it is written (2 Chron. xxxvi. 21): "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." (See also Lev. xxvi. 34, 35.) But of the argument hereafter. Let this suffice for information: and let us now resume our interpretation.

The boasting of the Assyrians taketh now a higher tone, and lifteth itself up against the idols in which the nations trusted. "As my hand hath formed the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria, shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?" He knew not how much of the truth he was speaking; for really it was on account of their

idolatries that Samaria was overthrown and Jerusalem visited (2 Kings xvii.) and the other nations also. And had he made an exception for the Lord God, he would have known and spoken his commission correctly; but that he included God Almighty amongst the idols of Jerusalem, is sufficiently manifest from the blasphemous summons of Rabshakeh, when he saith (Isai. xxxvi. 7), "But if thou say to me, We trust in the Lord our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?" Here he refers to the grand religious reformation which Hezekiah had set on foot at the beginning of his reign, ignorantly supposing it to have been a renunciation of the true God. Or haply he thought to stir up any latent love of the old system of Ahaz which might still survive in the minds of any of the people. At the same time he declares (ver. 10), "And am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it." So that, at one and the same time, he doth ignorantly confound Jehovah with the idols, and take his name falsely into his mouth, as if he had received a commission from Him, from whom he received it not. Moreover, it is to be remembered that the Assyrians worshipped the sun, and therefore their king speaks contemptuously of the kingdoms of the idols. We do not now inquire into that greater one than the Assyrian whom the Assyrian prefigured, but are content to notice these four things as helpful to that inquiry: 1st, That of his captains he made kings; 2d, That he made war upon the idols, and especially upon the idolatries of God's people; 3d, That he claimed to himself a commission from God himself; 4th, That he pitched his camp against Jehovah the Holy One of Israel.

In consequence of these his boastful speeches, and especially of his setting himself against his own divine power and glory, God thus delivers the oracle of his doom:—"Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as

if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire. And the Light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty of God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land" (Isai. x. 12—23). I make this quotation in whole, and not in parts, because it is absolutely necessary to contemplate it so, in order to understand it. Doth it refer merely to what befel Sennacherib, when the angel of the Lord smote his host and he fled with disgrace to Nineveh? or, including that, doth it swell itself out to something beyond, far more grand and extensive? I say, it cannot be bound to the event of Sennacherib, or to any thing which hath yet happened, but must refer to future things. And these are my reasons for saying so:—1st, It doth not come to pass until "the Lord hath performed his work upon Mount Zion and on Jerusalem" (ver. 12): but that was not accomplished by Sennacherib, who performed no work whatever upon these two places; nor by Nebuchadnezzar; nor by Titus; nor by Adrian; nor by the Persian; nor by the Saracen; nor by the Turk: for, behold, the Lord's work of wrath is still resting on it; and even after the people are restored to their own land, there remain direful judgments written against that city. (Zech. xii. xiii. xiv.; Ezek. xxxviii. xxxix). No justice nor propriety of interpretation, therefore, can say that this limits itself to Sennacherib's time and action; but reaches onward to, and is fulfilled in, the termination of that anger which is not yet "turned away," the drawing back of that arm which is "stretched out still." Now if this be undeniable, then is it also undeniable that the "king of Assyria" hath an equal latitude and extent of meaning; for the fruit of his stout heart is not punished until "the Lord hath performed his whole work upon Mount Zion and on Jerusalem" (ver. 10).—2dly, The language of boasting put into his mouth, vers. 13, 14, is too large for Sennacherib and his two predecessors; who, though chosen ministers of God's wrath to conquer and chastise

certain nations, had by no means that universality of dominion which is signified by the expression "the whole earth," "the nations of the peoples," "there was none that moved the wing, or opened the mouth, or peeped." For, truly, the Assyrian kings never restored the glory of the former dynasty; and soon fell, they and their city, before Media and Babylon, who even then stood their rivals in power and greatness.—But, 3dly, The language of vers. 16—19, containing the verdict of his destruction, can by no means be limited to that action of the destroying angel recounted in Isai. xxxviii. 36, though that be a very fit type and shadow, and even first-fruits of it. For ver. 16 contains a gradual consumption from fatness to leanness, a gradual wasting away of his glory by the kindling of a fire beneath it. The 17th verse represents the catastrophe of his destruction by the personal act of the Light of Israel and His Holy One! That the "Light" of this prophecy is no other than the Messiah, is clear from the application to him of these words, ix. 2; "The people that walked in darkness have seen a great Light:" and also from the "burning and fuel of fire" with which he shall consume the oppressor (x. 4—6). It is further manifest that this "Holy One" is Messiah, from xii. 6, where he is represented as being, "in the midst of Zion, her strength, her song, and her salvation." And these two verses, the 16th and 17th—the one a consumption, and the other a destruction—seem to me to convey exactly the same progression with that famous passage, 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Moreover, vers. 18, 19 doth indicate such a remnant saved from the universal destruction, as we do find in every part of Scripture where that last action of God's wrath is described (Isai. xxiv. 13; Joel ii. 32; Amos ix. 12); but seldom or never in descriptions of the destinies of individual kingdoms.—But, 4thly, what puts it beyond a doubt that this destruction of the Assyrian hath a much wider reference than to Sennacherib's overthrow, is the declaration, that "in that day the remnant of Jacob, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth." The whole passage, from ver. 20—23, which contains the gathering again of Israel and their restoration to their own land, is declared to take place in that same day in which the Assyrian is thus consumed. Now, no man will be hardy enough to say that any thing like this came to pass in the day of Sennacherib's downfall, or hath yet taken place: and, if so, the Assyrian is not yet destroyed, nor any of the events contained in the large quotation given above fully accomplished: and the Assyrian, in this whole passage, can only be rightly interpreted by

referring that name to all, and especially to the last great oppressor of Israel, whose yoke being broken, the yoke of every oppressor is broken at once.—There is one other reason, not indeed derived from the passage before us, but from the parallel passage in the historical narrative, which gives much additional weight to this argument, although it assuredly needs none; and what makes the following more strong is, that it is God's own oracle concerning this Sennacherib, given by the mouth of Isaiah to King Hezekiah. After rebuking his enormous pride, in Isai. xxxvii. 22—25, God thus declareth the Assyrian to be the object of many old prophecies: "Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb; as the grass on the house-tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me" (Isai. xxxvii. 26—28). Now compare this with the language spoken of Gog and Magog, who is certainly the last form of Israel's oppressor: "Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" (Ezek. xxxviii. 17); and it is manifest, that the Assyrian in our text is not Sennacherib personal merely, but Sennacherib mystical—that is, the whole generation of the oppressors of God's people, and especially that last of them, who is to bring all oppressions to an end.

In arguing out this most important point, we have at the same time been designedly giving an exposition of these twelve verses of our prophecy; but there are some things which we have not been able to include. One of these is, the sublimity of the language, and the excellency of the translation. What a description of the high and towering spirit of a conqueror is in these words: "The fruit of the stout heart of the king of Assyria, and the glory of his high looks!" Again, what a self-complacency is expressed in these words: "By the strength of my hand have I done it, and by my wisdom; for I am prudent!" and what autocratical insolence in these words: "There was none that moved the wing, or opened the mouth, or peeped!" But what a sublime rebuke! "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!" And what a discomfiture, "As when a standard-bearer fainteth!" And what a passage, taken as a whole! Where are our poets, where our

orators, where our masters of criticism, that they come not to learn a lesson from the Prophets? Poor prosaic men! there is no longer either the knowledge or the reverence of excellence amongst you; else the mere language of God's word, soul-satisfying, soul-ravishing, would be argument enough of its Divine original. They will gabble with their uncircumcised lips about taste and good writing, and lay the flattering unction to their souls that the feeble and empty things which they stamp with their approbation are the models of composition. Will the puny scribblers see how the preachers of ancient time used to speak unto those to whom they were sent? O ye amusers of the multitude! ye prudent measurers of your message to the sickly sinful tastes of this generation; will ye come with me and be rebuked by the Prophets! Be done with your Scotts, and your Doddridges, and your other idols, who at the best are but vessels, and not the water of the fountain: come to the Prophets, where you have the water of life in the divinely constructed fountain: come here, and learn to preach. Oh, how my zeal riseth against these spendthrifts of words, who will make half-hour disquisitions with a rare modesty, and leave the matter in a more precious state of doubtfulness than before. Ye clear-headed men! ye first-rate doubters! ye forswearers of decision! ye boasters of your want of faith! and ye encouragers of little faith in those who hear you! come with me to the Prophets, and learn what is the use of a preacher in the world, and what is the nature of his calling, and of what metal and of what temper his words should be. But ye will say, 'Now he arrogates to himself the gift of inspiration!' No such thing, ye uncharitable slanderers. But I do arrogate to myself to believe what God has written in his inspired word, as surely as if he had inspired it through my own organs. I believe it just as firmly as Isaiah did; and as vehemently, as stoutly, therefore will I utter it. I will speak with the authority of one who brings God's message; of the truth of which he hath no doubt, of the awful importance of which he hath no misgivings. And, O ye muffled tongues! ye men of sleek speech! ye men of clear understanding but little faith! I will rebuke your low, lethargic, undecided preaching of God's truth.

I have further to remark upon the part of the passage from vers. 20—24, that there are two allusions to the foregoing parts of the prophecy in the first two verses. "Shall no more stay upon him that smote them," refers to the foolishness of Ahaz in putting his confidence in the Assyrian; and likewise of Hezekiah, who paid him the tribute, and thought thereby to have preserved his kingdom from violence: and afterwards they trusted in the Egyptian, and in the Babylonian, and in the Roman, and in every one but in the Holy One of Israel. But when the Assyrian shall be smitten, they shall stay upon the Lord, the Holy One of

Israel, in truth; and they shall sing, as it is written in Isai. xxvi. 13, 14: "O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." In the next verse of our text there is an allusion to the name of the Child, "The mighty God" (Hebrew, *El-gebbor*), which we have interpreted in No. II., pp. 170, 171; and to which we have nothing to add, save that he who is the "Lord of hosts, mighty to save," shall gather the remnant in this his powerful, warlike character, and achieve to himself the great name of *God the Heroic One*, by the subversion of the Assyrian and all oppressors together. Wherefore it is written of the great Redeemer of Zion, that he is "a man of war" (Isai. lix. 16—21).

The next remark which we have to make, is concerning the use made of vers. 22, 23, by Paul, in the Epistle to the Romans (ix. 27, 28). The passage in the Prophet consists of two parts, which ought, I think, to have been more distinctly separated from each other. The first part, "For though thy people Israel be as the sand of the sea, a remnant of them shall return," seems to me the reiteration of what had been said immediately before; with the assurance, that, however numerous they were, a remnant, and only a remnant, should return, or "be saved," as Paul, quoting the LXX., hath it. The part which follows this in ver. 22, and the whole of ver. 23, concerneth the work of judgment; and ought, I think, to have been separated from the former, which concerneth the work of mercy. It is a difficult passage, and there is a considerable shade of difference between the form in which it stands in the Old Testament and in the New; but the one and the same idea in both seems to be this, That the consumption, whether of the numbers of the Assyrian or of the Jews (for of both a remnant is left)—that the great waste of the life and glory of man which was decreed should be an overflowing act of righteous judgment in all the earth. This is the idea caught at by the Apostle, for the purpose of his argument, which is, to shew that the rejection of such a multitude of Israel, and the salvation of a few, was a thing contained in all the Prophets, and therefore not to be wondered at when it began to be accomplished in his time. Some one may ask hereupon, And was this prophecy fulfilled in the Apostle's time? I answer, It then began to come into fulfilment; or, rather, it received a fresh accession, so to speak, of accomplishment, to that which had begun in the time of Sennacherib upon Israel, and of Nebuchadnezzar upon Judah: and, in the deeper sense, of salvation, not from a temporal, but a spiritual oppressor, it began to receive the beginning of its accomplishment at that very

time in which Paul lived: and therefore Paul quotes this, and several other passages of the Old Testament, in the ixth, xth, and xith chapters of Romans, not to declare that these predictions were then accomplished, but accomplishing; that the great purpose of rejecting and consuming his people was proceeding, and in the midst of it was likewise proceeding the purpose of saving a remnant; and that the difference between the election according to grace, and Israel according to the flesh, was thus made manifest, and all boastings, save in the free grace of God, were taken away. In Sennacherib's time there was a great consumption by his hand unto the very gates of Jerusalem; and then a remnant escaped, even of those who took refuge in the strong tower of the daughter of Zion. In the time of our Lord, when a higher redemption and salvation were proclaimed to Israel, a remnant did again receive it—the election according to grace—and the rest were blinded, and were consumed in righteousness. Anon, when redemption in this higher kind shall be completed, and the number of the elect accomplished, and God shall prepare the throne of David, a remnant shall return; for even then a great consumption is determined in the midst of the land. I say, that even against the day of visible manifestation, when Israel shall be restored to their own land, there is decreed against them a very great consumption, in righteous indignation for the iniquities and idolatries which shall be found amongst them at that time. As witness what is declared by the Prophet Zechariah, xiii. 8, 9: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die, but the third part shall be left therein. And I will bring the third part through the fire, and refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."

Having thus delivered the complete and all-inclusive oracle of the Assyrian's destruction, and the certain deliverance of as many of Judah and Israel as should trust in the mighty God, the strain assumeth the style of exhortation and encouragement through the next four verses, 24—28: "Therefore thus saith the Lord God of hosts." This name, "Lord God of hosts," doth, I fear, seldom carry home to our minds its true force,—"Lord God of armies." It is a name especially warlike, and presents the Lord as having the command of armies, with which he subdueth his enemies under him. Now, in the book of Revelation (which is, as it were, a Mosaic work of pieces from all the Prophets, and indeed from all the Scriptures, so arranged as to cast light and illustration upon one another), Christ is not represented as coming forth with hosts until the last head of the beast, and the false prophet, and the kings of the earth, with

their armies, come to make war against him (Rev. xix. 14). Then he appeareth as the Lord of hosts, when the last enemy of his church and usurper of his inheritance is to be overthrown. This is that final destruction of the Assyrian, to which all precedent ones do point the faith of the church forward. And at this time it is, I believe, that the kings from the East, or Ten Tribes, whose way is now being prepared by the drying up of the Euphrates, or Turkish power (Rev. xvi. 12), shall, under the guidance and conduct (whether personally, as the Son of Man, or by the sign of the Son of Man apparent in the heavens, I say not) of the Lord of hosts, do his righteous purposes against the apostate nations of Christendom. But, while this is the completion of the events foreshewn in the prophecy before us, the first application of them was doubtless to Sennacherib; who, as hath been said, is the historical personage in whose doings and sufferings God gave presentiment and prefiguration to Israel of all which should afterwards come to pass. Therefore with encouragement the Prophet cheereth them up, saying, "O my people, that dwelleth in Zion, be not afraid of the Assyrian: he shall smite them with a rod, and shall lift up his staff against them, after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger in their destruction." This, again, is written not in the language of the particular instance, but of the universal rule; not merely to include the first deliverance out of the Assyrian's hand, but the ultimate deliverance of all. For it is said, that "after the manner of Egypt he should lift up his staff against them." The manner of Egypt was captivity and bondage and oppression and misery; which Sennacherib did not accomplish, but which upon "my people that dwelleth in Zion" hath been accomplished since to the uttermost. Moreover, that anger which four times over in this prophecy was laid upon Israel for a continuance, and is as yet nothing abated, is declared to have an end in the destruction of the Assyrian. And though it be called "a little while," we are not to be staggered by this; for it is the constant language of prophecy so to speak of the time of trouble when compared with the age of blessedness which is to come (Hag. ii. 6; John xvi. 16—end; Rev. i. 2, 3, &c.) And surely God is the only judge of the comparative duration of the time of darkness and the time of light to the earth; and if He call the one "a little time," and the other "for ever," who may contradict or gainsay him? This view of the universality of the language, and, if it have any special respect, of its application to the ultimate and not the primary deliverance, is confirmed by the style of the two following verses: "And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Horeb: and as his rod was

upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isai. x. 26, 27). Here are two great events of God's providence taken up and used as the emblems or symbols of another event; on the occurrence of which, and in the day of which, it is declared, "the bondage of Israel shall be destroyed for ever." One of these events is in like manner applied in the former part of this prophecy (ix. 4, 5). The destruction of Sennacherib added a third, which is ever referred to in the name "The Assyrian," by which the last oppressor and spoiler and (if he could) destroyer of the people is designated: and through the means of these three great actings of his providence God doth foreshew and foretel the last final catastrophe of his enemies. Now, in the destruction of Egypt there was this peculiarity, that, when God's people were looking for utter destruction, they received complete salvation, by means of the elements: and so it shall be in that great future deliverance, "when they shall sing the song of Moses and the Lamb." (Rev. xv.) In the destruction of Midian at the rock of Oreb there was this peculiarity, that God made use of Jerubbaal and his three hundred chosen men; and they gained the battle with the swords of their enemies turned against themselves by the dazzling of the lamps and the sounding of the trumpets. And to this I think referreth that word (ix. 5), "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be *with burning and fuel of fire.*" Furthermore, in the destruction of Sennacherib there was this peculiarity, that it was done by a messenger or angel of the Lord breathing destruction upon them in the night; and in the morning they were all dead corpses. These, and many other singular and miraculous displays of God's providence, are used in Scripture to forbode, and somewhat represent, the combination of all terrors, and the overflowing of all destructions, which shall concur together in God's final judgment upon the Gentile Assyrian; which is every where described in Scripture, especially in the Psalms. In Ps. ii. they are "broken as a potter's vessel," as the pitchers of Gideon's army. In Ps. xxi. they are made as a fiery oven, and the fire devours them. In Ps. xlv. Christ goes against them as a man of war; and then as a conquering Redeemer is married to his wife the Jewish nation. In Ps. xlvi. the Lord of hosts, having by desolations of war brought wars unto an end, enters into the city of his habitation; and his glorious reception there is described in Ps. xxiv. In Ps. lxxxiii. the confederacy of the nations against Israel is destroyed, as the stubble before the wind, as the wood before the fire; and to represent it, the de-

struction of the Midianites by Gideon and of Sisera by Barak are introduced. In Ps. lxxxvi. the discomfiture of Sennacherib is used for the same end of exemplifying the last destruction of the kings and princes of the earth confederated against the Lord and his Anointed. And the same of a hundred more; for I am sure that in not fewer than that number is this great event referred to. Those scoffers, therefore, or rather idlers, who scoff because their ignorance is rebuked (for I acquit many, though not all of them, of *malice prepense* against prophecy and its interpreters), should be a little cautious before they rail against those who humbly seek to give a meaning to these manifold uses and applications of the events in past providence, whereby God representeth the great ultimate event of the deliverance of Israel from all her troubles. We affirm that they are so used in Scripture: as the discomfiture of the Midianites and the Egyptians is used here to enhearten Jerusalem, threatened by Sennacherib; so are all these gathered together and set forth in all Scripture, to keep hope alive in the hearts of that people, whose preservation on the earth as a people of hope is so essential a part of the mystery of Divine Providence. Do I, then, prevent the church from using them in a spiritual way, to comfort her own soul against its oppressors? Verily not. The Jew is but the letter of the Christian; the one the body, the other the spirit: but as the spirit cannot act of itself without the body, neither can the Christian have life perfect without knowing the purpose of God by the Jew. The Jew is as the pitcher, the Christian as the water which it holds: keep the pitcher unbroken, and you have the water; break the pitcher, and you lose both the pitcher and the water.

The expression "Because of the anointing," hath in it much meaning and information, with which I will conclude this interpretation; having abundant matter for a fourth paper upon this sublime, and I may say stupendous, prophecy. It is introduced as the reason for the whole deliverance of which we have been recounting the particulars; the reason for which "the burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed (corrupted, utterly wasted) "*Because of the anointing.*" Now, I observe in this prophecy two parallel instances of a reason rendered for the same eternal redemption. The first, in viii. 9, 10: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for God is with us" (literally, "for" or "because of Immanuel"). The reason of the breaking up of all confederacies which shall be formed against Zion,

is Immanuel's work; who, having kept the law, hath purchased redemption for the land; and by his death hath purchased redemption for the people of the land (Morn. Watch, pp. 156,157). He hath died, as the high priest prophesied, that the Jewish "nation perish not:" and every promise made to Abraham, and to Abraham's seed, hath received from him the great *Amen:* it is sealed and ratified, and in his hand it is for bequest, when the time comes to gather them. Therefore no weapon formed against Zion shall prosper, because it is formed against Zion's King; and all these confederacies against the Jewish people shall be like chaff before the wind, and a rolling thing before the whirlwind.—The other instance of the like reason being rendered for the abolition of Zion's bondage, is in ix. 4: "Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. *For unto us a Child is born,*" &c. Here the reason for the breaking of all yokes from Israel's shoulder standeth in the birth to them of a wonderful, wise, mighty, warlike, and princely Child, to sit upon the throne of David, and thence to wield over the earth an everlasting and righteous government. In his might, in the dignity to which the Lord of hosts hath destined him, in the power with which he shall invest him, in the royal supremacy with which he shall anoint him, standeth the redemption of Israel: this Messiah is their hope of liberation, their only hope, their sure and certain hope. Again, in the passage before us, x. 26, 27, when the corruption and consumption and falling to pieces of every fetter with which Israel hath been bound, and the breaking of every staff to which his shoulder hath been yoked, and of every rod with which his back hath been smitten, are set forth as all involved in the Assyrian's destruction, the reason assigned is "Because of the anointing." Now, what anointing should this be, which is a sufficient reason for the overthrow of the Assyrian, but the anointing of the King in right and dignity of whom the nation standeth? And who is the King of the Jews that hath been spoken of? King Immanuel. Whose is the land? "Thy land, O Immanuel." King Immanuel, the Child of wonder and of counsel, who sits upon the throne of David, "to order it in righteousness and judgment from henceforth and for ever," He is the only anointed King. This is the only anointing contained, or even alluded to, in the prophecy; and in virtue of this anointing, in honour of it, in power of it, is Israel as a race and a kingdom delivered out of the hands and avenged for the cruelty of her enemies. Such a beautiful harmony is there in the reason, three times rendered, for the redemption of Israel.

Now the question is, What is the precise thing imported by this

anointing? I answer, It is the same thing imported by the birth of the Child, and by the name Immanuel: for these three things are all varieties of the same reason; and his name is Immanuel in virtue of his being born of a virgin. "A virgin shall conceive," "For unto us a Child is born," "For the anointing," are three expressions of one and the same thing; which thing is the reason wherefore the land becometh his, and the throne of David becometh his, and the necks of the enemies of his people become his. And what was the power by which the virgin conceived a Son? The power of God, put forth in act of the Holy Ghost. *Therefore* he was called "Son of God;" *therefore* he was born King of the Jesus; *therefore* he was a Holy Child, needing no redemption and able to redeem others: all because he was anointed with the Holy Ghost in his conception; because he was generated by power of the Holy Ghost. That this fatherhood of God, this life of the Holy Ghost in his manhood, is the true anointing referred to in the text, will clearly appear from examining the first chapter of Luke, which is by far the best New-Testament commentary upon this passage of Old-Testament prophecy. The announcement made to the virgin (Luke i. 32, 33), "He shall be great (*El-gebbor*), and shall be called the Son of the Highest (Immanuel, God with us); and the Lord God shall give unto him the throne of his Father David (Isai. ix. 7); and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Isai. ix. 7)—the annunciation being made in terms of this prophecy, we shall find that the illustrations thereof, and the additions thereto, put by the Holy Spirit into the mouth of the virgin and of Zacharias, are but further expositions of this same prophecy. In Mary's act of magnifying God she sings, "He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts: He hath put down the mighty from their seats, and exalted them of low degree: He hath filled the hungry with good things, and the rich he hath sent empty away: He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." What moveth the virgin Mary to utter all these things over the unborn child? Because of the "anointing." The Christ was constituted in her womb; the King was anointed in her womb: and all these great advantages to the lowly tribes of Israel, all those disadvantages to their proud and haughty enemies, the Holy Ghost taught her to be already sealed and certain. Her song must have a national interpretation, as well as a spiritual one, because it speaks expressly of the promise to the nation. It is to the national that I am at present called upon to attend; and these prerogatives of her nation are all deduced from the conception of the Christ: and, therefore, in the conception lies the anointing of our text, in the virgin's being with child,

even before the birth; for as yet the child was not born. But Zacharias riseth into a still fuller note of national glory: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of David; as he spake by the mouth of his holy prophets which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." All these goodly and glorious prospects Zacharias seeth to be in being, now that the child is conceived. These words of his are the sum and substance of the prophecy we have been examining,—redemption, deliverance from all their enemies, peace and blessedness upon Israel for ever;—and he traceth it all to the anointing of the virgin's substance with the Holy Ghost, in the generation of Christ. In like manner, all the miracles and words of Christ during the days of his flesh are traced to the same anointing of the Holy Ghost, Acts x. 38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." This seems to refer chiefly to that outward act of anointing, which he received in the visible form of the Dove after the baptism of John: and that, doubtless, was not a mere manifestation that he was the Son of God, whom by power of the Holy Ghost he had begotten of the virgin; but it was also an impartation from the Father of a new measure, to fit him for the prophetical office, whereon he did then enter. But however this may be, it is certain that Peter traces all his mighty power and goodness, all which distinguished him from another man, to the anointing. And in confirmation hereof, Jesus himself, the first sermon he preached, took that text, Isa. lx. 1, and applied it to himself, tracing every thing to the anointing (Luke iv. 17—20). And his holiness is traced to his anointing, Acts iv. 27: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate," &c. And his presenting his body holy upon the cross, is traced to the same anointing, Heb. ix. 14: and the work of Pentecost, to the same gift of the Holy Ghost, Acts ii.: and, in short, every thing which distinguishes him from a man of like passions from ourselves—which he was in all things; but he is more, He is the Holy One of God; He is the Redeemer of Israel; He is the Saviour of the world; He is to destroy all the enemies of God and of his people; He is the Head and Life of his church; He is to come the Redeemer of the world:—all this,

which distinguishes him from amongst men; all these exploits of holiness and of greatness, come from the anointing of the Holy Ghost, and shew forth the power of the Holy Ghost in a man of like passions with us. And whosoever gainsayeth this holy doctrine, understandeth very little of the being or of the purpose of God; and, I fear, understandeth very little of the grounds of his redemption; and is vexing, and standeth in peril of losing, the Holy Spirit, every hour.

RECHERCHE SUR DANIEL VIII. 13, 14.

De quelle époque doit on compter les deux mille trois cents années?

QUELQUES commentateurs célèbres ont proposé d'adopter une leçon des Septante, qui porte *deux mille quatre cents*, au lieu de *deux mille trois cents;* et de compter ces 2400 années depuis le moment où Daniel eut la vision. En comptant ainsi, ils font tomber la consommation du nombre prophetique sur l'an 1847 de l'ère Chrétienne. Mais il me semble dangereux de s'écarter du nombre donné par le texte original. D'ailleurs, je crois qu'en le conservant, nous pouvons arriver à un résultat semblable, et cela par une interprêtation encore plus naturelle. C'est ce que j'essayerai de montrer dans les observations suivantes.

§ 1. *On ne peut pas dater le commencement de cette période du moment où Daniel eut la vision.*

Cela me parait résulter de la vision elle-même, et de l'interprêtation donnée par l'ange à Daniel.

Dans la vision, l'histoire emblêmatique ne fait aucune mention de l'empire Babylonien, mais elle nous présente dès le commencement l'empire des Mèdes et des Perses comme tout formé et dominant: *Un bélier se tenait près du fleuve*, &c. (ver. 3): cependant ce fut le troisiéme année du Roi Belsatsar que Daniel eut cette vision, de sorte que l'empire de Babylone existait alors, et continua d'exister encore pendant plusieurs années. Si donc le laps de tems déterminé dans la prophétie devait commencer à courir depuis la troisième année de ce roi Caldéen, on aurait lieu de s'etonner que la vision passât entiérement sous silence la catastrophe qui donna l'empire aux Mèdes et aux Perses; surtout quand on considère avec quelle force et quelle précision y est peint le renversement de ce dernier empire par Alexandre.

L'interprêtation donnée par l'ange vient à l'appui de cette observation. *Le bélier que tu as vu, qui avait deux cornes, ce sont les rois des Mèdes et des Perses* (ver. 20). L'ange ne parle ni de la fin du royaume de Babylone, ni du commencement de celui des Mèdes et des Perses. Il commence son explication

par une époque où celui-ci existait déja dans sa force et sa grandeur.

§ 2. *On ne peut pas dater le commencement de cette période du moment où l'empire des Mèdes et des Perses fut renverse par Alexandre.*

Il me semble que cette assertion peut être établie par un raisonnement inverse de celui qui a été fait dans le paragraphe précédent.

Les tableaux emblêmatiques dont cette vision est composée, ne commencent point par le combat du bélier et du bouc. Avant que le bouc paraisse, deux versets sont employés à décrire le bélier, ses exploits, son règne et sa puissance. Il parait naturel d'en conclure, qu'une partie de la durée du règne des Perses et des Mèdes doit être comprise dans la période de deux mille trois cents ans, qui renferme l'ensemble des événements signalés avec tant de soin par la prophétie.

Cet argument acquiert encore plus de force quand on fait attention à la grande exactitude de tous les récits prophétiques que nous lisons dans Daniel.

§ 3. *On peut placer le commencement de cette période à l'entier rétablissement du culte Judaïque, après le retour de la captivité de Babylone.*

Remarquons d'abord que cette interprêtation s'accorde parfaitement avec ce qu'on peut appeler la partie historique de la prophétie. En examinant les versets 3, 4, 20, nous avons vu que la vision débute par nous montrer l'empire des Mèdes et des Perses comme existant déja alors dans sa force. Or c'est incontestablement sous les rois de Perse que les Juifs revinrent en Palestine, rebâtirent le temple, et relevèrent ensuite les murs de Jérusalem.

Mais il me semble que le verset 13 nous fournit des arguments encore plus décisifs. J'y vois comme un sommaire de tous les événements représentés symboliquement dans la vision, et expliqués ensuite par l'ange Gabriel. Ce sommaire, qui a pour unique objet l'état de l'église de Dieu et de Jésus-Christ durant le tems qui doit précéder la purification du sanctuaire, en partage toute l'histoire en deux parties: la première, c'est la durée du *sacrifice continuel;* la seconde, c'est la durée du *crime qui cause la désolation pour livrer le sanctuaire et l'armée à être foulés.* C'est à ces deux périodes réunies que s'applique la réponse contenue dans le verset 14.

Ainsi, pour m'expliquer encore plus clairement, j'interprête de la maniere suivante la question et la réponse, que nous lisons dans les versets 13, 14.

Question (verset 13). "Quelle sera la période de tems qui renfermera premièrement la durée du *sacrifice continuel* (depuis son rétablissement futur à Jérusalem), et plus tard la durée du

crime qui causera la désolation pour livrer le sanctuaire et l'armée à être foulés ?"

Réponse (verset 14). "La période de tems comprenant la durée de ces deux époques ajoutées l'une à l'autre, et prises ensemble, sera en tout de *deux mille trois cents* ans ; *après quoi le sanctuaire sera purifié.*"

Cette manière simple et presque littérale d'expliquer le verset 13, me parait confirmée par la suite du chapitre. La durée de la période étant déterminée au verset 14, il est naturel d'attendre que l'ange va donner à Daniel quelque lumière sur l'époque depuis laquelle les deux mille trois cents ans devront être comptés. En effet, dans le verset 19, il lui dit : *Voici, je te ferai savoir ce qui arrivera à la fin de l'indignation*, &c. Par *l'indignation* il faut sans doute entendre ici la captivité de Babylone, malédiction sous laquelle le peuple de Dieu gémissait encore, quand Daniel eut la vision. Ce sens parait en harmonie avec la prière que le même Daniel adressait quinze ans plus tard au Seigneur, et qui se lit dans le chapitre suivant. (Dan. ix : voyez entr'autres les versets 2, 11, 16). Il s'accorde aussi avec la manière dont les autres prophètes d'Israel parlent de ce châtiment rigoureux.

Ainsi la *fin de l'indignation*, c'est le retour des Juifs de Babylone à Jérusalem, et l'entier rétablissement du service religieux dans la ville sainte ; et ce que l'ange va *faire savoir* à Daniel (viii. 19), c'est *ce qui arrivera à la fin de l'indignation*, c'est à dire les événements renfermés dans les deux mille trois cents années qui commenceront leur cours à l'époque de ce rétablissement.

En fin, le verset 26, qui termine l'explication donnée par l'ange, me parait appuyer encore l'interprêtation proposée. Si, comme je l'ai dit plus haut, le verset 14 contient un sommaire de toute l'histoire révélée dans la vision, on peut dire que le verset 26 en est comme la récapitulation en peu de mots : *La vision du soir et du matin, qui a été dite, est très véritable.* La vision du *soir et du matin* est sans doute ici la même chose que la *vision du sacrifice continuel ; et du crime qui cause la désolation pour livrer le sanctuaire et l'armée à être foulés.* En d'autres termes, c'est toujours l'histoire prophétique de ce qui doit arriver dans l'eglise, depuis que le sacrifice continuel aura été rétabli, jusqu'au moment où le sanctuaire, de nouveau foulé aux pieds par les nations, sera ensuite définitivement purifié.

§ 4. *Recherche plus précise du commencement et de la fin des deux mille trois cents années en question.*

Dans l'hypothèse que j'ai envisagée comme la plus probable, il serait intéressant de parcourir en détail les différentes phases du rétablissement progressif des Juifs à Jérusalem. Pour

abréger, je me bornerai à observer d'abord que, sous la règne de Cyrus, le culte Judaïque ne fut pas rétabli d'une manière assez complète, pour que ce soit là le point de départ que nous cherchons. La lecture du livre d'Esdras, et de celui de Néhémie, semble ne pas laisser de doute à cet égard. Des raisons semblables doivent nous faire rejeter aussi l'époque de l'achèvement et de la dédicace du second temple, qui eurent lieu la sixième ou septième année de Darius, fils d'Hystaspe, 515 ans avant notre Seigneur.

Dès-lors jusqu'à la septième année d'Artaxerce Longue-main, nous ne trouvons, dans l'histoire du rétablissement des Juifs, aucune circonstance assez saillante pour fixer notre attention. Mais alors commence la mission d'Esdras: celle de Néhémie lui succède treize ans plus tard. Cette époque de l'histoire Juive mérite le plus sérieuse examen, puisque c'est probablement là, que doit se trouver la première année de la période de 2300 ans, dont l'expiration ne serait par conséquent pas très-éloignée du tems où nous vivons.

Pour déterminer cette première année de la période, nous arrêterons-nous à l'édit obtenu par Esdras, ou à celui qui fut accordé à Néhémie? Cette seconde date me parait préférable. Je me fonde sur ce que ce ne fut qu'alors que les Juifs commencèrent à rebâtir Jérusalem, et que tant que cette ville sainte n'était pas relevée de ses ruines, et entourée de nouvelles murailles, le culte du vrai Dieu n'y était pas rétabli d'une manière sûre, complète, et stable. De plus, cette époque est désignée par l'Esprit Divin comme le commencement des soixante et dix semaines d'années, pendant lesquelles devait encore durer le culte Mosaïque, jusqu'à *la cessation du sacrifice et de l'oblation*, et à l'établissement de l'alliance de grâce (Dan. ix. 24, 27).

Ces raisons me font regarder comme probable que les deux mille trois cents ans doivent être comptés depuis la mission de Néhémie. Si, d'après la chronologie la plus généralement approuvée, nous admettons que la vingtième année du règne d'Artaxerce correspond à l'an 454 avant notre Seigneur, l'expiration des 2300 ans tomberait sur l'année 1846, ou 1847, de notre ère. Il paraitrait donc qu'à cette époque les fidèles peuvent espérer de voir s'effectuer *la purification du sanctuaire*.

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Docteur en Droit, et Avocat.

A Trélex, près de Nyon, Canton de Vaud (Suisse),
le 23e. Juin, 1829.

THEOLOGICAL DEPARTMENT.

ON THE NEW COVENANT.

(*Concluded from p.* 224.)

We left off with the question of the "new covenant" having assumed a prophetic aspect.

I purpose now examining the notice of the covenant of peace, in Ezek. xxxiv., to which our Lord alludes in Matt. xxv. But in order to this, I will first consider the declarations respecting the kingdom given by Messiah during the week previous to his crucifixion; as I think it more advantageous to truth to consider the whole tendency of a discourse, rather than detached expressions; it being also necessary, in order to ascertain the prevailing impression on the disciples' minds, and therefore to what ideas the Lord Jesus appeals.

The inquiry may be divided into two propositions:

First, That there is an age, or dispensation, yet future.

Secondly, That this future dispensation will be the new covenant.

I shall attempt to prove the former at some length, as the latter must depend upon it. And as I shall have occasion to make several digressions, I think the best arrangement will be to throw the matter I advance into several sections.

Section I.—Luke xix. 11, &c.

Messiah, previously to revealing his sufferings, Matt. xx. 18, 19, told his disciples, that in the regeneration (palingenesia), when *the Son of Man* should sit on the throne of *his* glory, they should also sit on twelve thrones, judging the twelve tribes of Israel (Matt. xix. 28). This glorious hope took such powerful possession of their minds, that when, shortly afterwards, he told them of his sufferings and crucifixion, and that "*the third day he should rise again*," the sons of Zebedee either took no notice of, or probably could not conceive, the nature of his passion (Luke xxiv. 45, 46); and therefore misunderstood the resurrection of Messiah to be the regeneration of which he had been speaking *. Thus, conceiving their hopes of reigning would be realized within a week, they (taking no notice of what was declared should intervene,) asked to sit on the seats of honour in his kingdom (Matt. xx. 19—21). This gives the connection between their request and his sufferings. Indeed, this same notion prevailed so strongly in their minds, that even

* Galatius, in Lightfoot, whose Harmony I have followed for the connection of the discourses.

after the resurrection they asked, "Lord, wilt thou *at this time* restore again the kingdom to Israel?" (Acts i. 6.)

In consequence of this, "He added and spake a parable;" the reason assigned being, "because he was nigh to Jerusalem, *and because they thought that the kingdom of God should immediately appear*" (Luke xix. 11).

This entry of Christ into Jerusalem, was in a manner and with the intention to fulfil the prophecy of Zechariah, ix. 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even a colt the foal of an ass." An unbroken colt (Luke xix. 30—the very animal taken to set out the perverseness of fallen man, Job xi. 12) was no small indication that at that very period should be established the dominion of man over the creature, which it was known should be restored in Messiah's reign. The impression that this state of things should immediately take place, would be further confirmed by our Lord's quotation from the viii th Psalm.

The fulfilment of this prophecy being therefore very likely to confirm his disciples in their erroneous impression "that the kingdom of God should *immediately* appear," our Lord, both before and shortly after this entry, addresses himself to remove this opinion.

In the parable we find vehemently implied, that the "kingdom of God" would "appear," in the *manner* and at the *place*, but not at *the time*, the disciples expected: for it was intended to correct their erroneous views; and, therefore, what it did not correct, it did implicitly confirm.

Christ must "go away into a far country" (heaven), "to receive *for himself* a kingdom;" which must signify a kingdom peculiar to himself as he is Christ. He had the kingdom of grace before he went away; he was crowned with glory and honour at his ascension; but all things are not yet under his feet: he goes to be installed, and then "*to return.*" But the going into a far country, together with the command to trade during his absence, implies a considerable space of time previous to his RE-"appearing and his kingdom."

The parable cannot with propriety be confined *merely* to the kingdom of grace; *that* being expressed by the Talents. Nor can his reigning in heaven be intended; for "his citizens hated him:" certainly those whose denizenship is in heaven (Phil. iii. 20) would not object to "have that Man to reign over them." It is therefore when he returned, having received the kingdom, that those his citizens who were enemies were slain. Moreover, the figure of the rewards bestowed on the faithful dis-

ciples was calculated to confirm, and not in any way to qualify, their previous notion of the nature of the kingdom.

SECTION II.—*Christ's Entrance into Jerusalem*: Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John xii. 12.

Having spoken this parable, in order to warn his disciples respecting the time at which his kingdom should come, "he went before, ascending up to Jerusalem."

The transaction was extraordinary. It appears that it was necessary Christ should go up to suffer *as the King of the Jews.* His witnessing a good confession to the question "Art thou a King?" (Matt. xxvii. 11); the superscription, "This is the King of the Jews" (John xix. 21); the purple robe, and crown: all appear to imply, that not only "the Judge of Israel" must be smitten, but that he must be smitten *as the judge of Israel.* Therefore he was proclaimed King, though (in one respect) as "one out of due time:" in due time to suffer, but his time to reign was not yet come; Jerusalem knew not the time of her visitation. So the prophecy describes him as a King, not in his glory, but lowly; not coming with ten thousand of his saints in the chariots of salvation, but riding upon an ass, even a colt, the foal of an ass. The disciples, till after his resurrection, being quite ignorant that Messias should suffer previously to entering into his glory (Luke xxiv. 26), necessarily misunderstood the nature of this procession, and mistook *this* for the time when he "shall come in his own glory, and in his Father's, and of the angels" (Luke ix. 26). We therefore are told they were in error: "These things understood not his disciples at first; but when Jesus was glorified, then remembered they that these things were written of him, and (that) they had done these things unto him" (John xii. 26). The people, having seen his power in raising the dead (John xii. 27), bare record intentionally to his glory (John xi. 4, 40), but unwittingly that it was He who had power to lay down his life and power to take it up again.

It was the universal belief amongst the Jews, that the Messiah would manifest himself at the Feast of Tabernacles, as noticed in John vii. 2, 3 *. On all the days of that feast they sung the 'Hallel,' composed of Psalms cxiii. to cxviii. inclusive. The Hallel, say they, recorded five things,—the coming out of Egypt; the dividing the sea; the giving of the law; the resurrection of the dead; and the lot of Messias. Now, when they came, in the Hallel, to the beginning of Psalm cxviii. all the company shook their branches; and so did they when they came to these words, "Hosanna," or, 'Save now, Lord, I be-

* See Morning Watch, No. I. p. 42.

seech thee;' and again at the saying of that clause, "O Lord, I beseech thee, send now prosperity;" and likewise at the last verse.—(*Lightfoot's Temple Service.*)

When, therefore, the disciples took branches of palm-trees (peculiar to the Feast of Tabernacles), and went forth to meet him (John xii. 13), and cried, "Hosanna to the Son of David! blessed is He that cometh in the name of the Lord! blessed is the King of Israel! blessed be the kingdom of our father David, that cometh in the name of the Lord! hosanna in the highest! peace in heaven, and glory in the highest!"—(compare the four Gospels)—it is evident they supposed that *then* "the Lord God would give unto him the throne of his father David;" or, that "the kingdom of God should *immediately* appear."

Matt. xxi. 15: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say?" Luke xix. 39: "Master, rebuke thy disciples." Why dost thou suffer them to apply these sayings unto thee? Why do you not reject the honour? "Hearest thou what these say?" What is the Messiah's answer? He proves out of Psalm viii. it is ordained that babes should testify to his kingship.

SECTION III.—Psalm viii.

Having the literal application of this part of the Psalm as our guide for the interpretation of the remainder, we may be permitted to make a digression, by referring to the Psalm in connection with the comment, by the Holy Ghost in Eph. i., Heb. ii., and 1 Cor. xv.; in order further to see the nature of this kingdom, and whether it accord with the views the disciples had taken. We will then proceed to compare these passages with our Lord's declaration as to the time when he shall make his glorious entry into Jerusalem as her King (Matt. xxiii. 39).

I will first consider Heb. ii. 5—9.

The first word, "for," declares the Apostle to be in pursuit of his former argument, which appears to be this: The word spoken by angels had awful sanctions; but the word spoken by our Lord has still greater; "*for*" to him (and not to the angels) is the habitable earth to come put in subjection.

This habitable earth to come, is the future state of just recompence and reward "of which" the Apostle speaks: to this he before referred, i. 6; "When he bringeth the first-begotten again into the world," which the context in Psalm xcvii. shews to be the day of judgment. This is the chief subject of the Epistle; speaking, on the one hand, of "the sabbatism that remaineth for the people of God" (Heb. iv. 9), which even those in glory "*now* desire" (Heb. xi. 16, 39; Rev. v. 10); and, on the

other hand, of the fiery indignation awaiting the despisers of the powers of the age to come (Heb. vi. 5; x. 27; xii. 25, 26). Which last reference we purpose considering in connection with our Lord's prophecy, Luke xxi. 26.

The Apostle's proof from the testimony is to this purpose: "All things were made subject to man, who for a little while was made lower than the angels;" but this man was "Jesus, and this assumption he proves from the event *." The testimony was verified by him in two respects: *he was* made, for a little while, lower than the angels; and *he was* crowned with glory and honour.

In order to establish this interpretation, it is only necessary to shew—

I. That Christ is intended.

II. That this *habitable earth* to come, is not heaven.

III. That the habitable earth *to come*, is yet future.

I. Christ is intended.

Those who deny Christ to be intended, refer it to Adam. But Adam is not intended; because,

i. This Psalm of praise was penned about 2,800 years after the fall. Ver. 1, 9: "O Jehovah, our Adonai, how excellent is thy Name in all the earth."

1. If taken providentially, this was not fulfilled; because Adam was to subdue the earth, and replenish it; but the Psalm refers to all being under his feet, yea, even the beasts of the field.

2. The sense implied by the expression, "How excellent is *thy name*," would require saints in all the earth to proclaim the name of the Lord, and give praise.

ii. There were no babes in Adam's innocency; therefore from the weakness of infancy could not proceed the strength of praise.

iii. In Adam's innocency there was no enemy and avenger stilled; but this is the subject of the pœan.

iv. In no sense could the "world *to come*" be said to be put under Adam's feet.

v. Adam in innocency was not 'Enosh,' suffering man.

vi. Nor was he the "son of Adam."

vii. Man was never above, and so could not be said to be depressed, from a higher, to a state lower than that of angels.

How unsuitable, then, is this Psalm to Adam, or to any mere son of Adam!

Christ *is* intended; for,

i. Our Lord applies the Psalm unto himself.

ii. The Apostle asserts that it testifies of him.

1. It is not simply an allusion, but an express prophecy,

* Owen *in loco.*

of Christ. The Apostle brings it in as an express proof: "One in a certain place hath testified most expressly:" διεμαρτυρατο δε που τις.

2. This man, says the Apostle, must have all subject to him—all but God, 1 Cor. xv. 27—"angels, principalities, and powers" (Eph. i. 21). "He has left nothing that is not put under him" (Heb. ii. 8).

iii. This Psalm the Jews acknowledge to refer to Messiah and his kingdom; and we do not find they objected that our Lord wrongly applied it to the Messiah; but only they made it a question of identity, whether *he* were the Messiah or not.

I therefore infer, that not Adam, or any *mere* son of Adam, is either *primarily* or *subordinately* intended, but *only* Christ.

II. The expression, "this *habitable earth* to come," does not intend heaven.

i. "The Apostle does not treat directly concerning heaven, but a certain state and condition of things in the world." (*Owen.*)

ii. Why should heaven be called "the world *to come?*" whereas it is extant now, as well as the earth, which, in Eph. i. 21, is called in opposition "the present world."

iii. Christ hath all actual power *now* in heaven, as much as in earth.

iv. "To call heaven *the world to come*, because we are to *go to heaven*, is rather harsh."—(*Beza.*)

v. The Apostle, Eph. i. 20, is speaking of Christ's actual reign, and saith, "He is now set at God's right hand in heavenly places," as the *special place* of his reign *at present;* "expecting till his enemies be made his footstool" (Heb. x); but he has no enemies in glory.

vi. This dominion is to be over "sheep and oxen, yea, even the beasts of the field."

vii. Some would say, that Eph. i. 21 is to denote the *duration* of Christ's kingdom; but that cannot be, because,

1. In that case the meaning would be, that Christ was to sit at God's right hand, above all principalities and powers, to all eternity. But there shall not be principalities and powers for ever for Christ to sit over: "For he shall put down all rule," &c. (1 Cor. xv. 24.)

2. In Heb. ii. 5 it is spoken singly of a state to come "the world to come."

Therefore I infer "this habitable earth to come" does not intend heaven, but "a certain state and condition of things in the world."

III. The habitable earth *to come*, is yet future.

Those who deny that the "world *to come*" refers to a future

state, affirm this present Gospel state to be intended; but it cannot be so. I agree with Owen, it intends "'the new heavens and new earth,' which God promised to create (Isa. lxv. 17, lxvi. 22), and which refers to the days of the Messiah. This, the later Jews sometimes call the future world." But I further believe, with them, 'that it intends the world of future bliss;' that Paul uses it in the same sense that those to whom he wrote would understand it, else he would be ambiguous; and that the day of Christ is future (Phil. i. 6).

The "world to come" is not the present state and worship of the church under the Messiah; because,

i. The subjection is of sheep and oxen, yea, even of the beasts of the field; and therefore is parallel with Rom. viii. 19—22.

ii. The Gospel dispensation was immediately made subject to Jesus when God anointed him King upon the holy hill of Zion; but now we see not yet all things put under his feet.

iii. The Apostle distinguishes the world that *now is*, from that which *is to come*.

1. The argument in Hebrews is; There is a state predicted in which all things shall be under Christ; but now "we see not yet all things under him" (not even by faith, for it is only by faith that we see Jesus crowned with honour and glory): therefore there must needs be such a world to come.

2. In Eph. i. 21 the distinction is expressly between this world (*aion*) and that which is to come.

3. Paul, in all his Epistles, speaks of "these things" (2 Pet. iii. 16); which things are "the new heavens and new earth" (ver. 13), in opposition to "the heavens and the earth (*gee*) which now are."

iv. It is when the First-begotten is brought *again* into the world, that all the angels of God are to worship him (Heb. i. 6.)

v. It is after the resurrection of the saints. The argument turns in Heb. ii. upon *all* things being put under: "For in that he put *all* in subjection under him, he left nothing whatever not put under him." But in turning to 1 Cor. xv. 26, we find "the last enemy that shall be put down," or rendered impotent, "is death."—I must consider the passage at greater length, and will therefore refer it to a separate section.

SECTION IV.—1 Cor. xv. 24, 26.

It may be granted that Ben Ezra, vol. i. p. 116, has shewn that "the end" is not so immediately connected with the last clause of ver. 23 as that there should necessarily be no space of time intervening between Christ's coming and "the end," but

that the sense is, "Then the end, (namely) when he shall have delivered up the kingdom to God." But, allowing this to be the sense and connection of the passage, I am led to an interpretation opposite to that proposed by him—namely, that "the end" is of this age, and not the end of the Millennium.

The interpretation depends upon ver. 25: "For he must reign till he hath put all enemies under his feet."

The end comes, when he shall have delivered up the kingdom unto the Father:

But he shall not deliver the kingdom to the Father, until he has rendered impotent *all* rule and *all* authority and power (ver 24); "*for he must reign* till he hath put all enemies under his feet" (ver. 25); proving his assertion from Psa. cx., "Jehovah said unto Adonai, Sit thou on my right hand, until I make thine enemies thy footstool."—(*Dutch Annotations.*)

To establish this interpretation, it is necessary to shew that other Scriptures authorize the expression "sitting on God's throne," as synonimous with "reigning," either for God, or conjointly with God.

i. By comparing the parallel passages we find that what in Psa. cx. 1 is styled, "sitting at God's right hand," Heb. ii. calls being "crowned with glory and honour." Eph. i. 21 adds, "far above all principality, and power, and might, and dominion;" "expecting till his enemies he made his footstool" (Heb. x. 13). So that in these parallel passages Messiah is described sitting on God's throne; crowned; ruling over all powers. This I Cor. xv. 25 calls "reigning;" The time denoted in one passage being "till his enemies be made his footstool;" in the other, "till his enemies be under his feet."

ii. After the manner of men, is the glory of the man Christ Jesus set forth to us by sitting at God's right hand*. Heb. i. 3; "Sat down at the right hand of the Majesty on high." Majesty is put for the kingly power of God; and Christ is set down on the right hand of that Majesty—that is, God himself. So in Heb. viii. 1 he is said to be "set down on the right hand of the throne of the Majesty in the heavens"—that is, God; who displays his glory in the heavens; and is explained by Heb. x. 12, 13, "Sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Matt. xxvi. 64 it is called "sitting on the right hand of power;" and in Luke xxii. 69 it is explained, "the right hand of the power of God i. e. of the powerful God.

iii. As Solomon (1 Kings iii. 6) was crowned and set on David's throne, while his father was yet alive and remaining

* Goodwin on Eph. i. 23.

king; so in this is Solomon a type of Christ: and though God be still King, he, as it were, hath given over the government to his Son. Rev. iii. 21: "Sat down with the Father on his throne." This is a prerogative never given to any creature; as the Apostle challenges, Heb. i. 13: "To which of the angels," &c. It is peculiar to the eldest Son of the King of heaven: as in Exod. xii. 29 it was with Pharaoh's son.

All power is now given to Christ, both in heaven and in earth. Because he glorified God in being made obedient unto death, so God did glorify him likewise, by withdrawing himself, in respect of visible execution, from the affairs of the world. "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22).

The sitting at God's right hand doth imply *that* power committed unto him. As he is the Son of God clothed with man's nature, exalted now in heaven, both God and man; so that which is attributed to one nature, is attributed to the other, by communication of properties. As we say, God-man died, though the manhood only died, yet it is attributed to the whole. And we say, God-man rose, though his body only rose: *totus Christus*, though not *totum Christi; whole* Christ rose, though not the whole *of* Christ. And whole Christ sits at God's right hand.

This exaltation was subsequent to Christ's resurrection (Eph. i. 20; Heb. i. 3; x. 12). He was worthy to receive glory, &c., because he was slain (Heb. ii. 9; Rev. v. 12).

iv. The Psalm sets forth Christ ruling *in the midst* of his enemies (ver. 2); the principalities and powers, the rulers of the darkness *of this world*, the spirit of wickedness in the heavenlies: against whom we now have to wrestle in the strength of the Lord (Eph. vi. 10, 12).

But in the world to come all shall be under his feet. Unto angels, neither good nor bad, has he put the world to come in subjection (Heb. ii. 5). The Devil is now the god and prince of this world and age (John xii. 31; 2 Cor. iv. 4, *kosmos;* Eph. ii. 2, *aion):* but Satan shall be bruised (or "trodden," margin) under our feet shortly (Rom. xvi. 20). Then shall *Adonai* no longer sit on his Father's throne, ruling in the midst of his enemies; but '*Enosh,*' the Man of sorrows, the Son of man, shall sit upon his own throne (Rev. iii. 21), even "the throne of his father David" (Luke i. 32).

"Heaven is God's throne, the earth is his footstool" (Acts vii). Christ, now in heaven, is on God's throne: hereafter he will be reigning on his own throne; subordinately to the Father—namely, on God's footstool.

All who overcome are to partake of the glory of the Son, (Rev. iii. 21), but not of the glory of the Father. "The Father's throne is the power of the Divine Majesty: hereon none

may sit but God, and God-man Jesus Christ. To be installed in God's throne, to sit at God's right hand, is to have a God-like royalty—a royalty altogether incommunicable—whereof no creature is capable. To receive our devotions in heaven, is a flower of this incommunicable royalty."—*(Mede.)*

The present is the dispensatory kingdom of Christ, the Mediator; which is his, not by nature, but donation and unction; reigning providentially "in the midst of his enemies," in the world; reigning in grace "in the midst of his enemies," in the hearts of his elect; but not politically or economically; with power neither temporal nor secular (Matt. xvii. 27; xx. 28; Luke xii. 13; John vi. 15; xviii. 36) for works of service and miniatration, works of authority and government; but spiritual, not material.

The passage in 1 Cor. xv. would have been clearer had our translators preserved, as in the original, the same expression in vers. 24 and 26: "When he shall have rendered *impotent* all rule and all authority and power" (ver. 24): "The last enemy that shall be rendered *impotent* is death" (ver. 26).

He must reign *for* God, till, with the power *of* God, he has subdued all, as asserted in Psalm cx. The extent is defined according to Psalm viii.

1. The Apostle concedes that all things, without exception, are to be put under his feet.
2. He limits, by the manifest exception of Him who puts all under; the Psalm speaking not of God, but of the creatures of God.

The ultimate object being the glory of God the Father (Phil. ii. 11).

And the reason appears as follows: "God the Father is the fountain and first mover of all the works of the other Persons," in the Trinity. "All things are *of God*" (2 Cor. v. 18): "There is but one God the Father, of *whom* are all things" (1 Cor. viii. 6): "According to the good pleasure of *his will*" (Eph. i. 5, 9), &c. So it is clear, that, when all Christ's work towards "the restitution of all things" is applied and made effectual by God the Holy Ghost; then, when the "regeneration is perfected, all must be in exact harmony and correspondence with the will of God the Father. Then will the Son give up the kingdom; for now the Father, according to his rules of government, could not (so to speak) take the kingdom. As he says in Ex. xxxiii. 3: "For I will not go up in the midst of thee, *for thou art a stiff-necked people; lest I consume thee in the way.*" He therefore sends the Angel (ver. 2); His Presence (ver. 14; Acts vii. 38).

A glorious field of meditation here appears to open to our view—namely, the glory Jehovah gets to himself in each and

every Person of the Godhead! as well as exalting the humanity of our Lord to the highest.

God's Co-equal emptied himself (Phil. ii. 6, 7), and "humbled himself even to the death of the cross" (ver. 8): "*wherefore* God highly exalted" Jesus, the God-man, to the "glory he had with the Father before the world was" (John xvii. 5). So that here is the humanity of Jesus, according to its capacity, exalted to participate with the Father in glory, honour, and power: evinced by the Holy Ghost, who *personally* proceedeth from the Father, being *officially* sent by the glorified Jesus from the Father (John xv. 26; vii. 39; Acts ii. 33): ultimately "to the glory of God the Father." For when the Holy Ghost has energetically applied all that the Son has wrought, then the glorious God-man, resigning all to the Father, will sit on the throne of David, "far above all principality and power....head over all, to the church:" "the man, Jehovah's Fellow, anointed with the oil of gladness *above his fellows*," but infinitely subordinate to, and dependant on, God the Father: the throne of God being no longer encircled by the prismatic glory of the Trinity, as contemplated in the separated rays of purpose, accomplishment, and application; but Jehovah shall be King over all the earth. "In that day there shall be *one* Jehovah, and his name one"—"in that day," namely, when Messiah's feet shall again stand on the mount from whence he ascended (ver. 4). And I am inclined to suppose, that, of the three great feasts in which every male was to appear before the Lord; as the first, (Passover) typified the work of Jesus; so the second looked to the visible coming of the Holy Ghost to mark the glory of his work; Christ having before declared that he must go away (John xvi. 7: "If I go not away, the Comforter will not come"). So the Feast of Tabernacles, or In-gathering, at the year's end, mentioned in this chapter of Zechariah, will manifest what is the will of the Father in creation: "Every thing very good:" the rejoicing of all the work of his hands. (Zechariah ult.)

This appears to me the meaning of ver. 28. I have only to prevent the objection, that the time at which death shall be rendered impotent must relate to the general resurrection. In order to which I offer the following considerations:

1. The question in hand is not the resurrection of unbelievers, but of the saints—namely, "they that are Christ's at his coming" (1 Cor. xv. 23, 43.)

2. The triumph over death is not manifested in raising the wicked, but in the resurrection to life *.

*"There is a first and second resurrection even after this life. 'The dead in Christ shall rise first.' How blessed are they that have their portion here! 'for upon these the second death hath no power.' As for recalling the wicked from their

This is clearly proved by the saying, from Isai. xxv. 8, that "will then be brought to pass." For neither the preceeding nor the following context can be made to relate to any time or state of things posterior to the Millennium. In ver. 6, the Prophet shews, that, not in heaven, but "*in this mountain* shall the Lord of hosts make a feast of fat things," &c. To ver. 7 I have before referred, as intimating the removal of original sin. I have been inclined to suppose, by considering 1 Cor. xv. 43, 45, and 2 Cor. iii. 7, with Gen. iii. 10, that the body of dishonour is intended by "the veil that is spread over all nations." And as there is a parallel between the face-covering of spiritual death, and its concomitant, natural death; so also between the shame and the sorrow introduced by the Fall. Without going into the large field it opens, I will refer to Rev. xxi., where the verse is quoted; by which all before advanced appears firmly riveted. "New heavens and new earth" (ver. 1): "God tabernacling with men" (ver. 3): "No sorrow, crying, nor pain," &c. (ver. 4.) "In that day,"—namely, "when death is swallowed up in victory;" at the resurrection of "them that are Christ's *at his coming*"—"*In that day* shall it be said, This is our God; we have waited for him." This doubtless is a personal coming. Ver. 10, again repeating "*for in this mountain* shall the hand of the Lord rest," confines the scene to *the same place*.—It proceeds chap. xxvi. 1: "*In that day* shall this song be sung *in the land of Judah*," &c.: this, in like manner, fixes *the time*. —Ver. 14 denies this resurrection to be universal: "Other lords .....are dead, they shall not live; deceased, they shall not rise," &c. Ver. 19 appears a dialogue between the Father and Christ, confining the resurrection to the same people:

The Father. "Thy dead shall live."

Christ replies: "*My dead body*, shall *they* arise." Clearly Christ mystical, or they that are Christ's," who are to rise "at his coming." He cries, "Awake and sing, ye that dwell in the dust:" and all that hear his voice shall live."

Then the next clause appears to bring us back to Psalm cx. The Apostle's allusion to Hosea again couples all these passages together. But the consideration of this would make us digress too far from our main subject. I will therefore content myself with giving the references. 1 Cor. xv. 55, Hosea xiii. 14, and the preceding verse in Hosea; with Isai. xxvi. 17, Matt. xxiv. 8, and lastly with John xvi. 21 and 26, which points out Christ's intercessory kingdom being given up to the Father.

graves, it is no otherwise (in the sense of the Spirit) to be called a resurrection, than taking a criminal from the prison to the bar is a giving of liberty.....The wicked shall live again, that they may die for ever."—*Jeremiah Taylor.* Sermon vii. *Funeral of the Lord Primate.*

In considering this last passage in Matthew, together with its ramifications, we have been brought to these conclusions:

1. That there is a "habitable earth to come."
2. That this habitable earth shall be in subjection to Messiah.
3. That Messiah will come personally, to set up his kingdom.
4. That Jerusalem will be the place to which he will come.
5. At his coming all enemies will have been made impotent.
6. The evidence of the last enemy (death) being made impotent, will be the resurrection of Christ's mystical body, at his coming.
7. The subjection extends from the highest powers and principalities, down to sheep and oxen, yea, even the beasts of the field.
8. All mediation will have ceased; nor will there be any farther occasion for it.
9. Christ, having given up the kingdom of Providence to the Father, and taken to himself the usurped Political kingdom of the world, will reign on the throne of David; in subjection to God the Father, reigning on the throne of glory.

Thus we see the expectations—to which we have been brought by comparing the revelations since given in Hebrews, Ephesians, and Corinthians—are the same that, all allow, then occupied the minds of the disciples.

SECTION V.

I will not enter into a lengthened consideration of the parables, with a wish of further proving the point in hand; because I think it may very fairly be said, that the object of a parable is not to establish, but to illustrate, a doctrine. I shall only remark, that all point to an intervening state of things, predicted as preceding Messiah's reign.

By the parable of the wicked Husbandmen, taking Isai. v. for the groundwork, our Lord intimates his rejection by the Jews, and the consequent rejection of their nation. This he confirms by shewing the same truth in Psalm cxviii., the fulfilment of which must therefore be subsequent to his being refused by the builders.

The parable of the Marriage Supper, taken in the same way from Zeph. i. 7, shews the casting off of the Jews, the destruction of their polity, and, *after that*, a gathering of guests out of the highways and hedges. The completion of this we find predicted in Rev. xix. 7, 9, 17. The not having "a wedding garment," or being "clothed in strange apparel" (Zeph. i. 8), may refer to the tradition of the Jews, that "Esau the wicked will veil himself with his garments, and sit amongst the righteous *in Paradise, in the world to come;* and the holy blessed God will draw him, and bring him out from hence."—*(J. Hieros. Nedaim. in Gill.)*

In avoiding the snare (Matt. xxii. 15) laid by the Pharisees out of Deut. xvii. 15, our Lord correctly shews, by their own principles, that Shiloh must be come; for they say, "A king, whose coin is current.....The men of the country do thereby evidence that they acknowledge him for their lord, and themselves his servants."—*(Maim. in Lightfoot.)*

Mede *(Letter to Dr. Twisse: Works,* p. 801) shews that our Lord's proof of the resurrection turns upon the necessity of Abraham's, &c., rising to possess the land the Lord had covenanted to give him. For the spirits of the Patriarchs now live: therefore God would be the God of the living, though their bodies should never rise again. And if it be urged, that it requires the union of soul and body to identify the man (Acts ii. 34); yet might not the Sadducees have replied, The meaning was, what God *had been,* not what he *should be?* Therefore the words must be understood in connexion with that to which they refer. Being the God of Abraham, he therefore comes to release his seed from bondage, and bring them into the land he had promised Abraham four hundred and thirty years before (Gen. xv. 7). This is distinctly mentioned in Ex. vi. 4, from which passage, as well at Deut. xi. 21, we see by the Talmud the Jews inferred the resurrection. "The Sadducees asked Rab. Gamaliel (Paul's teacher), whence he would prove that God would raise the dead; and they were not satisfied till he produced this verse to them, Deut. xi. 21.....Hence it follows that the law testifies of the resurrection of the dead." "Says R. Simai, Whence is the resurrection of the dead to be proved out of the Law? From Ex. vi. 4.....we learn that Abraham, Isaac, and Jacob shall be raised, and that God will hereafter give them the land of Israel." *(T. Rab. Sanhedrim, in Gill.)*

We are authorized by the Apostle (Heb. xi. 9, 13), to adopt the same interpretation—namely: God covenanted to give to Abraham, Isaac, and Jacob, in their own persons (as well as their seed), the land wherein they were strangers, for an inheritance: but this was not performed to them whilst they lived; therefore must they one day live again, that they may partake of the promise.

The question proposed by our Lord, Matt. xxii. 42, still draws their attention to the intervening lapse of time and state of things before he comes to sit on the throne of David. No man being "able to answer him a word," he proceeds to denounce several woes, and lastly (Matt. xxiii. 38, 39) declares Jerusalem's house is left desolate. "For I say unto *you, Ye* shall not see me henceforth, till *ye* shall say, Blessed is he that cometh in name of the Lord."

SECTION VI.—Matt. xxiii. 38, 39.

This, though more especially directed to the rulers and inhabitants of Jerusalem, yet includes the whole nation of the Jews;

for it was delivered at one of the three times of the year when every male was to appear before the Lord in the place appointed. (Deut. xvi. 16.)

The leaving of their "house desolate," our Saviour presently expounds to be the destruction of the temple; therefore,

i. This passage cannot refer to Christ's coming immediately subsequent to his resurrection; for *between* the time of Christ's speaking and his returning with that acclamation, "Blessed is he that cometh in the name of the Lord," their house must be left desolate: and the Jews suffered the destruction of Jerusalem because they would not be gathered under the wings of Christ, but belied his resurrection (Matt. xxviii. 12, 13), refused his doctrines (Acts xiii. 45), and persecuted his Apostles (1 Thess. ii. 15): therefore wrath came upon them to the uttermost (v. 16). Thus must Jerusalem remain, "until the times of the Gentiles are fulfilled" (Luke xxi. 24).

ii. Nor can this passage refer to the *dissolution* of all things.

1. The Greek word ἀφίεται, "left," does not imply an utter forsaking, but the laying aside or leaving for a time: which the couched antithesis also implies; "*Until* they say, Blessed is he coming in the name of the Lord."

2. The dissolution of all things would be no time of acclamation, but rather of lamentation, to the killers of the prophets.

iii. Nor can it be meant of the Jews seeing Messiah only by faith; for it is opposed to their not seeing him henceforth with their bodily eyes, for a period between this speech and that same "until."

Therefore we must refer it to that glorious *Hallel* predicted in Rev. vii. 9, and xix. 1—7; "Alleluia, for the Lord God omnipotent reigneth: let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come," &c.

This view will be much confirmed by referring to Psalm cxviii. whence the verse is quoted.

Ver. 2: "Let Israel *now* say his mercy endureth for ever." *Now*, when Messiah returns (ver. 26); *now*, in the sabbatism (ver. 24); *now*, when he is become their salvation (vers. 21, 14).

Ver. 5 describes the supplication in distress, and consequent deliverance; similar to Zech. xii. which we shall hereafter consider.

Ver. 10: "All nations compassed me about, but in the name of the Lord I will destroy them." This verse minutely agrees with Zech. xii. 9, and appears to point out this Psalm as the burst of praise at the moment of Messiah's appearance to their deliverance, but previous to the destruction of their enemies.

Ver. 22 shews it is Messiah's exaltation, subsequent to his rejection.

Ver. 24 refers to the sabbatism of rest; "the Lord's day;"

"the day of the Lord;" the day in which the Lord alone shall be exalted.

Ver. 25. Hosanna, "save now," was elicited from the multitude by Messiah's triumphal entry; but our Lord corrects their error, by declaring that the joyful time mentioned in ver. 26, will not arrive till after the expiration of the period of Jerusalem's sitting solitary.

SECTION VII.—Matt. xxiv.

In consequence of what had transpired, the Apostles, in fact, ask three questions:

1. "When shall these things be?" (ver. 3)—namely, Jerusalem's destruction (ver. 2).

2. "And what the sign of thy coming?" referring to what he had first said (Matt. xxiii. 38, 39).

3. "And of the end of the age?" referring to what our Lord had shortly before told the Sadducees: "The children of *this age* marry, and are given in marriage" (Luke xx. 34, 35): having previously held out to his followers the future age, or "the regeneration," as the consummation of their hopes.

By blending these three questions, it appears that the Apostles supposed that their accomplishment would be synchronous. This error would make them exceedingly liable to be deceived by false Christs, against which our Lord first warns them to "take heed" (Matt. xxiv. 4): "the end," i. e. of the age, "is not yet" (ver. 6). The events which they supposed would be simultaneous with the second advent were but the beginning of Jerusalem's travail (ver. 8), before referred to; or of Jerusalem's desolation (Matt. xxiii. 38), which shall last "till the times of the Gentiles be fulfilled" (Luke xxi. 24): this cannot close until the "*Gospel of the kingdom*" be preached in all the world, "*for a witness*" unto all the nations; and then shall the end come (ver. 14). Having given this most necessary precaution, our Lord proceeds to answer the questions in the same order they were given.

In answering the first question, concerning the destruction of Jerusalem, Jesus *again* warns them that "*then*," or at that time, they are not to believe any report concerning his coming, whatever signs and wonders may be shewn (ver. 23, 24); for if they looked then for the sign of his coming, they would inevitably be deceived. (Ver. 25) "Behold, I have told you before," as recorded in the 5th, 6th, and 11th verses. And as they were liable to be deceived respecting the manner as well as the time of Messiah's appearance, he gives one precaution, of universal application: They need not (even when the time of his second coming drew near) be looking here, or looking there (ver. 26); for at the second advent there will be a most manifest and

universal appearance (ver. 27); and all the elect will be *instincted* to draw near (ver. 28); for the proverb (if I may so call it) here spoken is used in Job xxxix. to set forth the wisdom of God manifested in the wonders of creation, and the propensities and *instincts* imparted to his creatures.

SECTION VIII.—Matt. xxiv. 29.

It has been shewn, by comparing Mark xiii. 24 and Luke xxi. 24, that the "tribulation of those days" embraces all the space till the conclusion of the times of the Gentiles; during the whole of which period Jerusalem is to be trampled under foot. But "immediately after the tribulation of those days" (Matt. xxiv. 29)—namely, at the conclusion of the times of the Gentiles (Luke xxi. 24, 25)—"the powers of the heavens shall be shaken." I will strive to fix what appears to me the meaning of this passage, by referring to what I believe a parallel in Heb. xii. 25—27: in which passage we must consider:—

I. Who is intended by "Him that spake on earth?" (ver. 25.)

The same whose voice then shook the earth" (ver. 26). This is even Jehovah-Sabaoth (Hag. ii. 6); Christ our God.

The opposition is not between the speakers, but between earth and heaven; Him "on earth," and Him "from heaven." This has generally been interpreted as having respect to giving the Law and the Gospel, referring back to verses 18 and 20: which is the view Dr. Owen has taken; and yet he thus argues that Christ *must* be intended in both:

1. It was not Moses, but God, that spake Divine oracles to the people.

2. The people thereon did not refuse Moses, but expressly chose him for a mediator between them, promising to hear him. (Exod. xx.; Deut. v.)

3. The expression "spake divinely," is in Scripture applied to God alone—as Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; Heb. viii. ō; Rom. xi. 4—though he may use the ministry of angels therein.

4. He who spake on the earth, his voice then shook the earth; which was not the voice of Moses.

Christ, then, by all interpretations, must in both cases be supposed the speaker.

II. The next inquiry is, to what period does the "*then*" refer? "Whose voice *then* shook the earth."

Dr. Owen, in common I believe with almost all others, refers it back to the verses 18—21; adopting the language of Haggai's prophecy to set forth the terrors that accompanied the giving of the Law, at a period prior to the prophecy having been declared, but in order thus to make the opposition between the Law and the Gospel, which was the subject of Haggai's prophecy. I

do not think the text in Hebrews will bear this interpretation; nor does it appear possible thus to reconcile the Prophet to the Apostle.

Dr. Owen most candidly states an objection, in order to remove it; but in which I think he fails: he says, "It doth not appear how 'they escaped not' by entreating to hear no more (ver. 19) the voice of God, seeing that God expressly approved of it (Deut. v. 28, 29). To say (as he does in loco, p. 377) that, though the word be the same, the meaning is different; and that the fear they expressed was a proper fear; is to nullify the testimony that it was *by refusing to hear* that they escaped not.

I would say, secondly, That in his interpretation there is no opposition preserved. Was not he from heaven when he gave the Law on Sinai? or was he less on earth when incarnate and inhabiting this globe, than when he came down on the mount.

Thirdly, The "*then*" must be opposed to the "*now*" in ver. 26. This "now" refers to Christ speaking from heaven (ver. 25); and the Apostle speaks of the present time, which was some years posterior to Christ's ascension; and it therefore speaks of him being ascended into heaven, and from thence now speaking to us on earth. (See Goodwin, vol. v. part iv. p. 90, whose authority I have for this.)

Therefore, as we have before seen that the opposition is between a "man of the earth," and "the Lord from heaven" speaking on the earth, but that Christ in both instances is the speaker, I infer that the opposition is between Christ in his offices.

Having wound up the argumentative part of the Epistle, the Apostle applies it in this exhortation, springing out of the verse immediately preceding (ver. 24): "Jesus, the Mediator of the new testament; and the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth," as the great prophet like unto Moses (John xv. 22; Acts vii. 37); "much more [shall not] we [escape], if we turn away from him [that speaketh] from heaven;" having received the promise from the Father (Acts ii. 33) of the Holy Ghost, who applies this sprinkled blood to the conscience (chap. x. 29): "whose voice then shook the earth"—when he established the new testament in his blood: which holds, whether it be interpreted of removing the carnal ordinances and the worldly sanctuary, or literally applied to the earth; both are mentioned Matt. xxvii. 51—"But now he hath promised," &c.; referring to ver. 25; "Him that speaketh from heaven" now speaking by the Holy Ghost in the Apostle, renewing the promises in the words of Haggai.

If it be "*now*" a promise, it is yet to be performed. He

says not, 'which, according to his promise, he has performed;' but he speaks of a matter yet under promise, and therefore an object of faith and hope.

"Whose voice then shook the earth," implies that Haggai's prophecy had a literal, though but an inchoate, fulfilment: for the word here used is not the word used in the Septuagint, but implies *fluctuation:* he withal asserting ("yet once *more*") that there should be a more extensive and universal accomplishment: "Not the earth only, but also the heaven," should be shaken (the same word, as in the Septuagint, implying *concussion*) even to their removal. This clearly is not fulfilled, whether it be taken literally or figuratively. It would be as absurd to say the heavenly ordinances were abolished at their establishment, as to say that the carnal ordinances were abolished at their establishment at Sinai. Both of which absurdities appear implicated in the common interpretation.

"And this, Yet once more," implies a "once" before; but this "once" the Apostle limits to *only* this once more; when the heavenly things, or services, that are removable, shall be removed.

Thus Paul and Haggai are consistent with themselves and each other. Paul had been arguing to the full the removal of the carnal ordinances and the worldly sanctuary; but at his second coming, according to his renewed promise in the words of Haggai, not only all the present worldly ordinances of the ministry and the sacraments will be abolished, but also the heavenly offices of Christ in his intercession. To both of these he had previously alluded, in his quotation from Jeremiah; universal knowledge of God implying the former; "no more remembrance of sin" implying the latter.

This interpretation is also true if extended to the literal earth; as the "sea and dry land" in Haggai, or "the sea and waves roaring" in Luke xxi. 25, may imply. "Then" —that is, when establishing the new-testament dispensation— there was an earthquake; but at his second advent there will be "new heavens and a new earth."

"For our God is a consuming fire." This refers to his second advent, when he shall be revealed in flaming fire, as *Jehovah-Sabaoth*, to take vengeance.

This also is another passage to which I suppose Peter alludes, 2 Pet. iii. 15, that Paul had written to the Hebrews, touching the dissolution of the earth and the works that are therein, and the establishing new heavens and the new earth.

SECTION IX.—Matt. xxiv. 30.

"And then shall appear the sign of the Son of man in heaven." Referring, though not replying, to the second question, "What the sign of thy coming?" it points out when and where the sign

shall appear, but not *what* the sign shall be. If "heaven" in this passage be the political heaven, to which opinion I incline, then the sign must be some special political movement in the nations; probably that given in the parable of the fig-tree (ver. 32). Leigh observes "*semeion*" to be a military term. The same word is used by the Septuagint in Isa. xi. 12, and xviii. 3. To either of these passages it may refer; both relate to the restoration of the Jews. The former passage in Isaiah appears closely parallel with part of ver. 31 of Matt. xxiv.—namely, the gathering from the four winds of heaven. The latter passage in Isaiah mentions the sounding of the trumpet. The context in each marks the sabbatism (Isa. xi. 10): "his *rest* shall be glorious," Isa. xviii. 7: mentions the people being *jubelized* back to the land of their possession, even to Mount Zion. This same time is signified in Luke xxi. 28; "And when these things begin to come to pass, then look up, and lift up your heads, for your *redemption* draweth nigh"—namely, the jubilee, when captives or land are redeemed.

Matt. xxiv. 30: "And then shall all the tribes of the earth" (or "land") "mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." I will consider this passage together with Zech. xii. 10, whence it is quoted, and in connection with Rev. i. 7, and John xix. 37, where Zech. xii. 10 is also quoted.

"They shall look on me, whom they have pierced, and they shall mourn," &c. (Zech. xii. 10.)*

I. It is true that a handful of first-fruits sincerely mourned for him whom they had pierced, and there was some effusion of the Spirit of grace and supplication shortly after the ascension: but this small number cannot answerably fulfil that which was promised to the inhabitants of Jerusalem in general, and their several families of David and Nathan, and Levi and Shimei, and *all the families that remain*, as they are expressly named Zech. xii. 12—14.

II. Those who would wave the power of this text towards establishing Christ's personal appearing, at the great future restitution of all things, must of necessity make it relate either to the time about Christ's passion, or to Christ's coming to the universal judgment, at the dissolution of all things. For, from Babylon they were already returned; nor at that time was Christ pierced.

I. It cannot possibly devolve on the time of Christ's passion, for these reasons:—

i. We read not of such mournings of families apart, as they did at Hadadrimon, in the valley of Megiddo.

* This section is chiefly taken from Holmes's Day-star.

ii. This looking at him whom they have pierced, is to be at *that day*, marked in the context with three eminent characteristics:—

1. Ver. 6, 7: "*In that day* I will make the governor of Judah a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, (even) in Jerusalem. The Lord also shall save the tents of Judah first," &c. This was not so with Jerusalem at the time of Christ's passion, when the Romans possessed it.

2. Ver. 8: "*In that day* shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David as Elohim; as the Angel Jehovah before them." Now this was not the excellent state of Judah at the time of Christ's passion.

3. Ver. 9: "And it shall come to pass *at that day*, that I will seek to destroy all nations that come against Jerusalem." But the Lord did not do this at the time of Christ's passion: *then*, the Romans possessed the city: forty years after, Titus destroyed the temple: some years after that, Adrian destroyed the city; and the Turks possess it to this day. Therefore the time of Christ's passion cannot be THE DAY here spoken of, when the house of David and the inhabitants of Jerusalem shall look at him whom they have pierced, and mourn. John speaks of *the thing*, not of *the time;* not of *the looking*, but of *the piercing;* not the fulfilment of the whole, but the capacitating for the fulfilment. The fulfilment must be at *that day* so gloriously characterized; for so it follows: "*And* I will pour," &c.; "*and* they shall look," &c.

II. Nor can it refer to the general judgment, for these reasons:

i. The Day of Judgment were no time for repentance: no time of *pouring out of grace;* nor of *gracious supplications.*

ii. The Day of Judgment is no time of mourning, but of joy, to the saints.

iii. In the Day of Judgment the mourning of the wicked will be graceless despair: but the mourning here mentioned, is a mourning out of much love to Christ; "like one mourning for his only son, for his first-born;" as they mourned for Josiah slain at Megiddo.

We will now compare Rev. i. 7.

The context speaks of Christ, "the First-begotten of the dead, the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him

[be] glory and dominion for ever and ever. Amen." "Behold, he cometh with clouds."

This cannot be meant of Christ's first advent, because it was delivered many years posterior to his ascension; but must relate to that coming, Acts i. 11: "This same Jesus, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven;" spoken when "*the cloud* received him" (ver. 9), after that they had asked him whether at that time he would restore the kingdom again to Israel (ver. 6). "He cometh with clouds"—or, "in the clouds," according to the Greek idiom. Not obscure, as his incarnation, or his coming among the disciples after his resurrection; but he shall come conspicuous, and glorious, and visible to all. Which phrase must needs import a proper ocular sight, with proper sense; "*Every eye* shall see him." Faith and sight are so distinct, that the Apostle makes them opposite, 2 Cor. v. 7. We now by faith "see Jesus crowned with glory and honour:" *then, every eye* shall see him, and they who have pierced him; and all the tribes of the land shall wail over him (or "mourn over him with deep mourning, beating their breasts." *Leigh*). The expression is exactly the same as that in Matt. xxiv. and in the Septuagint of Zech. xii. The "tribes of the land" must be the children of Israel, as in Zech. xii. He adds to them, "Every eye shall see him:" but surely his anti-christian enemies, those whom he will destroy by the brightness of his coming, they shall not see him by the eye of faith.

By collating these passages together, and recapitulating them, we find:

I. Christ was literally pierced, in order that the prophecy might be literally fulfilled. This has not yet taken place, because it shall be at *that day*,

i. When Jerusalem shall be saved and re-inhabited, even Jerusalem, and defended by the Lord himself: whereas it is now in captivity.

ii. When all nations that come against Jerusalem shall be destroyed.

iii. It is posterior to the giving of the Apocalypse, and therefore was not at or about the time of Christ's ascension.

II. The fulfilment of the remainder must be homogeneous to what has been fulfilled. Christ was not pierced by faith, nor does this refer to seeing by faith: for,

i. We see him now by faith.

ii. Then, "every eye shall see him," even those who have not faith.

III. It is prior to the dissolution of all things:

i. Because it is the time of Israel's conversion.

ii. Thenceforth Jerusalem shall be saved, inhabited, and defended.

SECTION X.

Matt. xxiv. 31, is similar to Luke xiii. 29: "And they shall come from the East and the West, and from the North and the South, and shall sit down in the kingdom of God," "with Abraham, Isaac, and Jacob" (Matt. viii. 11). The declaration, 1 Cor. x. 11, Heb. iv. 9, that the events in the wilderness were admonitory "types," interprets Psal. cvii. as referring to the same period. "O give thanks unto the Lord; for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so; whom he hath redeemed from the hand of the enemy, and gathered them out of the lands, *from the East and from the West, from the North and from the South.*" 1 Thess. iv. 16. is also parallel: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," &c. But neither the force of this, nor any other passage in the Thessalonians, can be felt, if taken alone and separately considered. Upon the planting of the church (Acts xvii.), "the Jews that believed not" understood by Paul's assertion of "Jesus being the Christ," that he was the anointed King (Psa. ii. 6, margin); and *so* the King that he was opposed to the kings of the earth, in that he interfered with the rights of Cæsar (Acts xvii. 7). This gives an insight into what is intended by "waiting for Jesus *from* heaven" (1 Thess. i. 10); the "calling to God's *kingdom* and glory" (ii. 12), &c. That the hope of being *in the presence* of our Lord at his coming (ii. 19), intends *the bodily presence of Christ*, is evident by the same word being used, in ver. 17. to express Paul's bodily presence, in opposition to heart sympathy.

At this coming of our Lord with all his saints (iii. 13), their "hearts shall be established unblameable in holiness before God, even our Father." Then in chap. iv. 16, occurs the passage that appears parallel with the one in Matthew.

"They shall see *the Son of man coming in the clouds of heaven*, with power and great glory: and he shall send *his angels*, with a *trumpet, and a great voice;* and they shall gather together his elect from the four winds, from the one end of heaven to the other."

"*The Lord himself shall descend from heaven* with a shout, with *the voice of the archangel*, and with *the trump of God*," &c.

The Thessalonians being children of light, and not of this age (Luke xvi. 8), but of "the day," that day of the Lord shall not come upon them unawares (v. 4).

Having concluded this Epistle, ver. 23, with holding out, not death, but the coming of the Lord Jesus, as the completion of their warfare, the Second Epistle appears written to prevent their neglecting the duties of every-day life (iii. 10). It begins (i. 5), that their suffering is a manifest token that they shall reign with Christ; which reign shall commence by the Lord Jesus, as Jehovah-Sabaoth (of which I conceive ver. 7 to be a periphrasis), recompensing tribulation to the troublers of the saints (ver. 6) and those that obey not the Gospel of our Lord Jesus Christ (ver. 8); the condemnation being on the same ground as that of Matt. xxv. 45. Chap. ii. commences, "Now we beseech you, by [concerning] the coming of our Lord, and our gathering together unto him" (referring back to 1 Thess. iv. 17), "that ye be not soon shaken in mind," &c., as that the day of Christ should precede the revelation of the man of sin, the son of perdition (ver. 3). Paul had told them of these things when with them (ver. 5), and what prevented that wicked one being made manifest (ver. 6)—namely, the reign of the Cæsars. (Acts xvii.) They should not be removed by Christ's personal advent; but upon their removal should *that* wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (ver. 8). Now it appears impossible to suppose that this "brightness of his coming" can be understood of any thing but his effulgent epiphany, and the effect his personal presence will have upon the senses. Antichrist must be wasted "by the spirit of Christ's mouth," his word; called in Isai. xi. 4 (to which it alludes) "the rod of his mouth, and the breath of his lips, with which he shall stay the *wicked one*," רָשָׁע. He first consumes them *morally*, and then destroys him *physically;* the first must be destroyed by the spirit of Christ's mouth; the second, by the appearance of his person: else why need that be added? The breath of his mouth does not make an end of the work, without the appearance of his coming; as in 2 Tim. iv. 1: first, Christ's appearance; and then, his kingdom; for Antichrist must be down, before Christ can have an *apparent* kingdom.

This does not refer to the general judgment (for *then* shall be the destruction of all the wicked, Rev. xxii. 10), but speaks precisely of the distinct destruction of Antichrist as Antichrist; and therefore mentions him as a single person: "the man of sin," "the son of perdition," "the opposer," that same lawless one. And for the same reason that lapsed Adam, with all considered in him, is called one man; and Christ, the second Adam, with all in him, is also called one: so Antichrist is one mystical body of sin, whose destruction is distinct before the ultimate day of judgment.

The context in Isaiah speaks of the Lord's recovering "*a second*

time" from Assyria, Egypt, &c. (ver.11), his people, both *Israel* and *Judah* (ver. 12); distinct from the Gentiles (ver. 10), and so not very easily spiritualized; yet must it be future, speaking of the universal peace of nature, and universal knowledge of the Lord (ver. 5—9.)

SECTION XI.—*The Parable of the Fig-tree.*
(Matt. xxiv. 32, &c.)

In Luke xiii. 6—9, the parable of the fig-tree delineates the continued barrenness of the Jewish church, after the three years' ministry of Christ. Under the same figure our Lord typically cursed the Jewish nation, that "no more fruit should grow on it henceforth to the end of the age" (Matt. xxi. 19)*; "for the time of figs was not" (Mark xi. 13). That is, there should have been figs on the tree, for the time of *gathering* figs was not yet arrived: none could be dedicated to the Lord before the Passover, and none could be gathered previous to the dedication of First-fruits. So this parable declares, that signs of life in the Jewish nation will indicate "that summer is nigh;" "that *He* is near, even at the doors;" that "the kingdom of God is nigh at hand" (Luke xxi. 31): or, that the age during which the Jews were devoted to barrenness is near at an end. For the return of spring fitly sets forth the approach "of the restitution of all things," when he shall come as in a cloud of the latter rain. This is the answer to the third question of the disciples, recorded in Mark xiii. 4: "What the sign when all these things shall be about to be consummated?"

SECTION XII.—Matt. xxiv. 34.

Ver. 34 has been variously interpreted.

I. Some would confine all the prophecy to the destruction of Jerusalem†; but I think what has been said on the preceding verses shews the impossibility of that interpretation being received. Moreover, in that case our Lord would give no answer to either of the latter questions asked by the Apostles; whereas, of the four that proposed the question (Mark xiii. 3), three had been "eye-witnesses" of the manner in which the Son of Man will "come in his kingdom" (Matt. xxvi. 28; 2 Pet. i. 16). It is therefore perfectly clear what they intended in asking "the time of his coming;" and I think the attempt to confine the Lord's answer to the destruction of Jerusalem, charges him with evasion and ambiguity.

II. Others would say‡, 'This generation shall not pass away, till all these things be in being, or in the course of accomplishment—namely, the destruction of Jerusalem, the commencement of the series, would take place before the existing race of mankind had passed away.' This appears rather avoid-

* Papers on Prophecy. † Leigh, Gill, &c.
‡ Tillotson, Cuninghame.

ing than removing the difficulty: for all the signs and events mentioned in vers. 29, 30, were to take place after the expiration of a determinate period—namely, "the time of the Gentiles"—and when the relation between Jew and Gentile will apparently undergo a change greater than that by the destruction of Jerusalem. And as the signs that will then take place have no connection with the overthrow of that city, destruction of the polity, or dispersion of the nation; it can hardly be said that *all* these things were in the course of accomplishment at that time: for example, the sign of the Son, or the budding of the fig-tree. How could the sign of the termination of the age be in the course of accomplishment at the commencement of the series?

III. Others* by "generation" understand the nation of the Jews. But it is violent to suppose that the time of their national restoration is to be marked by the sign of their not passing away before that period.

IV. Horsley confines the "*all things*" to the budding of the fig-tree, and interprets it of the destruction of Jerusalem. This appears very violent.

V. Lastly, Leigh acknowledges that γενεα, *genea*, is sometimes used for age. King declares the literal and original signification to be "this race of mankind (this manner of men's existing upon earth) shall not pass," &c. But, referring to the use of the word in the New Testament, as well as the Septuagint, it will be found very commonly to designate some characteristic feature of a set of men, rather than any period of time.

Septuagint.

Psal. xiv. 5: "For God is in the *generation* of the righteous."

Psal. xxii. 30: "And my seed shall serve him; it shall be accounted to the Lord the coming *generation.*"

Psal. xxiv. 6: "This is the *generation* of them that seek him."

Psal. cii. 18: "This shall be written for the *generation* to come, and the people which shall be saved shall praise the Lord." This instance refers to the same period; namely, the restoration of Zion (ver. 13), and the loosing the children of death (ver. 20).

New Testament.

Mark viii. 38: "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful *generation*, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Here generation designates a time co-extensive with that of its being necessary to

* Mede, Faber.

take up the cross, in following Christ (ver. 34); which resolves itself into the time the seed of the serpent will persecute the Seed of the woman.

Luke xvi. 8: "The children of this age are in their *generation* wiser than the children of light." Where the term, like the last, appears co-extensive with the age of which Satan is the god.

Acts ii. 40: "Save yourselves from this untoward *generation*." The same as the former.

Acts xiv. 16: "Who in *times* past hast suffered all nations to walk in their own ways."

Acts xv. 21: "For Moses of old *time* hath in every city them that preach him." In both this and the preceding example *genea* appears to imply God's previous dispensations towards Jews and Gentiles; as in

Ephes. iii. 5, the same word is rendered, "which in other *ages* was not made known to the sons of men," &c.

Ephes. iii. 21: "Unto him be glory in the church, by Christ Jesus, throughout all *ages*, world without end:" or, "Unto him be glory in the church in Christ Jesus, unto all the generations of the age of the ages." This appears to embrace times of which man's present natural existence could be no measure.

Phil. ii. 15: "That ye may be blameless and harmless, the sons of God, in the midst of a crooked and perverse *nation*." This also implies the whole of Satan's reign.

In this sense our Lord here appears to use 'genea.' He knew not, till his glorious exaltation (Rev. v. 5), the *time* when these things should be; he therefore gave the signs for which they were to "watch" (Mark xiii. 33); affirming, that this generation should not pass away *till all these* things be in the course of fulfilment.

I suppose him to allude, either to the feature of the present age, in opposition to the future age, which he had shortly before given (Luke xx. 34, 35): "The children of this age marry and are given in marriage:" so that all which he had related referred to a flesh-and-blood state of things. Or else that he refers to the "generation of vipers" he had denounced more immediately before the disciples proposed their questions: and upon which generation "all these things should come" (Matt. xxiii. 36); or the "tribulation of those days;" or "the days of vengeance;" which, we have before seen, extends to the whole time of the Gentiles, or till the generation of his rejectors has passed away (Luke xvii. 25). Indeed, I see no reason why both the characteristic features may not be included; for, as long as there are descendants from Adam in the natural way of generation, there also will be Pharisees and hypocrites.

"Heaven and earth shall pass away," &c. By what I have said on Heb. xii. it may be seen I do not understand this

simply as a comparison, "that sooner shall heaven and earth pass away, than one word of Christ fail of being fulfilled;" but I suppose it an assertion, that the heaven and earth shall pass away when that generation shall pass away.

SECTION XIII.—Luke xvii. 21—30.

Lightfoot makes this passage a different discourse from that in Matt. xxiv. 37; but ver. 21 being sometimes brought forward as opposed to a personal reign, I may be excused in referring to it. Ver. 21 is clearly a reply to the Pharisees, as corrective of their false notions; for ver. 22 is as if he did but then specially apply his discourse unto his disciples: so that, whatever may be intended by "the kingdom of God," it clearly is not the spiritual kingdom in the hearts of the regenerate; for it was what the Pharisees then had within, or rather amongst, them: hence Bede (in Mayer) understands Christ personally to be intended by the kingdom of God. I think the sense appears the same as "*the days of the Son of Man*" (ver. 22); but there is a distinction between that and the day when the Son of Man "*shall be revealed*" (ver. 30). The meaning would then be, they could not discern Messiah in the captious spirit with which they watched him (in this sense the word is used Mark iii. 2; Luke vi. 7, xiv. 1, xx. 20; Acts ix. 24): a guileless Israelite, not the proud Pharisee, was enabled to see that these were the days of Messiah, though not the days of Messiah's glory. But in thus correcting the notions of the Pharisees, our Lord was in danger of strengthening his disciples in their supposition that the kingdom of God would immediately *appear*: he therefore then specially addresses them, intimating that a space of his absence and their sorrow should intervene before the coming of the Son of Man in his kingdom; or before his effulgent appearance, which, like the lightning, would shine from one end of heaven to the other.

Our Lord here mentions Sodom, in addition to the example of the Deluge, in order to typify the suddenness of, and awful destruction attendant upon, his appearing; and these visitations must have been more momentary than we are accustomed to imagine. By the waters prevailing to the height of fifteen cubits above the highest hills in the space of forty days, all the residents in the plains and valleys (to which probably the inhabitants of the world were then confined), must have been drowned in *a quarter of an hour*. And in Sodom the destruction appears to have been more rapid; for the sun had risen upon the earth before it commenced to rain fire and brimstone (Gen. xix. 22—24): "and when Abraham gat up *early in the morning* to the place where he stood before the Lord....the smoke of the country went up as the smoke of a furnace" (ver. 27, 28).

Our Lord urges readiness for his coming, Matt. xxiv. 44; which he afterwards illustrates by the parable of the Virgins and the Bridegroom (xxv. 1); and charges the stewards of his mysteries to be faithful, which he enforces by the parable of the Talents (xxv. 14). Each of these would confirm the disciples' views of the kingdom: the former, indeed, is a forerunner to the parable of the Supper, before considered; the latter is similar to, though not identical with, that one in Luke xix. 12, where the reward is more definitely expressed.

SECTION XIV.—*The Judgment.* Matt. xxv.

We have now gone through the prophetic discourses of our Lord, and found one constant tendency towards confirming his disciples in their views of the kingdom; and that the Scriptures since given go still further to establish the same view. We now come to the Judgment of Matt. xxv. 32—end, which by many is supposed to relate to the final Judgment: but if we have shewn that all along, up to this time, our Lord has discoursed upon the supposition of a future age, prior to the final Judgment, it must rest with those who think that this relates to the end of the Millennium, either to prove that there is no intervening age, or else to shew why our Lord now makes such a transition from the whole former tenor of his discourse. But I think a little consideration of the passage in hand will shew that it must refer to the judgment previous to establishing the new covenant.

Christ had about four months before (John x. 22) told his disciples he was "THAT *good Shepherd*" (John xii.); referring to the Shepherd of whom the Prophets speak. It signifies not much whether Isai. xl. 11, or Ezek. xxxiv. 23, be supposed as peculiarly alluded to; both relate to the same Person, and the same time. I think the discourse alludes chiefly to Ezekiel: particularly the "one Shepherd," John x. 16, appears a direct allusion to Ezek. xxxiv. 23. I bring it forward to shew he is there addressing his Jewish disciples; and he speaks of two folds, which can also be traced in Ezekiel. Ver. 16 he says, "Other sheep I have, which are not of this fold;" according to the universally received opinion, I suppose to be the Gentiles, and point to the time when the whole number of the elect, both Jews and Gentiles, is made up, "and there shall be one fold under one Shepherd." Now Matt. xxv. refers to the commencement of this "dispensation of the fulness of times," when the elect both of Jews and Gentiles shall be gathered together in one.

We have observed that the sign of Messiah's coming is to be looked for immediately after "the tribulation of those days;" which tribulation is "the times of the Gentiles:" therefore the tribulation is of the Jews; and if the tribulation be of the Jews, *the re-*

moval of the tribulation must be from off the Jews, and the passing of the cup of trembling into the hands of Zion's oppressors (Isai. li. 22, 23; lii. 1, &c.); the Lord's controversy with *the nations* (Jer. xxv. 31); when flight shall perish from the shepherds, and escaping from the *principal of the flock* (ver. 25) [marg. *the flock amongst the nations*]. And in Isai. xxxiv. 1, the Lord calls the nations to come near, when the indignation of the Lord is upon *all the nations* (ver. 2); for it is the day of the Lord's vengeance, and the *year of recompences for the controversy of Zion* (ver. 6).

We have before considered, on Zech. xii. 9, that upon the second appearing of the Lord all the nations that come against Jerusalem shall be destroyed; and we have seen this to be the advent referred to in Matt. xxiv. 30. Again: the mourning described in Zech. xii. 12, 13 (excepting in the one instance of giving the law, Exod. xix. 15), was peculiar to the day of atonement. So this 6th verse in Isaiah marks the same time—namely, the Day of Atonement, commencing the year of Jubilee.

In Zech. xiv. (treated of in Sect. IV. as referring to the same time) the nations gather against Jerusalem (ver. 2), and take a moiety of the *refined* third (xiii. 9) of her inhabitants into captivity:" " *then shall the Lord go forth, and fight against those nations,* as when he fought in the day of battle; and *his feet shall stand in that day upon the mount of Olives,*" &c. From these passages, and especially from Ezek. xxxiv., I have been led to infer, that, though this xxv th of Matthew may relate to the treatment of all those whom our Lord spiritually calls brethren, yet it has chief reference to the *elect* of his brethren according to the flesh; or those who are his brethren both nationally and spiritually, according to the election of grace. The judgments are probably in so far national, as the offence is against the Lord's brethren nationally; but the detail in the sentence appears respecting individual conduct towards the Lord's brethren spiritually. It should, however, be remarked, that in Matt. xxv. there are three classes of persons—namely, the Lord's brethren; the righteous, or sheep (ver. 37), who treat the Lord's brethren well; and the other portion of the nations, the goats, who shall be cursed for treating his brethren ill.

Matt. xxv. 31: " When *the Son of Man* shall come *in his* glory, and all the holy angels with him; *then* shall he sit upon the throne of *his* glory," as " *the Son of Man.*" *Now* he sits upon his Father's throne, expecting " till his enemies be made his footstool;" but when all his enemies are under his feet, " *then* shall he sit on the throne of *his* glory," as " *the Son of Man.*" This brings us back to those passages we have before considered in connection with Psal. viii., and which made it the more desirable to consider them at some length.

Ver. 32: "And before him shall be gathered *all the nations.*" This shews the judgment is confined to the quick, or living: for clearly the dead (small and great) rising, will lose the distinction of nations.—"And he shall separate them one from another, as a shepherd divideth his sheep from the goats." This defines what is intended by *the* nations: the separation is between clean animals, or those belonging to the visible church, as I judge by comparing Acts x. 12, 28, with Lev. xx. 24, 25. And the sentence is entirely founded upon how they have acted towards Christ in his brethren. This brings us to Ezek. xxxiv. 17. I will run through the chapter in a separate section.

SECTION XV.—Ezek. xxxiv.

Ver. 2 gives us the subject of the prophecy: "Prophecy against the shepherds of Israel."

Ver. 3: "Ye eat the fat." Alluding probably to the sin of Eli's sons (1 Sam. ii. 15—17), preparatory to denouncing the same judgment, of the priesthood being taken from them. "All the fat is the Lord's" (Lev. iii. 16, 17): here put for the saints persecuted by the rulers (Luke xi. 51), who, instead of being clothed with the fine linen robes of Christ's righteousness, "they with the wool." The garments causing to sweat (Ezek. xliv. 17, 18) having the mark of the curse. When the priests were in the sanctuary they wore only linen; and out of the sanctuary they wore wool. The Jews had a proverb, when they saw a worldly-minded priest: they used to say, There goeth the man with the woollen clothes.—(*Weeme's Ceremonial Law*, chap. xv).

"Ye feed not the flock." The flock are "men" (ver. 31), and may be considered politically or ecclesiastically. So the shepherds would be kings or priests. Isai. xliv. 28, is an example of the former. This chapter appears chiefly ecclesiastical.

Ver. 4 describes their mal-administration; and

Ver. 5 the consequent scattering of the sheep. This was the case, when the Chief Shepherd came (Matt. ix. 36): they were "as sheep having no shepherd."

Ver. 6: Yea, the "flock was scattered upon all the face of the *land.*"

"Therefore" (ver. 9) shall they "cease from feeding the flock" (ver. 10). This marks the kingdom of God being taken away from the chief priests and Pharisees (Matt. xxi. 43—45). "For I will deliver my flock from their mouth," as David did in type (1 Sam. xvii. 34, 35): "There came a lion and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth." "Thus saith the Lord, As the shepherd taketh out of the mouth of the lion, two legs, or a piece of an ear; so shall the children of Israel be taken out," &c. (Amos iii. 12.)

Ver. 11: "For thus saith Adonai-Jehovah, Behold I, even

I, will both search out my sheep and *inspect* them;" he being both "the shepherd and bishop of their souls" (1 Pet. ii. 25).

Vers. 12, 13, mark the return of the Jews from their dispersion among *the peoples and the countries*, during the cloudy and dark day of Jerusalem's desolation, "and I will bring them to their own land," &c.

From ver. 14 the Jews conclude their Messiah is not yet come; because when Christ was on earth there was no gathering of the Jews, nor feeding them with such good pastures, as were promised to be in the times of Messiah. Our Messiah (that is, the Christian's Messiah say they), was rather for the dissipating of the Jews than the congregating them; he drave them into lean pastures, and gave them no fat pastures; for after his coming they were scattered into all parts of the world. Greenhill adds, "The Jews were mistaken concerning Messiah's coming, but much concerning this prophecy*." It cannot apply to Messiah's first advent, because the Jews were at that time scattered into all countries and among all peoples.

Ver. 16: "I will seek that which was lost;" as Messiah before sought Zaccheus, he being a son of Abrabam (Luke xix. 9, 10). For Christ came to seek the lost sheep of the house of Israel, "and bring again that which was driven away;" which can be fulfilled only at the second advent.

Ver. 17 appears to be the flock of the Gentiles that then comes into judgment, and to which our Lord refers. It clearly is not the flock that then returns from the dispersion through the mountains and upon the high hills; but the flock that, during the cloudy and dark day of the others, have been feeding on the good pasture, and abusing their privileges. Ver. 17: "And (as for) *you*, O my flock, thus saith Adonai-Jehovah, Behold, I judge between the small cattle of lambs and kids, between the rams and great he-goats," (in Isai. xiv. 9 called the chief ones of the earth). The judgment proceeds upon the same ground as Matt. xxv; how they have behaved themselves towards Christ's flock; fouling the waters of truth, and trampling under foot the food provided for souls.

Vers. 18, 19. The Lord's flock of ver. 19 eat that which the Lord's flock of ver. 17 have trodden under their feet, and persecuting and oppressing them with the "horns" of power.

Ver. 21: "Therefore will I save *my flock*." These in Matt. are *Christ's brethren*. "And I will judge between cattle and cattle:" in Matt. xxv. 22, "between the sheep and the goats."

Ver. 23: "And I will set up *one* shepherd over them, and he shall feed them." "*That* Shepherd" of John x.; that "*one*" Shepherd, who was to have "*one* fold" of Jew and Gentile. He

* Greenhill, from Sanctius, *in loco*.

is called of God: "*I* will set him up." The mercies are sure: "He *shall* feed them." With such a shepherd they shall not want (Psal. xxiii.) The flock God purchased with his blood. "*He* shall feed them" with his flesh and blood. "And he shall be their shepherd;" his sheep shall follow him: he does not drive, but he draws his sheep; and they "run after" him, for they are made willing.

Ver. 24: "And I, Jehovah, will be their God." He, God all-sufficient, who is essentially "The Blessed," whose motive to create must be "the diffusive disposition of his own fulness;" He "will be *their* God." They shall be able, in *appropriating* faith, to say, "O Lord, thou art *my* God."—"And my servant David a prince among them." This, of course, by an enallage common in the prophets, is the Son of David; for long before this David had fallen "on sleep, and was laid unto the fathers" (Acts xvi. 34, 36). For the setting him up, the Lord's power and truth are pledged: "I *will* set" him up: "I, the Lord, *have spoken.*" But has this yet been fulfilled? In a parallel passage (xxxvii. 25) it is said, he shall be a prince for ever. And Greenhill argues that these promises are yet to be performed; because,

1. The two houses of Israel and Judah are not yet united into one.

2. The promise in Gen. xlix. 10 was, that "the sceptre should not "depart from Judah till Shiloh should come." But if Messiah were then King, the sceptre did not depart, but was advanced.

3. Because the Jews do not own Christ.

4. The Jews have been, and still are, under many kings and shepherds; but when this Scripture is fulfilled, they shall be under none but Christ.

5. Christ came not to reign, "nor to be ministered unto, but to minister;" but he shall sit on the throne of David. David's was an external, visible, political throne: Christ's throne in heaven, his throne in the hearts of believers, his throne in the church, is not the throne of David.—(*Greenhill on* Ezek. xxxvii. 474—6).

And as we find that this prophecy is yet unfulfilled, SO MUST THE COVENANT OF PEACE BE FUTURE ALSO. For so it goes on, "*And I will make with them* A COVENANT OF PEACE; and I will cause the evil beasts to cease out of the land;"—the lions that have driven Israel away as scattered sheep, the kings of Assyria and Babylon (Jer. l. 17).

We find also that there will be a dispensation posterior to the fulfilment of this prophecy, yet prior to the day of universal destruction; for after their restoration, "they, and the places round about" the hill of the Lord, "shall be a blessing" (ver. 26).

As in Micah iv. 2: "Many nations shall come, and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Ver. 27: "And the tree of the field shall yield her fruit, and the earth shall yield her increase," or, "*the earth shall be jubelized.*" This brings us to the same time and state to which we have twice before arrived.—"And they shall be safe in their land, and shall know that I am the Lord, when I have broken *the bands of their yoke*, and *delivered them out of the hand of those that served themselves of them;*" "Those that served themselves of them" are, in ver. 17, called the Lord's flock that had trampled the pasture, &c.; but they are explained in vers. 28 and 29 to be the heathen, the flock among the nations or Gentiles; but henceforth neither the heathen nor "the beasts of the land" (the Jewish rulers), shall ever oppress the Lord's people.

SECTION XVI.—Matt. xxvi. 28, 29.

I will conclude with Matt. xxvi. 28, 29, which shew that there is a distinction between the new testament and the new covenant: for that rite is to shew forth the Lord's death *till he come;* but *when he comes* he will give the covenant of peace. The former is the bequest of Christ; the latter the donation of the Father.

Perhaps the following translation does not exceed the singular emphasis of the original. "For this is *that* blood of mine, *that* blood of the new testament, *the* blood poured out for many for the taking away of sins; but I say unto you, I will by no means drink from henceforth of *this, this same* fruit (or kind) of the vine, until that day when I drink it *new* with you in my Father's kingdom." This 29th verse must be understood either mystically or literally. If the latter, then it was fulfilled prior to the ascension; or it shall be, at some future period, when the bodies of the saints shall be re-united to their souls.

I. If it be taken mystically, it must be in the sense fixed by the preceding verse.

i. But how can it be said that Christ would drink that blood of his, that blood of the new testament, the blood poured out for many for the taking away of sins?

ii. Nor would there be any propriety in the expression, "new blood."

iii. The opposition appears so strongly marked between the mystical sense, in ver. 28, and "*this, this same fruit of the vine,*" ver. 29.

iv. From the general rule, that one is not justified in rejecting the literal sense of the words, unless it make against the coherence of the text, or against other Scriptures.

v. The expression "fruit of the vine" (and not wine) is used; our Lord not departing from the ordinary expression of the Jews in giving thanks for their wine: "Blessed art thou, O Lord our God, the King of the world, who hast created the *fruit of the vine.*" The Jews often make mention of "the wine of the world to come *."

Therefore for these reasons I conclude the words cannot be taken mystically.

II. It was not fulfilled prior to the ascension.

i. It implies a communion and participation of glory for the Apostles, in common with Christ, in the kingdom of the Father; whereas during the period subsequent to the resurrection there was nothing in common between our Lord's spiritual resurrection body, and the disciple's natural bodies, yet dead.

ii. Those who would urge the present dispensation to be the kingdom of God, cannot say the kingdom was made manifest prior to Christ's ascension; for till then he was in a middle state, between a mortal and celestial life. The emphasis "that day," with the distinction of his "Father's kingdom," cannot relate to what occurred three days after; but must refer to "the end, when he shall have given up the kingdom to the Father."

iii. The "kingdom of his Father," must refer to a different dispensation, either in state, or locality of abode.

1. Not the former: for the disciples were not entered into the dispensation of the Spirit; for that was future to Messiah's ascension on high, to "receive gifts for men" (or "in the man").

2. Not the latter; for the disciples yet abode on earth.

iv. He says not, I will drink it "*newly;*" but, "I will drink it *new:*" which could not be in three days' time, and that in winter; but at the thousand years all things will be made new.

v. Nor is it the state to which the spirits of just men made perfect are brought; for that would be *going to* the kingdom of God; whereas this is when the kingdom of God *shall come.* (Luke xxii. 18.)

III. It is therefore yet to be fulfilled, in some dispensation, when the bodies of the saints shall be re-united to their souls, and they in the presence of the Lord. This is consonant to the nature of things; for our Lord did eat after his resurrection; thereby shewing that the resurrection state was a state capable of eating and drinking. It appears probable he drank also. But many understand Acts x. 41, "We did eat and drink with him after he rose from the dead," to be only "*in company* with him," to shew their familiarity; as Luke xiii. 26, "We have eaten and drunk in thy presence."

* Gill, *in loco.*

SECTION XVII.

In what I have advanced, I have attempted to point out,

I. That we are not under a covenant distinct from the Abrahamic covenant. In doing which,

i. I shewed this to be the opinion of a great majority of divines. But, in order to make it appear that we are nevertheless now *actually* under the new covenant, they were obliged to oppose the *old covenant* in its *old-testament* form, to the same covenant in its *new-testament* form; by opposing what is *substantially* the same, because in its dispensations it was *circumstantially* different.

ii. I had to point out, that, in order to remove the difficulties consequent upon this view, another mode had been introduced by the Arians, Pierce of Lyon and Whitby; adopted by Doddridge; and made orthodox by Macknight. But which interpretation denies that Christ's death was a condition of the covenant, or that Christ died a testator, and virtually denies the doctrine of the atonement.

II. I opposed the general opinion that Adam was under a covenant of works.

According to the common method, it is necessary to assume that the explicit threat in case of disobedience implied a reward of a supernatural life in case of obedience; in order to meet the following difficulty—namely: The argument in Gal. iii. 17 turns upon the covenant we are now under being given prior to the Law; and the argument in Heb. viii. 13 turns upon the new covenant being a revelation posterior to the former, and thereby making that former covenant old. Therefore, to meet these opposing statements, *the law of nature*, under which Adam was created, is called a covenant of works; in order to make this covenant of works older than the promises given to Abraham. Next, the covenant of works is made identical with the Mosaic testament, in order to meet the prophecy of Jeremiah xxxi.

But as the assertion I made, that Adam was not under a covenant of works, has been considered not sufficiently proved, I may be allowed to add a few more arguments in its support.

SECTION XVIII.

I. All mankind were virtually and seminally in Adam's loins; but this was by the bond of *creation*, not of *stipulation*. We are by *nature*, not by covenant, children of wrath (Eph. ii.) Hence Camerarius calls it the covenant of nature.

II. Adam is our *root*, not we his *constituents*: for if he constitute us, we cannot constitute him. We were seminally in Adam: so was Levi in Abraham; but it does not therefore follow that Levi paid tithes by covenant. When Adam fell,

the curse extended over all creation; but he was not the *covenant* head of all creatures.

III. Before the world was created, we had more than a *predestinative* subsistence; we had a *representative* subsistence, in Christ. It would therefore follow that we were under two covenants at the same time, to attain the same end; with two federal heads. Whereas, all that Scripture affirms is, that Christ was our covenant head, and Adam our natural head; his person the fountain of ours, and his will the representative of ours *.

IV. But even if the negative of Adam's being under a covenant of works could not be proved, yet the contrary assumption would not answer the purpose intended; for the letter of the passage in Jeremiah is against the opposition being between a covenant of works and a covenant of grace. "The day I took them by the hand to lead them out of Egypt," must refer to the Passover, and not to Sinai. And the whole argument in Hebrews is in opposition to the ceremonial law, and not to a covenant of works: the imperfection of the Levitical priesthood (vii. 11); the blood of bulls and goats (ix. 9; x. 1, 4); meats, drinks, and carnal ordinances (ix. 10, &c.) Therefore the great Dr. Crisp argues at length, that the opposition is between two covenants of grace.

SECTION XIX.

I have, lastly, attempted to shew that an economy yet future is predicted; and that this future dispensation is the new covenant. It would be very desirable next, to consider whether the believer during the present dispensation may be considered *virtually* under the new covenant, if the present be not the new-covenant dispensation.

Without attempting to go into the subject, I will throw out the following hints.

By the resurrection of Christ, we are begotten again to a lively hope of an inheritance, now in heaven, but which shall hereafter be revealed.

Now, I suppose the new covenant to be for the redemption of matter; the bodies of the saints, &c. Of this the resurrection of Christ's body was the earnest and pledge.

Then, using the distinction (made in Eph. ii. 5, 6, and observed by many divines), between "*in Christ*," and "*with Christ*;" I should say, believers are under the new covenant "*in Christ*," but not under the new covenant "*with Christ*." I shall best explain, as well as authorize, the distinction, by a quotation from Goodwin.—

* Polhill, Divine Truths.

"See the distinction between *in Christ* and *with Christ*. We are said to be quickened *with* Christ; because that work, as it is wrought in Christ once for us, hath now some accomplishment in us: but speaking of the resurrection to come, he does not say, we are raised up *with* Christ, but raised up *in* Christ. ....A man, before he is called, is justified *in* Christ, but not *with* Christ; you receive it *with* Christ, when it is actually applied to your person. We now sit together *in* Christ in heaven.... we are justified *in* Christ from all eternity: and we are justified *with* Christ when we believe."

It would next be desirable to examine how far the believer has actually and incipiently *any* new-covenant blessings. In Heb. viii. there appears a distinction between the law being written in the *mind*, and in the *heart*. We know that the law of God requires perfect, unspotted obedience, without one single contrary volition; "for he that offendeth in one point is guilty of the whole law" (James ii. 10). The same Apostle also shews, that what is said in the Old Testament is yet applicable to the believer under the New Testament; that "the spirit within us lusteth to envy" (chap. iv. 5). Indeed, I suppose it may be left to the experience of every believer to decide, whether or not the heart be deceitful above all things, and desperately wicked. And our Lord declares, that out of the heart proceed those evil thoughts, &c. which in the Galatians (v. 16) are called the lusts of the flesh that war in the believer. We must therefore conclude, that believers, while in the body, have not received the new-covenant blessing of the law of God written in the heart.

On the other hand, we know that "he which is born of God sinneth not; and cannot sin, because he is born of God." Moreover, the Apostle Paul, in describing the conflict of a believer, says, that "with the *mind* he serves the law of God" (Rom. vii. 23): though he be not "*in* the flesh," yet, whilst "in the body," he is "*with* the flesh." I should therefore be inclined to conclude, *that as far as a believer is regenerate, so far he may be considered as in the regeneration.* Not that regeneration is imperfect, but that the whole of man is not now the subject of regeneration.

Our covenant Representative is actually and completely in the new-covenant state.

The church triumphant is actually, but not completely, in the new covenant, not yet having their redeemed bodies.

The church militant I suppose to be neither completely nor actually, but only incipiently and virtually, under the new covenant.

M.

ON GOD'S ULTIMATE REVEALED PURPOSE IN CREATION AND NEW CREATION.

(*By* R. Baxter, Esq.—*Concluded from p.* 239.)

Analysis of the Treatise.

1. Creation revealed.
2. The means and the end of creation revealed.
3. The manner of accomplishing this end by new-creation revealed.
4. Christ Jesus thus as the creation, the subsistence, and the end of all things, revealed.
   - *a.* The end, as head of his body the church, which is his fulness.
5. This end is the guide of all prophetic inquiries.
6. God hath a purpose in this end, which should be sought out.
   - *a.* Which will be a key to the understanding of all his works.
   - *b.* Without knowing which the wisdom of God in the manner of the end cannot be understood.
   - *c.* The inquiry after it is of the highest moment, and encouraged by Heb. xii. 22, and Psal. iii., and must be pursued in the spirit of faith and of humility.
   - *d.* The spirit of pride, under a shew of humility, opposes the inquiry, as unprofitable and unspiritual.
   - *e.* God has declared it to be the rule of his acting in blessing: the inquiry cannot be unspiritual.
   - *f.* God has declared the office of his Spirit in us to search it out: it cannot be unspiritual.
   - *g.* The mistakes of former inquirers no ground to refuse this inquiry.
7. This ultimate purpose is revealed in the same gradation with the revelation of the manner of the end by all things in Christ;
   - To the Patriarchs.
   - To the Jewish Church.
   - To the Gentile Church.
8. The manner of the end shadowed differently in each period, and the declaration of the ultimate purpose differently expressed.
   - *a.* Declaration to Abraham: "I am the Almighty God."
   - *b.* Declaration to Israel, like it.
   - *c.* Declaration to the Jewish Church by Moses: "I am Jehovah;" "Ye shall know that I am the Lord."
9. Thus the ultimate purpose declared to Abraham and to Israel, whilst the end of all things in Christ was declared by his calling himself the God of Abraham, of Isaac, and of Jacob.

10. The same testimony given to the Jewish Church by Moses, as to the end, by the expression "I am the God of your fathers," and as to the ultimate purpose; by the name "I Am" and "Jehovah."
11. A more explicit declaration of this ultimate purpose to be expected, from God's dealings towards Pharoah.
12. This is made by his declaring his dealings towards his people should be, "That they might know that he was the Lord their God;" and to Pharoah, "That he might be known to be the Lord."
13. The same ultimate purpose, "to make known himself" in the blessings upon Abraham, and in his judgments upon Pharoah: and in his dealings towards Israel, as declared
    - *a.* By Moses:
        - On giving them flesh in the wilderness.
        - On giving the law.
        - On ordaining the form and ordinances of the tabernacle.
        - On the renewing of the covenant with them.
        - On their mourning at the report of the promised land.
        - On directing fringes upon their garments.
        - In the prayer of Moses to enter the land.
        - On declaring the intent of giving the land.
        - On declaring the curses which would follow disobedience.
        - On commanding the reading of the law.
        - In his song to the Lord.
        - In his blessing upon the people.
    - *b.* By Joshua:
        - On passing over Jordan.
    - *c.* By David:
        - On slaying Goliath.
        - In his thanksgiving.
        - On bringing up the ark to Zion.
        - On the bestowal of gifts for the temple.
    - *d.* By Solomon:
        - At the dedication of the temple.
        - In the Lord's answer to his prayer at the dedication.
14. The declaration of his purpose in the Jewish Church amounts to a declaration of the Lord's ultimate purpose in his spritual church.
15. The like testimony of God's ultimate purpose to be found in the Books of the Psalms and of the Prophets.
    - *a.* In the Psalms: all prayer is declaring the will of God, all praise declaring the glory of God; and the declaration of the glory of God is a setting forth of that which God essentially is.
    - *b.* In the Prophets: as the means of the end are set forth, so will be the purpose of the end.
        - In Ezekiel a constant declaration follows the events set forth: "Ye shall know that I am the Lord."
        - The proof from the Prophets cannot be opened until its plain and minute interpretation is entered on.

16. A still more full testimony of God's ultimate purpose from the New Testament, though this is after another method.
    a. In the Jewish Church, Christ, as the beginning and the end, was not so clearly revealed.
    b. In the Gentile Church, Christ is specially set forth as the creation and fulness of all things.
    c. The constant reference of all things, under the Jewish, to the ultimate purpose, will, in the Gentile, be supplanted by a like reference to Christ as the end.
    d. The proof of the ultimate purpose will be found in the clear declaration that Christ, as the fulness of all things, is manifested to this intent.
    e. This intent is specially declared to be self-manifestation.
17. This sums up the former proof, and shews the antitype to have the same purpose which is ascribed to the type.
18. A consideration of the glory ascribed to God will lead to the same conclusion.
19. As will the consideration of the covenant to believe in Christ, and denunciations against unbelievers.
20. This manifestation is in the second Person of the Trinity.
    a. Of the essential Being of God, by means of created things.
21. The relations assumed by the God-man to created things, and by the other God-persons towards him thus related, are distinct from the essential relations, and only a manifestation of them.
22. The precise nature of the headship and mystical body of the Lord Jesus cannot be understood, until the literal and figurative language of Scripture is examined.
23. It will, however, be the perfected form of created things, and the perfected manifestation of the assumed relations, as these manifest the essential relations of God.
24. It is thus seen that all creation serveth but to new creation; new creation to the manifestation of Christ's headship; and this headship to the shewing forth the glorious and ineffable Being of God.

The Treatise.

1, 2. "In the beginning God created the heaven and the earth*;" and the Apostle, opening the mystery of Christ, the only and well-beloved Son of God, says, with reference to the same creation, "For by Him (that is, Christ) were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist:" and

* Gen. i.

he is "the head of the body," the church*, "which is his body, the fulness of him that filleth all in all†."

3. The Apostle in another place, also, opens to us the mystery of the Father's will as to the end and purpose of creation: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth‡."

4. In these Scriptures, then, amongst others (and, were it necessary, it were easy to multiply them), we have a plain and direct declaration that all things whatsoever, in the widest sense in which those words can be understood, were created *by Christ*, and *for Christ;* that *by Christ they now subsist:* that it is the mystery of the Father's will that *into Christ all things shall be gathered*; and that *the church is Christ's fulness, the fulness of him who filleth all in all.*

4. *a.* Here, then, in faith, as members of that mystical body which is called the church, which is declared to be "the fulness of Christ," we take our stand; having this revelation made plain to our understanding, that all things whatsoever were framed by him and for him, and now subsist by him; *into whom*, in the dispensation of the fulness of the times, they shall be gathered.

Wide, indeed, is this truth and yet how direct, how plain, how concentrated! The whole world of material inorganic creation; the whole compass of organized matter, from the blade of grass imbedded as a fossil, to the highest order of vegetating organization; the whole range of animal life, from the first development of self-command, through the rising gradations of foresight and arrangement, to the very verge of moral discernment; the moral creature man, the highest and noblest of all the works of visible creation; the invisible world, with its "thrones, and dominions, principalities, and powers," vast and unbounded as they are, exhibiting as they do the stamp of infinitude as well in the lowest indivisible atom as in the loftiest summit of the undiscernible powers—all originated in one cause supported by one means, appointed unto one end: that cause, that means, that end, Christ Jesus, the head of his body the church.

5. In entering upon a subject of revelation so vast, so boundless as Prophecy, this truth must be borne along; being as well the director of our course when earth, sea, and sky are enwrapt in one impenetrable gloom; as the polar star of the cloudless night, the harbinger of the morning's glow, and the

* Col. i. † Eph. i. ‡ Eph. i.

broad blaze of light when all is illuminated:—He "who knoweth the end from the beginning" will be seen so to have arranged the intermediate steps as to pourtray in them as well the cause of their origin and the mode of their subsistence, as the object of their end; that, according to the principle of God's manifestation of his purposes to us, declared by our Saviour to his disciples, "when the time shall come, ye may remember that I told you of them *." It is this principle which governs Prophecy, as shewing to us the purpose of God in that branch of revelation. God declareth himself to be a jealous God; that his glory he will not give to another, but will so stamp all things with the seal of his sovereignty, that he may in all things be seen to be God. God declareth himself to be a God "shewing mercy unto thousands;" and for his people he has provided this mercy, that, when his judgments, and the troublous times of his chastisements, and the low estate of his church, shall have arrived, they may remember that he afore testified of it to them; and know it is appointed unto them by the God of their love; and that he who hath brought this upon them, is the same God who hath given unto them "exceeding many and precious promises," in which they are enabled to see their appointed deliverance also.

6. Remembering that the "all things to be gathered into Christ, the head of his body the church," is the end of all the events set forth in revelation, and that the purpose of the prophetic part of revelation is to shew the fore-appointment by the Lord of these events; it may be profitable to us to inquire, further, what is that purpose of God which is to be accomplished by the end so arranged: that, if we are given to understand this, we may look for the marks of that purpose in the progress of events, as well as in the form and ordinances of the church: that we may glorify God in all things, as well of creation as of providence and new creation; seeing this one purpose, worthy of himself, is proceeding unto its accomplishment through and by means of them; seeing, also, that those things which appear dark and inexplicable without reference to this ulterior purpose, have in it their proper and exclusive place, and are shewn to be necessary parts of the glorious whole, though as viewed by us, detached from it, they are as a "stone of stumbling and a rock of offence."

6. *a.* To know the great purpose of God which he will mark out from the beginning to the end of time, and to see that purpose to be worthy of himself, is to receive a key to the opening of all the mysteries of creation and providence; a key to the revelation committed to us, which shall reconcile all things;

* John xvi.

the frame-work of a building in which all things have their distinct and appropriate places, and within the compass of which all the transactions of time will be found arranged in such order as to manifest the great design to have been the individual purpose of every thing within time; and the great design itself, comprising the every thing of time, to have been formed from everlasting to everlasting—eternity in its origin, eternity in its end.

6. *b.* Many will perhaps say, Is it not enough to know the end and purpose of God first spoken of, that all things shall be gathered into Christ, as the head of his body the church, without seeking to enter further into the mind of Jehovah, which would be searching after the "hidden things belonging unto God," and therefore highly improper? To this there is a ready, and seemingly a conclusive, answer: The knowing of the purpose of God to be such as to gather all things unto Christ, does not manifestly explain to us why they are gathered into him in the form and manner which is revealed. The purpose of gathering may be fulfilled in many ways; but why has God chosen to gather in that particular way which he has revealed? Why have we generation upon generation, and age upon age, and dispensation after dispensation, during which God's purpose of gathering is only revealed through faith; whilst the spirit of division, the spirit of darkness, seems to lord it over all? Why saith not God, as at the creation, "Let there be light," that it may be done? And, above all, why have we "the lake of fire prepared for the devil and his angels;" the filling up of which, by the casting in of the devil and all devilized beings, will be the last of the many acts of gathering, and will be the word "All is gathered?" These, and innumerable other things, are inexplicable, unless we are enabled to see why God has ordained to gather after the particular mode he displays to us.

6. *c.* And let me, in entering upon the inquiry, entreat you to bear in mind the infinite importance of it; and deprecate that spirit which, through threats of God's anger and displeasure at such inquiries, would endeavour to keep you upon the threshold of the tabernacle of truth, detain you in the outward court, that the holy place and most holy may be hidden from your view. He who would thus hinder you forgetteth the exhortation of the Apostle: "For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: But ye are come unto Mount Zion; and unto the city of the living God, the heavenly Jerusalem; and to an innumerable

company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel*." "The works of the Lord are great, sought out of all them that have pleasure therein†." And shall not we seek out these works? or, listening to the spirit of ignorance, shall we refrain? If there be any comfort of hope, it is surely that the purposes of Jehovah, which are the manifestation of his glory, shall be wrought out in all that he doeth, and all that in his providence he performeth by the children of men.

We do not in these inquiries attempt as reasoners by the strength of our own mind to enter into the deep things of God: we do not, as infidels, refuse to receive the revelation of God unless we can discern the purpose which he has ordained to accomplish by it: we do not seek it as knowledge whereby to glorify ourselves, nor as that knowledge, unleavened with charity, which "puffeth up." But, as "babes in Christ, desiring the sincere milk of the word;" having so learned Christ as to believe that God has a purpose to accomplish by all whatsoever is done, by the "all things now consisting by him;" and believing that which is written, "For thou hast created all things, and for thy pleasure they are and were created‡;" and the words of Him who came into the world, "Lo, I come to do thy will, O God§;" we, in humble and faithful inquiry seek to know that will, that pleasure, and that great purpose of Jehovah; trusting that he who seeketh shall find, and that the deep things of God are those which the knowledge of God teacheth; and that the Spirit of God, who alone can bring the knowledge into our hearts, will so strengthen us that we may remember we have nothing but what God has given to us, and nothing from his mercy which we are worthy to retain.

6. *d.* But it is not a spirit of humility which would turn us aside from these inquiries: it is a spirit of infidelity, an emissary of Satan, whispering to us, What doth it profit? to what good end serveth it? As if the revelation by God of himself were not to be received unless we could argue good to ourselves from it as if no part of the revelation of God were to be inquired into unless the poor earth-born creature, into whose hands it is put, should in his earthly wisdom conclude it was good and profitable, and of service to himself and the church, that the message which God has delivered to him should be received, and listened to, and meditated upon! Is this humility? Be it far from us. Humility proceedeth of faith; faith, of un-

* Heb. xii. † Psalm cxi. ‡ Rev. iv. § Heb. x.

derstanding; understanding of the Spirit of God: and the conclusion of humility is, That God, who knoweth our wants and infirmities, hath so revealed himself and his purposes in the written word of his truth, that he who reads to understand the purpose of God searcheth after the knowledge of God, and shall be blessed in it.

6. *e.* But is there no profit in it? Let that which follows be read before the question be answered, and then let judgment proceed. There are many who say of all these inquiries, that they are dry, unrefreshing inquiries; which savour more of intellection than spirituality; of the spirit of man, rather than of the Spirit of God. To such let the subject of prophecy be made an object of prayer and meditation. Let them look upon it as a part of God's word so great and important, that God himself should declare many of his fore-ordained acts in their accomplishment to have been done "that it might be fulfilled." Let them consider God's covenant with Noah, with Abraham, with Isaac, with Jacob, and with David; and his promises to them, which were principally prophetical: and let them turn over their Bibles, and mark how rigidly God adheres to this word of prophecy. "Remembering his covenant," "Because of his promises," "As he promised," are sentences of continual occurrence, and given as a reason for God's mercy, and for his dealing bountifully with his servants, and not cutting them off in his anger. Let them mark with what jealousy God watches over his own faithfulness; and remember that in prophecy are found now, as in the days of the patriarchs of old, all the promises of comfort and consolation, of honour and glory, unto God's people. And then let them ponder in their hearts, whether that which God so honours as to shape his acts by it; whether that which God hath declared shall not return unto him until it have accomplished that whereto he sent it; and whether that which contains the promise of God for blessings, abundance, and glory unto his church, the confusion of his enemies, and the great reward of all his faithful members; is a dry intellectual, and not a spiritual, inquiry? And is not this a searching into the purpose of God?

6. *f.* It is not difficult to discern the spirit of these doubters to be the opposite of spirituality. The questioners here are not so spiritual that the Spirit of God will not suffer them to follow that which is after the precept of men; for the Apostle to the Corinthians, referring to deep and hidden things, which God hath prepared for those that love him, says, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things; *yea, the deep things of God.*" Such is the mind of the Spirit of God; and judge ye whether this be the same spirit which worketh in the gainsayers against searching the deep things of God on the ground of its being contrary to their spirit. If

the deep things of God be unspiritual, according to the nature of that spirit which is in them; judge ye whether theirs be the Spirit of truth, or of error. We are the inheritors of God's promises to Abraham, and of his everlasting covenant with David; and have given unto us all the spiritual blessings which now abound, because of the promise "In thy Seed shall all the nations of the earth be blessed." Is it meet, then, for those inheritors of the promises of God, thus prophetically foreshewn in past ages, to turn aside from the consideration of such purposes as unprofitable? But let us proceed.

6. g. One other stumbling-block still remains. "Every commentator differs from his predecessor;" "No two fully agree;" "Commentators on the hidden purposes of God have been led into such wild extravagancies, that it is dangerous to enter upon the study;" "It is useless to attempt, where so many have attempted in vain;" are the continual cryings-out of objectors, who, without entering upon the merits or demerits of the inquiry itself, take alarm at the confusion of the herd of students, and fear to enroll themselves among the number: not aware, that, in flying from this confused herd, they necessarily fall among the students of his false holiness, the pope; and are in company with those who would shut up the Bible altogether. It is the great argument of the latter, to repeat the very objections which our objector urges. Let us beseech him to consider why he would have the Bible read, notwithstanding the variety of opinion which such a study gives rise to; and let him then apply the same rules to the case of his own objection, and he will not trouble us again.

7. Turning, then, to the written word of God, in search for the revelation of the purpose of God which is to be accomplished by the gathering of all things unto Christ, as Head of his body the church; we must not expect to find this purpose spoken of throughout after the manner in which it would be spoken of in the present dispensation, when the Lord Jesus has been revealed, and the mystery of God, which from the beginning was hid in God, has been set forth, and the dispensation of the Gentiles has run much of its course. The mode of revelation of his intermediate purposes has been seen to be after one degree and method during the patriarchal dispensation, after another degree and mode during the Jewish dispensation, and in like manner varying during the dispensation of the Gentiles. To the Patriarchs, God spoke in visions; by the Son of God in the likeness of man, though not revealed as the Messiah and promised Seed of Abraham; by angels; and by an audible voice. He spoke also by his providential visitations, and visible government, and interference as God in the affairs of men. Thus God revealed himself during the patriarchal times.—To the Jews,

God spoke by the fire and cloud of his presence; by an audible voice; by his providential visitations and governances; but all these having a reference to his people; by means of Moses, to his dwelling among them in his tabernacle, and to his having called them up from Egypt as his people, having taken out of them his ministers the priests, and his first-fruits the Levites (whom he formed into a church by giving ordinances in his temple wherein to minister), and setting them as those by whom the people or congregation could approach him. It was to this ministration in the tabernacle that all God's dealings with the Jews had reference. They were called up out of Egypt for a single avowed purpose, "to sacrifice unto the Lord their God." The judgments came upon Pharaoh because *for this purpose* he refused to let them go. The Lord was their God; *therefore* they prevailed against their enemies. They were called into covenant with God; and *because they were so called*, God dwelt amongst them. The tabernacle, ministers, ministrations, Levites, and congregation, were the special revelation of God in setting forth Christ as the sacrifice for sins; and it was *because the Lord was so declared and worshipped amongst them* that they were graciously dealt with.—Amongst the Gentiles, Christ is not set forth as in the shadows of the ceremonial law, but is openly declared, according to another method. The Jewish testimony *served unto* the setting forth of the Gentile testimony; as the Gentile testimony shall in its turn *serve unto* the setting forth of the Millennial or New-Jerusalem dispensation; the Gentile dispensation being a clear revelation of Christ in the flesh, the promised Messiah shadowed under the ceremonial law: whilst the revelation of Christ as "King of kings," which was also shadowed under the Jewish dispensation, and is now after a more full method shadowed also under the Gentile dispensation, will in the Millennial dispensation be fully and clearly revealed.

8. According to the degree in which the fulness and glory of Christ as the Head of his body the church was revealed, we shall find his ultimate purpose to have been opened. The form and fashion of a church "built together in Christ, for an habitation of God through the Spirit," was unto the patriarchs shadowed by the election of a family—as that of Abraham—whereby should be seen God's purpose of choosing all for the sake of one head, "from whom the whole body, fitly joined together," "maketh increase." And in his calling himself "the God of Abraham, of Isaac, and of Jacob," and entering into the covenant with them, we have a testimony strictly analogous to that borne by his calling himself "the God of Israel," and entering into covenant with them; and to that borne by his election of the Gentiles, "which in times past were not a people,

but are now the people of God *;" and "all one in Christ Jesus †." In all and each of these we have a testimony of God's purpose to gather all things into one; and we must expect, according to the degree in which this great end of God was laid open, his ultimate purpose in it would be revealed.

8. *a.* "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am the Almighty God:* walk before me, and be thou perfect: and I will make my covenant between me and thee, and will multiply thee exceedingly ‡."

8. *b.* God also spake unto Israel; "And God said unto him, *I am God Almighty:* be fruitful, and multiply: a nation and company of nations shall be of thee, and kings shall come out of thy loins §."

These are the declarations of the Lord to the patriarchs, which will be seen to set forth the great ultimate purpose of God in so dealing with them, and in declaring himself to be "the God of Abraham, of Isaac, and of Jacob." But as it will be necessary to pursue to a lower period the course of manifestation laid down by the Lord to himself, before we can attempt to shew the exact force of the declaration "I am the Almighty God," we will not now stay to examine them.

8. *c.* "And God said unto Moses, *I am that I am:* and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you." "And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty: but *by my name Jehovah* was I not known to them....Say unto the children of Israel, *I am the Lord....And ye shall know that I am the Lord* your God, which bringeth you out from under the burdens of the Egyptians....And I will give it (the promised land) you for an heritage: *I am the Lord.*" Again; "The Lord spake unto Moses, saying, *I am the Lord:* speak thou unto Pharoah ‖."

The above declarations by the Lord to Abraham and Jacob, are the only declarations by him of his being "the Almighty;" and his declaration to Moses was his first revelation of himself as "Jehovah" (which name expresses Self-existent Loveliness ¶); and these are the only declarations, in the revelation given to the Patriarchs, whereby God expressly shews his ultimate purpose in revealing himself to them. He did, in the promises to them, open in a measure the glorious truths which are now made known through Christ, and so must be seen to have dimly shadowed the same ultimate purpose which gives its impress to

* 1 Pet. ii. † Gal. iii. ‡ Gen. xvii. § Gen. xxxv.
‖ Ex. iii. ¶ See Vaughan's "Truth," 1, 2.

all his arrangements: but we are searching for the explicit declarations of this ultimate purpose, that we may carry conviction even to those who will not receive a weaker testimony; and we are therefore bound to confine ourselves to the very words of God, and, without seeking help from the symbolical language of the church ordinances, to adhere to the literal signification of the words cited. Let the reader ponder in his heart upon the significancy of those declarations, and why it was that the Lord should preface his promises by them. Why should he say to Abraham, "I am the Almighty God," but that this declaration was the reason and explanation of that which followed, "Walk before *me* (the Almighty God thus revealed), and be thou perfect; and I (the same Almighty God thus made known) will make my covenant between thee and me, and will multiply thee exceedingly?" This is the dependency of all the promises upon the first declaration:—"I declare myself to you to be the only true God: having made known myself to you, you must so walk before me as to acknowledge me the very God in all things; and I the very God will bless you in it." Here, then, is God made known by himself; God acknowledged in the service of man; and God blessing man because he is thus acknowledged in him. What does this amount to, but that God will manifest himself, and blesses the means whereby he does manifest himself; The *I Am, manifested in or unto you, blessing you?*

9. Thus God, by covenant with Abraham, became the God of Abraham. And he appeared at Bethel to Jacob, "And said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy Seed, shall all the families of the earth be blessed;" thus confirming in Jacob his promises unto Abraham, according to his covenant with him. And when he appeared again, as before cited, declaring himself unto him as *God Almighty*, he confirmed the name of Israel unto him, as shewing how he was become "a prince with God;" and sealed to him, now no longer Jacob, but *Israel*, the promises made to him as Jacob at Bethel. Be it noted, that as God, speaking to Abraham, revealed the ultimate purpose under the declaration "I am the Almighty God," so he revealed the end of all things in Christ by "I will make my covenant between thee and me, and multiply thee exceedingly:" and now, in speaking to Jacob, he observes the same manner; revealing himself as the covenant God (which is in Christ) as well as the Self-existent One.

10. When, by reason of the bondage of the children of Israel

in Egypt, their groaning cry came up unto God, "and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob," and called unto Moses in Horeb; he spake to him as "the God of Abraham, the God of Isaac, and the God of Jacob," and gave him a message to the children of Israel: But when Moses asked of him by what name he should name him to them, he revealed himself as the "*I Am*," and as "*Jehovah*," as above cited; hereby giving the same testimony as was given to Abraham; but giving, moreover, a further revelation of his own external excellency, in the name of "Jehovah," inasmuch as the ministration of Moses was to be more glorious than that of Abraham.

11. The Lord here manifests his faithfulness to his promise, and declares his purpose, according to that promise, to call up the children of Israel from their bondage under Pharoah, unto the service of himself. This he would do by "a stretched-out arm and by great judgments." And, now that we have endeavoured to discover the ultimate purpose of God, written in his promise unto Abraham, in the declaration, "*I am the Almighty God;*" and have concluded that those promises were given as a blessing unto those by whom God would especially manifest or make known himself; so we must look in the fulfilment of these promises for a more explicit declaration of that ultimate purpose. We shall see, too, a ground for the expectation of such an increased display of that purpose, in the prominency which is assumed by those who are no inheritors of these promises, but who are the enemies and oppressors of the inheritors, and the power that withholdeth them from their inheritance. This power was not until this period the lord over the children of promise; God having, from the calling of Abraham unto the going down into Egypt, given to them peace and prosperity: but now it had obtained the mastery, and become notable as the oppressor and cruel tyrant over them. This oppression had been revealed unto Abraham *; and that the Lord would judge the oppressing nation, and bring the children out with great substance. But as the revelation unto Abraham declared only the ultimate purpose of God in making himself known and in blessing Abraham's seed, we should look for a declaration of this ultimate purpose especially with reference to his acts towards those who, having no part in these promises, strove against them, and would wickedly defeat their accomplishment.

12. We accordingly find in God's message to the children of Israel, after declaring he would bring them out from under the Egyptians, and would take them to himself for a people and be a God unto them, he adds, "*And ye* SHALL KNOW *that*

* Gen. xv.

I am the Lord your God which bringeth you out from under the burdens of the Egyptians *." On sending Moses to Pharoah, he bids him say to him, " Thus saith the Lord, In this *shalt thou know that I am the Lord* †" (by his turning the water into blood). When Pharoah besought Moses to entreat for the removal of the plague of frogs, Moses declared it should be so, " *that thou mayest know that there is none like unto the Lord our God* ‡." In the Lord's further message to Pharoah, concerning the plague of flies, he declares he will sever the land of Goshen, that the plague should not be upon the children of Israel though it were upon the Egyptians, " *to the end thou mayest know that I am the Lord in the midst of the earth.*" Again; the Lord commands him to let the people go, and threatens him with all plagues, " *that thou mayest know there is none like Me in all the earth* §." The Lord also declares to him, that he will stretch out his hand and cut him off; and adds, " *And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.*"

The Lord also declares to Moses that he had hardened Pharaoh's heart to shew these signs, that they might be told to the son, and to the son's son; " *that ye may know how that I am the Lord* ‖." On his shewing his intention to smite all the firstborn of Egypt, and execute judgment upon all the gods of Egypt, the Lord adds, " *I am the Lord.*" And in his declaring to Moses his intention to cut off the Egyptian host, the Lord saith, " I will harden Pharoah's heart, that he shall follow after them (the Israelites); and *I will be honoured upon Pharoah and upon all his host; that the Egyptians may know that I am the Lord* ¶." In the song of Moses, which is the song of triumph over the deliverance of the Israelites and the completion of the Lord's judgments upon Pharoah and his host, we find the purpose of the Lord, which he had before declared, is set forth; and the thanksgivings to God are in the acknowledgment of it: " *I will sing unto the Lord, for he hath triumphed gloriously*.....The horse and his rider hath he thrown into the sea.....The Lord is my strength and song; and he is become my salvation. *He is my God*, and I will prepare him an habitation; my fathers' God, and I will exalt him. The Lord is a Man of war; The Lord is his name." And in another part, " Who is like unto thee, O Lord, among the gods? *The Lord shall reign for ever and ever.*"

13. These declarations of the Lord's purpose in his judgments upon Pharoah are perfectly full and explicit; *That he might be known, his great power shewn forth, and his name*

* Ex. v. † Ex. vii. ‡ Ex. viii. § Ex. ix. ‖ Ex. x. ¶ Ex. xiv.

declared throughout all the earth. Thus we find the same ultimate purpose, the design, of the calling of Abraham and covenanting with him and all his seed, in blessing them; and the design of bringing his great judgments upon Pharoah, and cutting him off, with all his host; the same,—"*I am the Almighty God.*"

14. We shall also have observed, that the same declaration of purpose is made concerning the Lord's dealings with his people Israel; *that his deliverance and adoption of them was to the end they might know him to be the Lord.* It will, however, be of service to pursue the same inquiry down through the subsequent dealings of God with his people, that the testimony of this truth may be fully before us.

14. *a.* When they murmured for want of flesh, the Lord spake to them by Moses: "At even ye shall eat flesh, and in the morning ye shall be filled with bread; *and ye shall know that I am the Lord your God**." On the giving of the commandments, the beginning was, "*I am the Lord thy God*†;" and all the commandments are grounded and built upon this truth. In giving directions for the tabernacle and the continual burnt-offering, and declaring his election of Aaron, the Lord adds, "And I will dwell among the children of Israel, and will be their God; *and they shall know that I am the Lord their God,* that brought them forth out of the land of Egypt that I may dwell among them: I am the Lord their God‡." When the Lord revealed himself on Mount Sinai after the commandments were given, and on the occasion of the people's idolatry the tables had been broken and the Lord had called Moses into the Mount to renew the tables, "The Lord descended in the cloud, and stood with him there, *and proclaimed the name of the Lord.* And the Lord passed by before him, and proclaimed, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands; forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.*" When the people murmured at the report of the spies sent into the promised land, and the Lord was angry with them, Moses entreated for them; and the Lord said to him, "I have pardoned, according to thy word: *but as truly as I live, all the earth shall be filled with the glory of the Lord*§." When he gave command that the people should make fringes upon the borders of their garments, it is said; "*That ye may remember and do all my commandments, and be holy unto your*

* Ex. xvi. † Ex. xx. ‡ Ex. xxix. § Num. xv.

God. I am the Lord your God, which brought you out of the land of Egypt to be your God: I am the Lord your God."

In the prayer of Moses to God, that he might be permitted to enter the promised land, he records that which has been taught him by all the works of the Lord: "O Lord God, thou hast begun to shew thy servant thy greatness and thy mighty hand: *for what God is there in heaven, or in earth, that can do according to thy works, and according to thy might*?*" In rehearsing God's judgments and dealings towards Israel, Moses records the purpose of the Lord in giving the Law from Horeb: "The Lord said unto me, Gather me the people together, and I will make them hear my words; *that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children*†." And again; "Unto thee it was shewed; *that thou mightest know that the Lord he is God: there is none else beside him.*" And again, in the same chapter; "*Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.*" In declaring also the curses and judgments upon Israel, if they should not obey the commandments of the Lord, Moses thus expresses the end of obedience: "If thou wilt not observe to do all the words of the law, that are written in this book, *that thou mayest fear this glorious and fearful name, The Lord thy God*‡." In giving commandment to the priests and Levites to read the Law unto the children of Israel at the Feast of Tabernacles in the seventh year (being the year of the release), he thus expresses the purpose of it: "*That they may learn and fear the Lord your God,* and observe to do all the words of this law; and *that their children,* which have not known any thing, *may hear and learn to fear the Lord your God*§." As the last testimony from Moses: in his song unto the Lord, he demands attention and declares the blessedness of his doctrine, "Because I will publish the Name of the Lord. Ascribe ye greatness unto our God. He is the Rock: his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right, is he‖." And, after rehearsing the Lord's gracious dealings towards his people Israel, referring prophetically to that which the Lord should do unto his people after they should have gone unto other gods, and the Lord should have repented himself for his servants, he declares, The Lord shall say thus unto them; "*See now that I, even I, am he, and there is no other God with me:* I kill and make alive; I wound and I heal¶," &c. And, giving his dying blessing unto the children of

* Deut. iii. † Deut. iv. ‡ Deut. xxviii. § Deut. xxxi.
‖ Deut. xxxii. ¶ Deut. xxxii.

Israel, Moses saith, "*The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran; and he came* with ten thousand of saints. From his right hand went a fiery law for them."

14. *b.* After the death of Moses, when the people, under the conduct of Joshua, had passed through Jordan, and twelve stones were set up as a memorial of the miraculous passage, Joshua declared to the Israelites that which should be told by them to their children: "The Lord your God dried up the waters of Jordan from before you, until ye were passed over; as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: *that all the people of the earth might know the hand of the Lord that it is mighty: that ye might fear the Lord your God for ever**."

14 *c.* When David went up to meet Goliath, he expresses his faith in the Lord, and that the Lord would deliver Goliath into his hand; and he declares the great purpose of God in doing this: "*That all the earth may know that there is a God in Israel*†." When God gave his concluding command and sure mercies to David, and David in the Spirit cried out, "Who am I, O Lord, and what is my house, that thou hast brought me hitherto‡?" he adds the explanation of the Lord's dealing with him: "*For thy word's sake, and according to thine own heart, hast thou done all these great things,* TO MAKE THY SERVANT KNOW THEE." Thus declaring this to be the great purpose of the Lord, "To make thy servant know thee." And the consequence which flows from this manifestation of God—namely, the worship of God as God—is shewn by what immediately follows: "Wherefore, Thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.... *And let thy name be magnified for ever,* saying, *The Lord of hosts is the God* over Israel: and let the house of thy servant David be established before thee!" So, when David brought the ark of the Lord to Zion, in his Psalm of thanksgiving he says, "Give thanks unto the Lord: call upon his *name: make known his deeds among the people.... glory ye in his holy name.... declare his glory among the heathen, his marvellous works among all nations....* Give unto the Lord the glory due unto his name.... Fear before him, all the earth.... Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth§." Likewise, on the bestowal of gifts for the building of the temple, David, offering a thanksgiving unto the Lord, saith, "*Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven, and in the earth, is thine:*

* Josh. iv. † 1 Sam. xvii. ‡ 2 Sam. vii. 18. § 1 Chron. xvi

*thine is the kingdom, O Lord, and thou art exalted as head above all**."

13. *d.* Solomon likewise, at the dedication of the temple, began his prayer unto the Lord thus: "Lord God of Israel, there is no God like thee in heaven above or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart†;" and, after praying the Lord's remembrance of his covenant with David, proceeds, "But will God indeed dwell on the earth? *Behold, the heaven, and heaven of heavens cannot contain thee: how much less this house that I have builded?*" Beseeching the Lord to hear his people, he declares this as the end and object which will be attained by the Lord out of his temple thus hearing and answering their prayers, "*that they may fear thee all the days that they live in the land which thou gavest unto our fathers;*" and adds, "Concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm): when he shall come and pray toward this house, hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; *that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name.*" Again; after beseeching the Lord to remember that which he asked of him in his prayer—that he may maintain the cause of his servants—he expresses, as the end and purpose which the Lord will accomplish by so doing, "*that all the people of the earth may know that the Lord is God, and that there is none else*‡." When the Lord appeared to Solomon and answered his prayer, he declared he would hear the people if they would humbly call upon him; but that, if they would not worship him, but would serve other gods, he would cast them out of his sight, and would make that house an astonishment to every one, so that every one passing by, "*might glorify God for thus greatly punishing those who forsook him;*" thus furthering his ultimate purpose of self-manifestation. These are the words: "And this house, which is high, shall be an astonishment to every one that passeth by it; *so that* he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them and served them; *therefore* hath he brought all this evil upon them."

14. The plain and repeated testimony thus given of the Lord's purpose in calling up the children of Israel out of Egypt, in the

* 1 Chron. xxix. † 1 Kings viii. ‡ 2 Chron. viii.

building of his tabernacle, and the institution of sacrifices, and in all his dealings unto them, is conclusive, not merely that such a purpose was ordained by him in these things simply, but that such is his great and ultimate purpose in the church, "which is builded together for an habitation of God through the Spirit," and is the fulness of Christ, "the fulness of him who filleth all in all." We know the sacrifices were shadows of the sacrifice of Christ; and that the building together of the Jewish church upon this foundation, was truly a building up of the visible church of Christ. When, therefore, God declares the ultimate purpose to be answered by the so building together of this church, he declares the ultimate purpose which will be answered by the building together of the church in all ages: he declares that which we have been seeking—namely, the ultimate purpose which he has ordained to accomplish by the gathering of all things into Christ, as the head of his body the church; and this is, *to manifest himself*.

It may seem to many readers, that, among the texts brought forward, not a few may be noted as containing no proof of that which they are brought forward to support.

To examine them singly, and shew at length the order and points of their connection, would occupy too much space for a work which only refers to the great purpose of God-manifestation as a ground-work for its principal object, the inquiry into prophecy. The subsequent part of this prophetic inquiry will itself open the difficulties which occur in the texts cited; and to this the reader is requested to proceed, before he fully concludes against the propriety of the authorities.

15. The proof thus brought forward is derived solely from the books of Moses and the historical records of the Jews. But a glorious testimony still remains, in the Book of Psalms and the books of the Prophets, which, if space were allowed, would set forth the truth in a new and more extended manner. It needs, however, a work professedly for that subject alone, to examine the whole series of testimony borne throughout the Old Testament; and a few general hints must suffice.

15. *a*. In examining the Book of Psalms, with a view of discerning this ultimate purpose, we must bear in mind that prayer and praise, which is the substance of all the Psalms, are, when uttered by the Spirit of God (as the Psalms were, speaking in a child of God), not merely the in-prayer, seeking that which the natural man stands in need of; nor the in-praise, extolling God for his mercies: but prayer is the seeking, in the Spirit of God, that which the Spirit makes known to be the will of God; and praise is the glorying in that which the Spirit of God declares to be glorious.

David, speaking as he was moved by the Holy Ghost, spake

the mind of the Spirit: his prayers are therefore the desire of the accomplishment of the will and purposes of God; and his praises the declarations of the glory of God. When, therefore, the Psalmist in praise says, "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens*;" we know assuredly that the Lord is glorified by that for which the Psalmist ascribes glory unto him,—*that his name is excellent in the earth.* And when he saith, "And they that know thy name will put their trust in thee†," we are assured that *whoso knoweth the name of the Lord will put his trust in him.* When also he saith, "Make a joyful noise unto God, all ye lands; sing forth the honour of his name; make his praise glorious: say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee: all the earth shall worship thee, and shall sing unto thee; they shall sing unto thy name‡;" we know that the honour of God's name is in *the setting forth the greatness of his power, the submission of his enemies, the worship brought unto him, and the singing unto his name.* In the 83d Psalm, the prayer for the overthrow of God's enemies, "*that men may know that thou, whose name alone is Jehovah, art the most high over all the earth,*" we have shewn unto us that it is the purpose of God to accomplish this acknowledgment of himself; the Spirit of God declaring it as the purpose to be accomplished by the acts prayed for. In those exclamations of the Psalmist, "Who in heaven can be compared unto the Lord! Who among the sons of the mighty can be likened unto the Lord! God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him!§" we have a manifestation, or making known, of that which God is. And in this view all the Psalms are to be studied: *in the remembrance that the language and method and instruments of praise are altogether a setting forth of that which God essentially is,* and thus accomplishing his purpose of self-manifestation, are an unequivocal proof that such is God's purpose in them.

15. *b.* The proof of this ultimate purpose to be gathered from the Prophets, can only be referred to in a like summary way. But as there is contained in those books the opening of the means whereby the Lord will accomplish his great purposes, we shall find at the same time, in terms more or less direct, an accompanying explanation of the purpose which those means are designed to accomplish. In the Book of the Prophet Ezekiel we shall find a continual repetition of the declaration which the Lord gave to his people upon his bringing them up out of

* Psal. viii. † Psal. ix, x. ‡ Psal. lxvi. § Psal. lxxxix.

Egypt,—"*Ye shall know that I am the Lord;*" "*They shall know that I am the Lord.*" All the denunciations by the Prophets against sinners and sinful nations, and against his own apostate people, are made in terms which shew the judgments came because they had served other gods than the Lord; and therefore the Lord was justly angry with them, and for the glory of his own great name rose up against them. The most glorious testimony, however, unto this ultimate purpose, which is borne in the books of the Prophets, cannot be seen and understood until the books themselves, in their prophetic declarations, are understood; and the examination of this must necessarily be deferred until after the examination of the nature and objects of prophecy, in its plain and minute interpretation; our object at present being to prepare for the interpretation, rather than to act upon the bearings of that interpretation.

16. Passing then, for the present, however reluctantly, this branch of proof, we will turn to the proof of this ultimate purpose which may be gathered from the New Testament, which is specially the book of the Gentile dispensation. Here having a revelation of the mystery of Christ in his church, which in other ages was not made known; having a more open and declared view of the church, as "builded together for an habitation of God through the Spirit;" and of the end, "to gather all things into Christ, as the Head of his body the church;" we may expect to find a revelation of the great ultimate purpose proportionately full, explicit, and undeniable. It may be feared, however, that many will, in their expectations on this head, be disappointed. Not that there is not such a testimony, so full, explicit, and undeniable; but that it is given in a manner different from that displayed during the Jewish dispensation, and to the patriarchs. As to the patriarchs, the declaration was couched in the words, "*I am the Almighty God;*" whilst to the Jews this was added, "*that ye may know me to be the Lord.*" So to the Gentiles, whilst that testimony remained, there was yet another added; which, although when understood it is more plain and precise than those preceding, yet being after a different method, will disappoint those who, not considering the essential difference of the two dispensations, anticipate a like manner of testimony with the former.

16. *a.* Under the Jewish dispensation, the Lord's law and glorious dealings with his people were placed before their eyes, and brought daily to their remembrance, by the ordinances of the temple and the ceremonies enjoined by their laws. It had been plainly told to them, by precept upon precept and line upon line, that they were built together as a church and as a nation; and were thus highly honoured that they might know the Lord their God to be the only true and living God. They

had found it written in their Prophets, that all the Lord's dealings with other nations were to the end he might be known to be the Lord. Such of them as were taught of the Spirit, were enabled to see the God-man as typically represented in their ordinances, and looked for his appearance in the flesh as the promised Messiah. But the mystery of which St. Paul speaks —that it was not in other ages made known that the Gentiles should be fellow-heirs and of the household of faith—was only revealed in prophecy, and not yet manifested: when Christ the Messiah, Immanuel, came, and in his person proved the antitype of all the Jewish ordinances, "the end of the law for righteousness," the ceremonial law, which had led to his appearance, was at once cancelled, and the dispensation of which it was the limit expired. Through the mystery of the calling of the Gentiles was shewn the great end of the law, as a schoolmaster to bring unto Christ; and in the mystery of the person of Christ, as opened by our Saviour and the Apostles, was shewn the great purpose of gathering out of every nation into the mystical body of Christ, and (he being the head) in one body joining all God's people in one Spirit through faith.

16. *b.* It was then seen that the church of the Jews was truly built upon the foundation of Christ: not as an exclusive church, but as the plant of the great olive-tree rooted in Christ, which, after receiving the ingraftation of the Gentiles, casting off the outward covering of types, and being nourished by the water of life and the Millennial Sun of Righteousness, should spread abroad, and embrace under its branches all the nations under heaven. It was seen that God's dealings towards the Jews had a reference, not to them singly, but to the people of the whole earth; that his worship, his praise, his glory, was designed not to be received through the medium of the Jews, but through Christ Jesus, as the King and Head of all his people; this people not delineated by any territorial limits, but chosen and marked out by the operation of the Spirit of truth, which, proceeding from the Father, bore testimony to him.

Having thus the veil rent, the "holy of holies" was manifested, and its glories opened to all the faithful. The High Priest, the glorious person of the God-man, as Head over the mystical body, shone forth before the eyes of the church. The true foundation was revealed. He who was "the Brightness of the Father's glory, and the express Image of his person," stood forth, the object of faith, hope, and confidence to all God's people; "the Beginning and the End of all things."

16. *c.* We must, then, no longer look for an expression of the ultimate purpose in every particular institution, nor upon numerous occasions, as under the Jewish dispensation. There, the God-man, as the End of all things, being only typically foreshewn,

it was necessary to declare explicitly that the several types, institutions, and ordinances were given to subserve the ultimate purpose. But when the Lord Jesus (the God manifest in the flesh) was come, the reference of each particular would properly be to him; and, the ultimate purpose being once clearly defined and set forth, the immediate reference to that ultimate purpose would cease: as in our actions, if the end we have in view is to be obtained mediately through another instrument which has a manifest relation to the end, and we do not fully set forth the mediate instrument, the connection between our action and the end being less evident, it becomes the more necessary to declare the action to be with a view to the end; but after the instrument has been plainly set forth, and its connection with the end become self-evident, a reference of our action to the instrument will at once shew its connection with the end, and render all immediate reference of the action to the end unnecessary.

16. *d.* To preserve, then, our line of proof, we have only to shew that the Lord Jesus Christ, as Head of his mystical body the church, filling all in all, is declared to be manifested for the purpose of making known the essential excellency of the eternal Jehovah, in order to establish the ultimate purpose of God to be, to "make known himself." If, after this, we shew all subordinate things working together to the filling up of the fulness of Him who filleth all in all; to have a reference and an end in the Lord Jesus as Head of the church; it will be satisfactorily evident, that, as all created things are intended to manifest the latter, so the latter is itself intended to manifest the former. All being gathered under the great Head, the God manifest in the flesh, he will be an eternal manifestation of the invisible Jehovah, "who dwelleth in light which no man can approach unto."

16. *e.* The revelation under the New Testament, of all things having been created, now subsisting, and in the end to be gathered into Christ, as Head of the church, has been before set forth*: and as this glorious truth reveals the Sun of Righteousness in its full splendour, and recognises every ray as emanating from, and converging to the same centre; so the testimony to the ultimate purpose is not a deduction from the various parts, but a direct reference of the whole, as built together, to this one intent. It is not a testimony regarding time only, but which passes from sublunary things to heavenly, and declares the heavenly and eternal purpose, which will be thus accomplished. The Apostle, writing to the Ephesians, to whom he had opened the glorious mystery of the fulness of Christ, says "Unto me, who am less than the least of all

* See pages 395, 396.

saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, TO THE INTENT ***that now unto the principalities and powers in heavenly places might be known*** BY THE CHURCH ***the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord****." This is a clear, distinct, and undeniable revelation of the purpose for which the church is built together: and as we have seen that the church is the fulness of Him who filleth all in all, we learn that he perfects this fulness for an ulterior purpose,—" to make known the manifold wisdom of God."

That Christ Jesus is the manifestation of the invisible Father, is declared by him to his Apostles: " If ye had known me, ye should have known my Father also†:" " He that hath seen me hath seen the Father." That the manifestation of God was his purpose in coming into the world, he declares also: " ***I have manifested thy name*** unto the men which thou gavest me out of the world‡." He also explicitly sets forth the purpose to be accomplished by the gathering all believers unto him: praying for his disciples, and all who should believe through their word, he says, " That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; ***that the world may believe that thou hast sent me***:" and again, " I in them, and thou in me, that they may be made perfect in one§; ***and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.***" The meaning attached to the word "world," in the preceding part of the chapter, and the context itself, clearly shews that the belief and knowledge here ascribed to the world is not a saving knowledge, but is the same conviction as is mentioned concerning Pharaoh,—that it may " be known that the Lord is God;" and as is ascribed by St. James to the devils, to " believe and tremble." Here is a confirmation, from the mouth of Christ, that he came to manifest God; that all shall be gathered together in one, in Him, to the intent that it may be known God sent him: which is, in effect, that it may be known God has manifested Himself, which is truly the purpose of God's manifestation. Thus, what the Apostle declares, setting forth the mystical person of Christ. Christ himself declares—namely, that it is all to one intent, to make known the eternal invisible Jehovah.

The same testimony is again borne by St. Paul in his Epistle to the Romans. Speaking of the election of God, and shewing the absolute freeness of it, so that " God hath mercy on whom

* Eph. iii. 10, 11. † John xiv. ‡ John xvii. 6. § John xvii. 21, 22.

he will have mercy, and whom he will he hardeneth;" he answers an objector (who urges, that, if so, God cannot justly punish), by an interrogation *: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing *to shew his wrath, and to make his power known*, endured with much long-suffering the vessels of wrath fitted to destruction; *and that he might make known the riches of his glory* on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" This interrogation, which is of exactly the same force and precision with an assertion, distinctly states, that the purpose of God to be answered by "the vessels of wrath fitted to destruction," is to make known his wrath and power; and his purpose by "the vessels of mercy," is to make known the riches of his glory;—a declaration exactly parallel to those which have been before alluded to: and, remembering that Christ is the life of those who are saved, and the condemnation of those who perish, it amounts to a setting forth of the ultimate purpose of God's manifestation.

The intent of gathering his people in Christ, is again set forth in the Epistle to the Ephesians, in these words: "*That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus* †."

17. This is the summing up of all our evidence. We have before seen, in God's dealings with Abraham; with Jacob; with his people Israel, in various distinct acts, and in all the leading subjects—the bringing out of Egypt, the overthrow of Pharaoh, the giving of the law, the building of the tabernacle, the entering into the promised land, the slaying of Goliath, the bringing up of the ark to Zion, and the building of the temple—the intent of each subject has been declared to be, "to make known the Lord Jehovah." We are taught in the New Testament the typical expression of Christ and his church, which is embodied in many of those subjects; and have thence declared, that the same purpose which the types subserved would be answered, and in a more perfect manner, by the antitype. But here we have a literal declaration concerning the great Antitype, which corresponds with the figurative testimony, and more than fully confirms it: the same proof which might be gathered from the distinct members, is directly borne by the whole body: and who shall dare to doubt?

18. This would amply suffice for proof; but as the great and momentous truth meets us in every page, and sheds its clear and connected light upon every part of Scripture, it will be

* Rom. ix. 22, 23. † Eph. ii. 7.

well for us a little further to pursue its ramifications, and open the paths which lie around it. The Apostle says, "Whatever ye do, do all to the glory of God;" and a short consideration of the meaning of glory, as applied to the infinite Jehovah, will lead us to much confirmation of the great truth we have followed, and shew the connection which, throughout the New Testament, is marked between the several acts recorded, and the Lord Jesus as the great end. It is said of him, he is "the Brightness of his Father's glory:" he says of himself, "I have glorified thee on the earth." Now, to glorify, in an earthly sense, is to add to the subject glorified something that is honourable and glorious. But to the all-perfect God nothing honourable or glorious can be added: he has in himself all perfection. Glory, as applied to him, cannot mean the adding any thing, but must intend the shewing forth the essential excellency of His Being. This consideration is of very momentous importance; as the misunderstanding of it leads to degrading and erroneous views of the all-perfect Jehovah, whilst the true reading leads to a recognition of the great purpose of "self-manifestation:" and as the Lord Jesus is the Brightness of the Father's glory, he is thus seen to be the excellency and perfection of God-manifestation. The same testimony is borne by the Apostle, saying, "In him dwelleth all the fulness of the Godhead bodily." Every thing which is done to the glory of God, is done to the manifestation of Immanuel, as "the Brightness of the Father's glory, the express Image of his person."

19. The commandment which is given to us is, "to believe on him whom the Father hath sent;" and, "He who believeth shall be saved; he who believeth not, shall be damned." Our Lord says, "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." The judgment is more fully set forth "when he shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel." Thus God calls on all to believe, and denounces judgment on them who believe not. He will manifest himself to them who believe, in blessing; and he will manifest himself through those that believe not, in visiting his terrible judgments upon them. This is exactly parallel to his dealings with his people Israel and to Pharaoh. It is a direct revelation of one purpose in blessing and in cursing; blessing those who perform his law, and cursing those who despise it; but both unto the manifestation of his own excellency. This is the shewing forth of his power and wrath through the wicked, and the riches of his glory through his saints. To believe in the Lord Jesus Christ, is to know him as God manifest in the flesh to our salvation. Christ says, "He who receiveth me, receiveth

Him that sent me:" "If ye had known me, ye should have known my Father also." So that belief implies necessarily a recognition of the purpose of God-manifestation, and of Christ as its perfected accomplishment.

Many other are the texts and expositions which might be brought forward to establish this truth; but as it is a truth which only needs opening in order to lead to its own strengthening and improvement, and will be found to apply constantly in theological meditations, one text will be sufficient authority for its reception.

By those who are unused to the deeper parts of Revelation, I doubt not this subject will be assailed with a host of questions and deplorable difficulties; but to meet these neither space nor opportunity can be afforded in a preliminary treatise. I would simply suggest, that humble and earnest meditation on God's word, and prayer for the light and guidance of the Spirit of truth, will do more, for every sincere inquirer, than any lengthened explanation; and to inquirers not sincerely desirous of the truth from the love of it, we profess no regard.

20. I cannot, however, refrain from a short allusion to the mystery of the Trinity, in reference to God's purpose of self-manifestation. The manifestation which is effected by means of the God-Man Christ Jesus, who is the Second Person in the adorable Trinity, is of the Trinity in Unity,—Father, Son, and Holy Ghost. To those not accustomed to dwell upon the inestimable truth contained in the revelation of Trinity in Unity, it may never have been made matter of consideration how the Eternal Trinity, as One God, is unitedly, and yet separately as to persons, acting and concurring in every of those acts which are ascribed to God. A little reflection will convince us that there can be no act of any of the Divine Persons in which the other Divine Persons do not concur. This would be inconsistent with the Unity of God: there would be three Gods, not one God. In every of God's acts, the Trinity of Persons act: an act which was not the act of the three God-Persons could not be an act of God. This is abundantly obvious, flowing necessarily from the idea of Trinity in Unity. When, therefore, in Scripture we find certain things specified as done by the Father, certain others by the Son, and others again by the Holy Ghost, we must remember the Trinity in the Unity, and that Father, Son, and Holy Ghost, in their due order, concur equally in all. That three Persons can and do always concur in the same act, arises from the Unity of the Godhead; and the Godhead is a whole made up of three Persons, who have each a personal distinctness, and yet are Unity of Godhead. As the personal distinctness is expressed by the distinct names "Father," "Son," and "Holy Ghost," and the Unity by the one name

"God;" so we find from Scripture the distinct operation of each God-Person unto one act is, as to the Father "the willing," as to the Son "the subject or object," and as to the Holy Ghost "the means or proceeding." Defining this, then, as the order or method of Trinity acting in Unity, we may with propriety say, the order of all God's acts is, According to the will of the Father, in the person of the Son, through the operation of the Holy Ghost. So that in every distinct act the Trinity in Unity thus proceeds: Nothing is done by the Father but in the person of the Son, and through the Holy Ghost; nothing by the Son but according to the will of the Father, through the Holy Ghost; nothing by the Holy Ghost, but according to the Father's will, and in the person of the Son. Every act of each Person is in the Son as the subject. He (the Son) is properly the subject of all God's acts: "In him dwelleth all the fulness of the Godhead bodily." He is properly the subject, as well of gathering, as into which all shall be gathered. He is properly the subject of the manifestation of God.

20. *a*. As his works are not necessarily a part of his being, the essential being of God is wholly distinct from created things. God was when he alone was: he was before he conceived the purpose of creation. It is, then, the essential Being of God which was before and which is distinct from creation, which by creation is to be manifested.

As all God's works are perfect, the form of creation, the subsistence, and end of it, are such as will best manifest God: any other form, manner of subsistence, or end, would not so perfectly have manifested him. Every variety of creation is therefore to be traced to the immeasurable and incomprehensible Being of God, which requires such a variety to manifest it.

21. The Second Person in the Eternal Trinity having become flesh, and thus joined himself to the works of creation; having gone under death, and been raised again in the glory of the Father; certain relations have been assumed by the Second Person towards the works of creation; and certain relations to the Second Person, thus related, have been assumed by the other God-Persons in the Eternal Trinity. These assumed relations springing out of the purpose of creation, which was no part of the essential Being of God, are distinct from the essential relations which are in the essential Being of God. These assumed relations manifest the essential relations of the Eternal Trinity, but the essential relations are alone the subject of the ultimate purpose of self-manifestation. Father, Son, and Holy Ghost are terms primarily applicable to the assumed relations, although accurately defining the essential relations, so far as a finite mind can conceive.

22. The precise nature and the form and relations which will

subsist in the Lord Jesus Christ as Head over his mystical body the church, and in the mystical body itself in all its different members, and in these members towards Christ, is a subject of inquiry which naturally arises out of the understanding that such is the fulness and end of all things. It is, too, an inquiry which, if successfully pursued, will open the glory of God in creation and providence, and cast over the scenes of this transient state a brilliant and enlivening ray. The knowledge of the relation which all things now bear to Christ, and which will be perfected in his fulness, is adapted to lead the mind from "nature up to nature's God," and impress upon all things a language of praise and thanksgiving. This it is which will lead to the practical application of the great truth we have been eliciting, and will abundantly answer all cavillers, who question to what end serveth it, by shewing that it bears a continual testimony to God, through every variety of being and of circumstance; and gives to the humble-minded Christian an insight into the reason why those things which appear dark and grievous are so, and will lead him to discern the glory which God has in them. This part of the inquiry must, however, necessarily be deferred, until the language of Scripture, literal and figurative, has been considered.

23. Thus far we may, however, without further inquiry, assure ourselves? That the end of all things in this fulness will be the perfected form of all created things. We have seen that the purpose to be answered by this fulness is God-manifestation. It is clear, then, that this perfected form of all created things will be the perfect manifestation of the assumed relations of the Eternal Trinity; and that this manifestation of the assumed relations will necessarily manifest the essential relations before spoken of.

24. Whatsoever difficulties, therefore, may exist, and whatsoever errors appear, in the attempt to open the relations and proportions of this headship and mystical body, we have no difficulty, and are in no danger of mistake, in holding fast the purpose which they are ordained to answer. We cannot in any way affect the glorious truth, which will constantly break in upon our meditation, That all creation leadeth to new creation; new creation, to the manifestation of the Son as Head over all things, dwelt in of the Father, through the Holy Ghost; and this manifestation, to the shewing forth the glorious and ineffable Being of God, Trinity in Unity, Self-existing, and All in all; the eternal and only Substance and Reality, of which even new creation itself is but the shadow.

ON THE TRUE HUMANITY OF CHRIST.

To the Editor of the Morning Watch.

IT grieves me every day to find how unsound is the faith of many, how insecure and unsteady the faith of almost all, in the true humanity of Christ: for *true* humanity I must call it, because, though we know that humanity both hath existed and shall exist under a different condition than that in which it now is, and in all persons whatever hath hitherto been found, such states and conditions of it are *true* only as objects of faith and hope; not at all as objects of knowledge or experience. If it be said, that our Lord's human nature differed in any of its properties from ours—that it was as Adam's before it fell; or as ours shall be in the resurrection, immortal and incorruptible; or in any condition intermediate between these two, different from this fallen condition in which flesh ever hath been found, from the first man down to this present generation of men—then that may be called a supposititious or hypothetical, an imaginary humanity; but the humanity which I understand and know, it is *not*. It is something different from any thing which now existeth. It is a thing of whose existence I have not the knowledge or the experience. It is something new, strange, and unknown. A good enough subject, haply, for speculation and fancy; a subject also for faith, if it be the resurrection-humanity; but even in that case no subject for knowledge, because it is distinctly said, "We know not what we shall be."

Now, believing beyond a doubt that the eternal Son of God, in taking human nature, did as truly and literally take it of the Virgin's substance as he took his Divine nature before all worlds of the Father's substance; and that the properties of his mother's substance, body and soul, were as much the properties of Christ's human nature, considered in itself, without reference to the work wrought in it by the Holy Ghost, as the properties of his Divine nature were the same with the properties of the Eternal Father; I am, in the first place, grieved and cut to the heart to see the foundation of the orthodox faith overthrown; and I would rather die many times, than not testify against such a subversion. If, indeed, we made Christ a sinner, then all creeds were at an end, and all churches; and we were worthy to die the death of blasphemers, to be stoned by the multitude in the open face of day. But that is out of the question: only railers can utter it, only fools can take it in.—In the next place, I believe that my Lord did come down, and toil and sweat, and travail, in exceeding great sorrow, in this mass of iniquity with which I and every sinful man are oppressed; that this was his great work of humiliation and suffering: and, believing this, I were found a most unworthy and unfaithful witness to what he did for me, and for all the world, did I not repudiate and resist

those who cut his work short, and exhibit it as some holiday enjoyment, or incomprehensible action, instead of a comprehensible self-inflicted degradation, for the end of meeting sin in its own strong-hold, and redeeming both soul and body from its dominion.

In these overwhelming feelings of my soul for the honour of the Lord my Saviour, and for the only one faith of the church, I forget, and am not willing for a moment to speak of, the indignities which I have suffered from some of my brethren in the church, who should both have known the truth better, and believed better of me their brother. As to the blame of those who are sectaries and schismatics; who have forsaken the orthodox churches wherein they were baptized, and fight against them (I mean, the Coles and the Haldanes); I count their opposition an honour to me: forasmuch as they have been found opposed to the truth, and to the church, the pillar and ground of the truth. They are to me as heathen men and publicans; and that they should oppose the orthodox faith is no wonder, although it be a grief to me that they should be found in the condition of excommunicated persons, whom I do desire to reclaim and recover, and would fain lend my help thereto. But, leaving all these, as private and personal matters, not to be brought forward in great questions of universal concernment, I proceed to do my part, according to my gift, for the common weal of the body of Christ.

Weighing with myself what I hear, and diligently perusing what is written, against this great head of orthodox doctrine, and being most desirous to convince the wavering, it seems to me that the best method of viewing the subject at present is, First, to begin with some explanation or exposition of the true doctrine; Secondly, to open the subject of the miraculous conception, in the mystery of which many worthy people seem to lose themselves; Thirdly, to shew its bearing upon the subject of the atonement, which many pious people seem to think is overthrown by it altogether; and to conclude with some endeavour to restore those who have been brought into a wavering state, by the violent and indiscriminate attacks which the truth hath been assailed with in these most ignorant days. And now, may the Lord, whose perilous work in flesh I am defending; and that God, the glory of whose grace I am maintaining, help me with all gravity and love to unfold this matter to the church!

1. To know and to understand how the Son of God took sinful flesh and yet was sinless, this is the alpha and the omega, the beginning and the ending, of orthodox theology. There is not a hint in all Scripture of any change that passed upon Christ's flesh in its conception, or at any other time anterior to the resurrection, so as that it should not be flesh of our flesh—flesh of the same

kind with that of the brethren—and, therefore, there is not the shadow of a reason in all Scripture for such a supposition. It is worse than idle to quote to this effect Rom. viii. 3, where it is said, "In the likeness of sinful flesh;" when in Phil. ii. 7 it is said, "He was made in the likeness of men;" and in Heb. iii. 17 it is said, "In all things it behoved him to be made like unto his brethren;" and in Gen. v. 3 it is said, "Adam begat a son in his own likeness;" and I may say, every where in Scripture the same word is used in the same sense. I say then it is worse than idle, it is dishonest, to make Rom. viii. 3 speak the very opposite of what the words of the Apostle bear. His words are, That the Law, which in itself is holy and just and good, could not work in us holiness, because of the weakness of the flesh, which weakness is its essential nature as under the Law; therefore God sent his own son in the likeness of it (—As Cain was in Adam's likeness, and as Adam was originally in God's likeness, so the Son of God came in likeness of sinful flesh)—and for sin—(about sin; sin was the object he came about—namely, to put it away out of flesh altogether; and having met it, and encountered it in flesh, he did extirpate it and exclude it thence)—he condemned the sin in the flesh. And having done this in his life, he entered into glory in flesh free from sin, and consequently free from death and free from corruption; and, being endued with the Spirit of the life, he sheds life abroad into his people, and constitutes in them a law of the Spirit, which makes them free from the law of the flesh, which is the law of sin and death.—This passage being taken out of injurious hands, I ask in all Scripture for a hint, or the shadow of a reason, to induce us to believe that Christ's flesh was different from ours. And, on the other hand, I say, that every passage of Scripture which declares Christ to have come in the flesh, which declareth the Word to be made flesh, which declareth God to be manifested in the flesh, is a proof total and complete that he came in sinful flesh. For what is the meaning of flesh in Scripture? Is it not the sinful, mortal, corruptible, fleeting thing, of which it is said, "all flesh is grass;" of which it is said, "the flesh warreth against the spirit;" of which it is said "in it (in the flesh) dwelleth no good thing?" If, then, it be said that Christ came in flesh, who shall dare to interpret that word, "flesh," otherwise than all Scripture doth interpret it? who shall interpret it otherwise than sinful flesh? What would they say if I were to allege, that because it is merely said Christ came into the world, and not into the sinful world, it was not a sinful world into which he came? Now, with what constancy the world and the earth are represented as full of sin, with that constancy is flesh also so represented. And if it be said, that "every spirit that con-

fesseth not that Jesus Christ is come in the flesh, is not of God," and "this is that spirit of antichrist, whereof ye have heard that it should come, and even now is already in the world," what shall we say of those hordes of sectaries who have risen up around us, and proclaim, in their several slanderous publications, that it is a heresy that Jesus Christ came in sinful flesh? I say of them, what St. John saith in his Second Epistle, ver. 7: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh: this is a deceiver, and an antichrist." And the rule which, by the blessing of God, I will observe towards all such men, is contained in the 10th and 11th verses of the same chapter: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." This injunction I consider as laid upon all Christians, towards all preachers who will not confess that Jesus Christ is come in flesh.

I cannot find even the shadow of a reason for this fearful delusion. Certain it is he was "made of a woman" (Gal. iv. 7): his substance, then, was woman's flesh, and that is sinful. Certainly he was made of the seed of David according to the flesh (Rom. i. 3), and the seed of David is sinful. Certainly he apprehended not the angels, but the seed of Abraham he apprehended (Heb. ii. 16); and the seed of Abraham is sinful. Certainly he was "made under the law" (Gal. iv. 4); and the law is not for a righteous thing, but for a sinful thing: "By the law is the knowledge of sin." Certainly he was in the state of knowing both good and evil; and that is the state under the Fall, and not above it. Certainly he was mortal; for to this end took he flesh and blood with the brethren, "that through death he might destroy him that had the power of death;" and mortality doth not belong to a sinless, but a sinful substance. Certainly "he was made sin for us, who knew no sin." Certainly he bare our sins, and carried our diseases; which belong not to the human nature above the Fall, but under the Fall. Certainly "he was tempted in all points like as we are," which Adam verily was not. Certainly there was a will in him which he contradistinguisheth from the will of the Father; and which, I say, was the will of the flesh; which in itself is contrary to the will of the Father, but which he ever overruled to the obedience of the Father's will. Certainly he suffered; certainly he was agonized; certainly he was made perfect by suffering; certainly he lifted up supplications, with strong cryings and tears, to be delivered from death. Certainly he hath shewn us an ensample, that we should follow his steps. Certainly the crucifixion of his flesh was the crucifixion of our flesh: "we are crucified with him." Certainly the resurrection of his flesh was

the resurrection of our flesh: "we are quickened together with him." And in the face of all these certainties, if a man will say, that his flesh was not sinful flesh as ours is, with the same dispositions and propensities and wants and afflictions, then I say, God hath sent that man strong delusion, that he should believe a lie.

I have some pity, yea, I have much pity, for the ignorant multitude, whom these blind guides are deceiving unto their destruction; and for their sakes I would endeavour to explain this matter, how Christ, taking sinful flesh, was yet sinless. We shall see, in the second part of this essay, how the miraculous conception doth avoid from him the imputation of personal guilt, and the constitution of being born in dependence upon a Redeemer. Well, then, from his conception every acting of his mind was holy, and every acting also of his flesh; but this not in its proper nature, but through the constraining and enforcing power of his mind, or soul, united to the Godhead, and inhabited by the Holy Ghost. I suppose every man doth allow that the will is necessary to an act of sin. The flesh by tyrannical force may be used to tempt the will, through the infliction of suffering; through the presentation of objects which it naturally desireth, as food when it is hungry; but if the will consent not, though the flesh be inclined, there is no sin. Christ's will endured these temptations exactly as mine doth; "he was tempted in all points, like as I am;" but he yielded not to the temptations, and was therefore without sin. Hunger in the flesh, was that by which the devil tempted him to make the stones of the wilderness into bread: desire of the eye, and pride of life, and love of power and dominion in the flesh and in the mind, was that with which the devil tempted him when he shewed him the kingdoms of the world, and proffered him them all if he would but fall down and worship him: familiarity with God, and idle challenge of his help, and unwarrantable use of his word, and spiritual delusion, was what the devil applied himself to, when he tempted him from the pinnacle of the temple. But in all these instances his will, never consenting, abode in its integrity and righteousness. Now, if there had not been in Christ's nature, appetites, and ambitions, and spiritual darkenings, how, I ask, could the devil have addressed these temptations to his will? The devil did not surely both tempt him and make him temptable: the devil knew already wherein he was temptable, and, addressing himself thereto, was utterly foiled. Now, will any one say, that if these liabilities to temptation were in Christ at one time, they were not in him at all times? And were the objects not before him at all times? were not his appetites of the body craving their natural food? was not the world spread before him in all its attractiveness? did not the flesh hide from him, as it doth hide from us, the

sight of God, and bring him into the condition of living by faith, even as we do? Will any one say that Adam's appetite of hunger caused him pain, or that his lips were parched with thirst, or that his tongue cleaved to the roof of his mouth, or that his heart was melted like wax within him? Will any one say that Adam, lord of all, could be tempted with kingdoms and dominions, which were his own? or that any doubt, darkness, or difficulty could hide from him the sight and knowledge of God? Then is the distinction between unfallen and fallen creature wholly done away with; and God is made the Creator of a weak, impotent, unhappy creature. But, while Christ's flesh, being liable to temptation—not as Adam's was, but as Abraham's and David's and Mary's was—was tortured by the devil, and the world, and wicked men, in all possible ways in which his mind could be swayed from its perfect unity with the Divine mind, he never consented unto the evil, but always preferred the good; and by the power of his will constrained tongue, hand, foot, eye, ear, and every member, to do the very will of God.

Moreover, there is far more in the flesh, and the power of the flesh, and the law of the flesh, than men do generally in these days suppose. It is thought to include only the grosser crimes of sense, which are enumerated Gal. v. 19—namely, adultery, fornication, uncleanness, lasciviousness; but in the same place are also enumerated idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings;—to all these sins a man is tempted through the flesh; otherwise they would not be called "fruits of the flesh:" and the will of the flesh is to do all these things; and when we consent to that will of the flesh, we commit sin. But if we consent not, we commit not sin. If any one say, that by being merely tempted and temptable through the flesh we commit sin, then doth he destroy all distinction between a saint, who overcomes the flesh, and a sinner, who is overcome of the flesh: for I suppose no one will allege that the flesh of a saint differeth in any thing from the flesh of a sinner;—at least, I know Paul doth not allege so, who saith, "In me, that is, in my flesh, dwelleth no good thing." Well, then, if sin consisteth not in having temptable flesh, but in yielding to the temptation, our Lord sinned not, though ever tempted through the flesh, because he yielded not to the temptation; and being so, that in the constitution of his person original sin was avoided, and that in the whole of his life actual sin was avoided; he was in all things sinless, though laden with sinful flesh. "He was tempted in all points like as we are, yet without sin."

Finally, for the exposition of this great matter, be it diligently considered, that though the flesh of Christ was in all points liable to temptation, as our flesh is, and did carry up to the mind

every form of seduction; yet left it there no sediment of evil, no taint of pollution; yet found it there no response, no inclination, but abhorrence and detestation of the deepest, powerfullest kind. And if ye would know how that abhorrence expressed itself, read every Psalm where Christ's sufferings are by the Holy Ghost represented. There was, therefore, no concupiscence, no thought or meditation of evil, no indwelling of lust, no abiding of anger or malice or hatred; but all was holy, lovely, beautiful, and perfect, as the will of God; and from that purest fountain of light, life and love, came forth evermore streams of Divine goodness, righteousness, and truth. Every member of his body he constrained to obey the great behests of God. He took the prey out of the hands of the mighty. He gave Satan no lodgment or residence; he gave sin no quarters within his being.

2. The only two objections to this doctrine which I can give a form to are these: first, And to what then served the miraculous conception of Christ? the second, How could he render an atonement for others, if so be that his flesh was sinful? The first of these, And to what then served the miraculous conception? I shall now explain: it is the second part of our subject. Conception by natural means, is that which declares another human person to be brought into existence. We are persons composed of a soul immortal and a body mortal, from the instant of our conception by natural means; and had Christ been conceived by natural means, he must have been a human person; and then we should have had, not two natures in Christ, but two persons; which is the Nestorian heresy, that hath proved so fatal to the Greek Church.—I do not remember to have seen this matter much opened in the writings of the moderns; and therefore, as it is of the utmost importance, I think it good to open it a little. It is not necessary that I go into the question concerning the origin of the soul, but I will shortly state what I understand to be the orthodox and approved doctrine upon that subject; to wit, That, as in the case of Adam, so in the case of all Adam's posterity, the soul is given by the inspiration of God: as it is written, "The body returneth to the dust, and the spirit unto him that gave it;" and again, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." This is the part which God hath in the creation of every human being; that it is of Him to bless his own ordinance for propagation with the fruit of an immoral person, or not to bless it, as seemeth to him good. But when by conception he hath blessed his own appointed ordinance, then, from that instant of time, a human person, destined to eternal glory or to eternal misery, according to the account which it giveth of its actings, is constituted by God. Ordinary conception, therefore, I say, is the method and act by which God manifests the existence of

a responsible person. If Christ, therefore, had come by ordinary generation, he must have been concluded a human person. Nothing could have prevented such a conclusion; and the union herewith of the person of the Son of God would not have destroyed the personality of the man: the two must have remained two persons, as distinct and separate as Adam was distinct and separate from the person of the Son of God, or from the persons of any of his posterity: and there would have been no personal union between God and man in Christ, but merely a fraternal consociation, which might have fitted the man to be a prophet or a sage, but could never have made him a sacrifice or propitiation, either for his own sin or for the sin of any other. This is the fatal conclusion to which the doctrine of two persons in Christ brings the church; destroying incarnation, reconciliation, atonement, and every thing else proper and peculiar to the Christian faith. Now, to avoid the very supposition of human personality, ordinary conception, that standing, unbroken, inviolable sign of a personality communicated, was in the case of Christ wholly avoided, dispensed with, and negatived. And whoso saith that he was a human person, speaketh without the shadow of reason, speaketh against all reason, against all experience, against God's ordinance for mankind, that a human person shall not be constituted otherwise than by ordinary conception. If any one ask, And why should a responsible personality depend upon ordinary conception? I answer, Because God willeth it to be so. And if it be further asked, And what is the end or purpose of such Divine ordination? I answer, That every human person might be brought into the world under those same conditions of sin and mortality under which Adam had brought himself by the Fall; and, being thus brought into being under the conditions of sin and mortality, might all thereby honour, not themselves, nor the creatures from whom they descend, but the Redeemer promised by God to redeem and to sustain the creation, when through its infirmity and wickedness, in itself engendered, it should have fallen into sin and misery. Every human person, therefore, is connected with Adam by generation, to signify his complete participation in the guilt and in the misery of Adam's estate: so that, of every child in the womb conceived, as of every child that sees the light, and of every man that arrives at mature estate, and of all persons from Adam descended, it might be the only hope of salvation from sin, of resurrection from death, of immortality and blessedness, that God is gracious to the sinful, which grace he hath exhibited unto all in the hope of his Son's coming into the world as a Redeemer.

From this cometh the second great end served by the miraculous conception—to wit, That Christ might be excepted from that dependence upon a Redeemer and a Saviour and an Intercessor,

into the necessity of whom all by ordinary generation descended are conceived and born. Let me open this also a little, and guard it from abuse. It is the pleasure of God that every human person should come into being under those same conditions of sin and misery into which Adam was brought by the Fall. God would have the experiment made upon Adam, to serve and satisfy for all persons in Adam's likeness formed. Therefore Adam was placed in the best condition possible for standing, that there might remain no doubt upon the mind of all persons in his likeness created, that, had they in his place stood, they would in like wise have fallen. God would not give every creature the anguish of tasting and drinking such a cup as fell to Adam's share; but, having justified himself, his own holiness, his own goodness, in Adam's person, he did mercifully—I say, most mercifully—bring the rest of the family into being under the condition of soul, body, and estate under which Adam was placed after Adam fell. And with the hope of revenge upon the adversary, and of redemption from the adversary's hold, with which God did instantly address the faith of Adam, he doth address the faith of all Adam's children whatsoever; who, as they are concluded with Adam in his uprightness and with Adam in his fall, so are they also concluded with Adam in his promise of redemption. And to this common hope of Adamhood, which to all was preached when it was preached to Adam in the garden, is added a personal seal to every believer, and to the child of every believer, in the sacrament of Baptism, which sealeth upon the person what before had been preached to the race. Be it so, then, that all mankind are thus introduced into being dependent for their salvation and immortality upon another than themselves; then the question is, What is the sign of such dependence? what is the sign of being concluded under such guilt? what is the sign of being beholden to such purgation? I answer, That sign is not, That we should have actually sinned, for the babe who is baptized into it hath not actually sinned; nor is that sign The having been born; but it is The having been conceived by ordinary generation. This is the link which connecteth us all with Adam; this is the symbol of our being one; we are thereby one flesh outwardly and manifestly: and this oneness of flesh is with God the outward and visible sign, to teach us that we are one in guilt, in misery, in damnation; and do need, all of us, unborn and born, the salvation and justification of the promised Seed of the woman. I do not say that conception by natural means is the *cause* of our original guiltiness in God's sight: I merely say, that it is the *sign and seal* of God's will and purpose—good will and gracious purpose—that we should be so concluded sinful and helpless in ourselves, to the end we might be introduced into the knowledge of his grace, and hope of his salvation, as it

is in Jesus Christ. But, as to a cause for the constitution of man's being, or the constitution of any creature's being, I hold that cause to be no where save in the good pleasure of God himself; but to us he doth reveal what is the goodness of that pleasure by various signs and symbols, which are constructed so as to hit the apprehension and comfort the heart of the children of men. And being so that God did intend ordinary generation, ordinary conception, and birth, to be the sign of the constitution of persons under a guilty nature; he did from the beginning, and especially under the law, evermore stigmatize with severe exactions every thing connected, either voluntary or involuntary, with these actings of his creatures. Hence the offerings upon the purification of mothers, and upon many other occasions connected with propagation of our kind, which it is not necessary nor convenient to particularize; all proving this, that these were the signs of a guilt continued and communicated from parent to child, not in the way of cause and effect, but in the way of God's ordinance, according to the pleasure of his own will. The same great truth, so great indeed as to be the key of man's being, and therefore the key of redemption also, is taught without the law by nature, in this, that conception and birth are always with pain and anguish. Now pain and anguish, and sorrow of every kind, are the standing monuments and eternal signs of a sinful and fallen creature; and seeing that these signs do invariably attend conception and birth of children, it is made manifest, to every one that reflects, that therein lies shrouded up and contained the mystery of the communication of a guilty person: which again, as we have said, is signified to the individual, as soon as he is born, by the act of baptism; which, whatever more it signifies, bears this at least upon its forehead, that it is a washing away of guilt which cannot have been contracted by act, and must therefore be involved in the constitution of the being. Let this suffice to shew that the sign of a person constituted guilty and infirm in itself, innocent and guiltless only in another—the sign, I say, of such a constitution as we are all under—is ordinary generation and ordinary conception. Then straightway, by the extraordinary generation and extraordinary conception of Christ, this, all this, was avoided, and it was *not* declared that he was dependent for his holiness and his stability upon another: yea, he was declared to be that Seed of woman upon whom the others were all constituted dependent for righteousness and for strength. Thus did the miraculous conception not only declare him not to be a human person, but it likewise declared him not to have imputation of guilt, or a constitution of dependence upon the work of another, not needing an atonement, not needing a Redeemer.

The miraculous conception depriveth him of human personality, and it also depriveth him of original sin and guilt

needing to be atoned for by another; but it doth not deprive him of the substance of sinful flesh and blood—that is, flesh and blood the same with the flesh and blood of the brethren. "Forasmuch as the brethren were partakers of flesh and blood, he himself also took part of the same." These misguided and misguiding men would have it that his flesh and blood underwent a substantial change in the act of conception; wherefore it is not to be called sinful, but sinless: and in support of this error they quote these words of the angel; "The Holy Thing that shall be born of thee shall be called the Son of God:" and fain would they have us to believe that this, called the Holy Thing, is his flesh, and not the holy child. And grant them their wish, and what would be expressed? 'The holy flesh shall be called the Son of God.' The thing called *the Holy*, is the same as that called *the Son of God;* and therefore it is not his flesh, but his whole being, his whole person, consisting of both natures, human and Divine. Now I have already shewn that there is here no human personality which could be chargeable with the guilt of Adam, and there is no such charge lying against him: he is therefore born free from the imputation of sin, truly The Holy Thing. If, then, there be no original guilt, is there any actual sin? I answer, No; he was without spot, and blameless; and besides these two, original and actual sin, I know no other forms of guilt. And what an ignorance it is then, not to say wicked slander and abominable calumny, in those hordes of sectaries and schismatics, who stick at nothing which may discredit a churchman, to open their throat and tell the world the lie, that we make Christ a sinner! He was the Holy Thing born, and he was presented without spot unto God in death upon the cross. It doth not make him a sinner that he took sinful flesh, any more than that he came into a sinful world, and departed into death. I say he took sinful flesh, and yet was sinless; and, moreover, I say that he died, and yet was sinless. If any man say that this is a mere matter of words, I tell him that he hath yet to learn the alphabet of his theology.

I have shewn that God doth teach us by the manner of his Son's generation that he was not a human person, not a person implicated with Adam's transgression in any way; not one of those multitudinous persons whom it pleased God to bring into being cast in sinful Adam's mould with sinful Adam's die. He was a person of another Family; a Son of another Father. Who, then, shall charge him with sin; coming, as he came, from the fountain-head of Divinity, where he had a personal subsistence in the light of holiness for ever and ever? He had no sin when he came into our substance to atone for, and he gat none while he was in the flesh: whence then should he have it? Is it sin for God to come in the person of the Son into what estate he pleaseth? Is it sin for him to overcome all sin in that estate?

What would they have more to make him sinless, than that when he came he should have no sin, and that when he dwelt among us he should overcome all sin? If they turn again and say, But, though he was not personally a sinner, he made atonement for that nature which he took; I answer, first, Thou saidst not personally a sinner, as if there was some way by which sin could be otherwise than in a person. Dost thou make the brute a sinner, or the earth? And if sin be the condition of a person, how speakest thou of his making atonement for his nature? Thou blunderest in making his nature a person. It is an old blunder: it is the heresy of Nestorius, with which thou art taking thyself up. Remember that he is one person in two natures; and that that person was the Son of God before he became man, and afterwards the conqueror of sin; and then blunder no longer about his making atonement for the nature. If thy question, being rendered into orthodox language, be, Did he redeem the human will from the bondage of a nature which drew it away from God, and was of itself rebellious against God? I answer thee, Yea, verily; this was what he did; and this was the whole of what he did in flesh. The application of this work to others is another question, which is not now before us. I know not which way to turn myself, in order to convince these gainsayers. They set up nothing to contend against. There is nothing positive about their positions; they are merely negative: and so one knows not what more to say or do, than repeat the proposition and the proof, and stand upon it. They are kept from enunciating the old heresies by the dogmatism of ignorance: in principle, all the old heresies are involved in what they write. Branding the truth with the name of heresy, they dare not but seem to be orthodox, and so they quote the Shorter Catechism, "Born of the virgin Mary, yet without sin:" and they give men to wit, that we say he was born with sin. I have sufficiently rebutted this charge, by shewing the exact bearing of the miraculous conception.

But these men do set forth something positive concerning this. It is rare doctrine indeed they teach, but it may be as well to notice it. It is, that in the act of conception his flesh underwent a change, which put it altogether out of the category of sinful flesh, into that of sinless flesh; so that it should be under another law. And whence had it this infusion? They dare not say from the Divine nature, which they have learnt from the Catechism must be kept distinct—although wherefore I believe it would puzzle them to assign a reason: at least they never shew any disposition thereto. Whence then? from the Holy Ghost, from the act of the Holy Ghost's generation. And so it came into the miraculous conception a substance of new conditions; and yet, behold, it grows in his mother's womb, and it is fed upon his mother's milk—strange amalgamation! And

it is vulnerable and passible, and hath every other property of my flesh—strange accordance! And there is no symptom of any difference whatever—strange essential difference, of which there should be no symptom! strange essence, without an attribute! But anon they say, Oh! but his soul was holy, and the flesh is nothing but as the handle of the soul. Then, if it be nothing, why trouble thyself to argue that it is not of the nature of our flesh, but of some other nature? So far from being nothing, I believe, with the Fathers, that the great mystery of God is in bringing the flesh and the material world into subjection to the Son. Is it nothing, that by eating sin entered at first? Is it nothing, that even involuntary acts of the flesh were required under the Law to be atoned for? Is it nothing, that Baptism is a washing of the flesh with water? Is it nothing, that the Supper is given in the flesh and blood of Christ? Is it nothing, that the Gospel preached by the Apostles is continually called the resurrection? Is it nothing, that the glory of Christ is hidden till the first resurrection? The flesh nothing! O thou philosophist! go to thy Bible, and study the purposes of creation. Or if thou wilt not learn from that word, of which thou art ever talking, then learn from experience. How doth the world affect mind, but through the flesh? The devils can and do tempt the mind directly, but the world doth not. And is flesh such a lumpish thing? hath it no relations to the soul? Who can say how they are bound together? If I were asked whether of the two had the greater stroke in sin, I should certainly say, the flesh: I mean, living, conscious flesh; which seems to have the power of burying the soul into the oblivion of its own being, always taking it into the oblivion of its own dignity. And if, upon their material system, the flesh be but as it were a coating over the soul, a dungeon to darken it, why are they so fond to work a change upon it by the Holy Ghost? Would they make the Holy Ghost's active energy inhere in that which they regard as next to a dead thing? These notions about the flesh of man are, I think, the root of all their errors; their Gnostic contempt for it; their heathenish, stoical mockery of it? But that the upholders of this novelty may have something positive to try it by, I will enumerate a few of the consequences which flow from it.

If Christ's flesh was in the conception or generation changed, so as to be in a different condition from man's, either as it stands related to its susceptibility of temptation from the world, or handing up temptation to the mind, then I see these consequences; which I will not undertake to open, but shall be content with simply stating:—

First, He is not tempted in all points as I am.

Secondly, He is not capable of being a high priest to me, which standeth in this very thing, that in all things he was likened to the brethren.

Thirdly, He had only two of my enemies to contend with, the devil and the world; and I have no proof that he can overcome the flesh also.

Fourthly, He never was one with me, and I know not how I can ever be one with him.

Fifthly, I have no evidence either of the Holy Ghost's willingness to wrestle with wicked flesh, nor yet of his ability to overcome it.

Sixthly, As Christ's life is no prototype of the Holy Ghost's power over sinful flesh, so is Christ's resurrection no assurance of my resurrection. It is most likely a peculiarity of flesh in that new condition in which he had it.

Seventhly, The whole Gospels are an appearance, and not a reality. They are written as if he was passive to all temptation and inclination as man is; but you say he was not: therefore you put the lie upon the whole testimony of the Scriptures.

I could extend this list very much: but when the maintainers of this new hypothesis will fairly meet these, its legitimate consequences, I shall engage to supply them with as many more.

3. The other objection which is now taken against the doctrine of Christ's true humanity is, "How could he offer an atonement for sin, who himself took that which needed to be atoned for," if so be, as we say, he took sinful flesh? This objection requires that we should first consider what is the meaning of atonement. If it be, as the English word plainly imports, the condition of being *at one* with God; then is there no such atonement wrought, or procured, or exhibited as done in Christ, unless he did join in personal union and harmony and oneness, for ever, the two several and separated and discordant things, namely, the nature of God, and the nature of the apostate sinful creature. If his human nature differed, by however little, from ours, in its alienation and guiltiness, then the work of reducing it into eternal harmony with God hath no bearing whatever upon our nature, with which it is not the same. If his human will did not withstand the same temptations and withdrawments from God which our will doth, then, in bringing his human will into oneness with the Divine will, he did not redeem our will from its bondages, but only from those which it pleased the Father he should lie under. And as to his having an unfallen nature to bring into oneness or reconciliation, the thing is nonsensical; for an unfallen nature, a will in the state of creation, is at no variance nor enmity with God, but his own good and pleasant workmanship. This, which is the natural idea of atonement, or reconciliation, hath not only no reality, but even not so much as a meaning, upon any other supposition than that Christ took our fallen nature, with all its natural and inherent propensities; and overcame these, and

brought it into union with Godhead, and hath fixed it there for ever by the resurrection. This is the view of atonement, or reconciliation, which in my book on the Incarnation I have deduced rather as a corollary from the doctrine of the Incarnation, than handled as a distinct subject. It is true, that this view of atonement looks at the thing accomplished, and not the means by which it was accomplished; for the word atonement expresses the state attained, not the transition to that state: and the same of the word reconciliation—But of the price, or sacrifice, we shall speak by and bye.

Again: if by atonement they understand redemption, which is the word commonly used in Scripture (for atonement, or reconciliation, is of very rare occurrence), then, as the word means purchase from bondage, three subjects are involved in it: first, who is the captive; secondly, what is the bondage; and, thirdly, how is the redemption effected. The answer to the first of these questions is, The will of man is the bondsman: to the second, The bondage is the oppression of the devil, the world, and the flesh; and the redemption consisteth in delivering the human will out of this bondage. And these things not being denied, the answer to the third question is very short and simple: The Person of the Word did take a human will under those very bondages into union with himself; and acting therein, did deliver it completely out of all those oppressions of the devil, the world, and the flesh. He came into the captivity, that he might lead the captivity captive. Now, as there is no question with respect to the bondsman and the bondage, I wonder there should be any with respect to the method of the redemption. The adversaries of the truth agree with us, that the will of man hath to be redeemed out of the bondage of the devil, world, and flesh; and they agree that to effect this the Son of God took a human will; but they deny that this will was a bond-will. And what need, then, had it of redemption? And how is Christ's work in flesh a redemption of our will, if so be his will was not lying under our bondage? Or how is it a redemption at all? Or how can Incarnation be put forth and used as the ground of our redemption? Whatever use God may make of Christ's work, it is manifest that this work is no work of redemption, if the will he took was not a will in bondage. There is no aptitude in it for redemption of others, or for redemption at all. It is by mere arbitrary connection, if it bring redemption to us; for redemption in itself hath it none. And if it is to be an arbitrary work of God's will, why does the Son make a fashion of becoming Redeemer? why not do it out of sight altogether, and merely let us know that it has been done? And truly this seems to me nine-tenths of the theology which is current, at least in my beloved Scotland: "God says he is reconciled, and that it is by his Son: therefore take it on his word, and inquire no further about it." I say

that this is mere *verbalism*, it is no *theology*. Theology is not the knowledge of *the word*, but of GOD: or if it be of *the Word*, it is of THE WORD MADE FLESH. They speak now-a-days as if truth was still merely in a book, and not realized in a Person. Such teachers should have lived under the Old Testament, when God's truth stood only in word; not under the New Testament, when it standeth in the person of Christ, in that Word made flesh. I must be taught God, therefore, in flesh; otherwise I can know nothing of the freedom of the New-Testament Christianity, about which they talk so much, and think so little.

It only remains that we speak of the atonement with relation to the price, the ransom, or sacrifice, by which it was purchased. And this I say, with all orthodox divines, standeth in the death of the Son of God: by which I believe that sin was abolished and an everlasting righteousness brought in; as it is written: "By the which will we are sanctified, through the offering of the body of Christ once for all." (Heb. x.) This act of dying, and in death offering a spotless body, I believe to be the great and principal act of Christ's work in the flesh; as it is written: "*Therefore* the Father loveth me because I give my life for the sheep." I believe that out of this death cometh the life of all who shall for ever live; and I obtrude these points of faith as it may seem out of place in our argument, on purpose to disabuse honest-hearted people, who may have been led astray by the wicked surmises of evil tongues, that I lean to Socinian views on the subject of the atonement. Malicious men! wicked railers! when will ye learn charity and love?——Seeing, then, we be agreed together that by the death of the clean and innocent Lamb of God atonement or redemption is to be effected, the inquiry ariseth, How is this death to be attained unto? We answer, By his coming in that nature which sinned, and which for sinning was accursed to death. Death being the proper penalty of sin, the sign of God's holiness and justice upon a sinning man, is not to be reached or come at, by any person, otherwise than through the way of sin. If a sinless person could die, then death would not be the sign of God's hatred of sin; for in that case it would without sin be inflicted. Now, that Christ is a sinless person we all admit, and how then could he reach death? He could not reach it by coming in a sinless and unfallen nature, such as Adam's: for such a nature, not having sinned, could not die, without making death void as the great sign of God's holiness. To reach death, there is no other way but by coming in the nature of a sinful creature; in that nature which, having sinned, did underlie the curse of death. If with his holy person he inform this nature, he may die; nay, he must die: for when human nature was sentenced in the person of Adam to death, it was all sentenced, every particle of it whatever; and the death of it is the grand demonstration of God's holy hatred and final justice against sin. And therefore,

agreeing that the death of the clean and innocent Lamb of God is the means unto our redemption or atonement, I say it could not otherwise be reached but through his taking humanity, fallen, sinful, and under the sentence of death.

This is the argument of all divines, and of all confessions and creeds whatsoever, for the necessity of Christ's being, as to his total and complete manhood, of the substance of his mother; and it is the reason for which the church hath ever rejected with abhorrence the heretical tenet that he was not mortal, and his flesh not corruptible. But because I do find, I must confess to my horror, that a Doctor in Divinity * in my own church, and one of whose orthodoxy and learning I thought better, hath countenanced, yea, and I may say avowed, that tenet of ancient heretics, I think it good to make a remark upon the only passage of Scripture which seems to give it support, and which from other quarters I hear quoted in its favour. It is John x. 17, 18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." This was spoken to shew the reason of his Father's love to him: and the reason is, that to his Father's commandment he was obedient to the giving up of his life. And to shew that it was a pure act of doing his Father's will, he declareth that no one could take it away from him. Does this mean that he was not capable of dying? that his flesh could not be wounded to death? that no weapon could slay it? Why then did he hide himself from the people of Nazareth? why say, "My soul is exceeding sorrowful, even unto death?" why even speak of his being put to death? why the Apostles accuse the Jews of slaying him? and a thousand other contradictory things. The meaning of the words "No one taketh it from me," will be best explained by another passage (Matt. xxvi. 53, 54): "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" This lets us into a mystery of our Lord's life, that he was in poverty and want and desertion and oppression, not through defect of power, which even as a man he had over all things through the perfectness of his faith; but that he preferred to be so, because in the Scriptures the Father had written it as his will that he should be so. This,

* Doctor Hamilton, of Strathblane, who says, in his book upon Millenarianism, last page, that some one he admires "hath proved the immortality and incorruptibility of Christ's body with the cogency of a mathematical demonstration." For an orthodox divine to write this is wonderful; for a Doctor of the Scottish Church, which declares "that the flesh of Christ in its own nature was mortal and corruptible," to declare it, is passing wonderful. Censure should take more heed.

which was true in all things — for surely he that could command the elements to serve others could have commanded them to serve himself—was true also of the giving up of his life: of which he saith, "I have power (liberty) to lay it down, and power to take it up again." This, again, will receive its explanation from another passage of Scripture (John v. 26): "For, as the Father hath life in himself, so hath he given to the Son to have life in himself." This shews us whence he derived that power of having life in himself, even from the Father. And that his life was supported from the same fountain, take this testimony (John vi. 57): "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." These two passages teach me that the power of holding his life in his own hands, which Christ speaketh of in the passage in question, is one given to him in virtue of his perfect faith; just as in virtue of our faith we derive from him the gift of everlasting life. Take this passage, in the same discourse, where it is as strongly affirmed of a believer (John viii. 51): "Verily, verily I say unto you, If a man keep my saying, he shall never see death." So also xi. 26: "And whosoever liveth, and believeth in me, shall never die." See also John v. 24, and various other passages. Now what do these passages signify? Not, surely, that the believer is immortal; nor yet that he hath power against natural death; but that his faith implanteth in him a new life, over which death hath no power, though it retain its power of dissolving soul and body: which dissolution, also, shall be undergone by believers to prove death's weakness, and to give them the victory over death, in that day of the first resurrection, when death shall be swallowed up in victory. For, in the parallel passages of the vi th of John, it is three times said, in these words, or words equivalent, "He that believeth on me hath everlasting life, and I will raise him up at the last day" (verses 39, 40, 44). In life, therefore, the believer hath an everlasting life—that is, a life indestructible by death—and yet he dies: but, being dead, his body still reposeth in Christ, and shall in due time live also. The lying in the grave vindicates God's holiness: its rising again vindicates his grace, mercy, love, and power. These are illustrations of this manner of speaking. But the true meaning of our Lord, when he saith "I have liberty to lay down my life, and liberty to take it up again," is, that he, having faith in the promises made to him by God, knew that he would be enabled to lay down his life at the time God required it of him—that is, "when all things were accomplished" (John xix. 28);—and that when he had done so, he would have liberty to take it up again by the resurrection. We have seen, from the passage quoted above, that he could have prevented his life from being taken if he had pleased; just as he

could have made the stones of the wilderness bread if he had pleased; but how then would the Scriptures have been fulfilled? how would he fulfil the revealed will of his Father? He had a baptism to be baptized with: it was written for him: "it pleased the Father to bruise him and to put him to grief:" it pleased the Father to "make his soul an offering for sin:" he had received the commandment from his Father, and therefore he did it; not under compulsion, but under obedience. This is the plain, straight-forward meaning of the passage. Now, if I were to argue upon it I would say, That because he was in fallen humanity, and liable to death, he could thus speak; and otherwise he could not have spoken it. For otherwise than in obedience to the commandment of God, which imposed death on fallen manhood, could he not have died. The commandment of his Father to die, was spoken in Paradise upon Adam, and upon all Adam's seed; and to the obedience thereof Christ willingly submitted himself when he took flesh; and so he found power to lay down his life. But where, I ask, is the commandment of God that a person in unfallen humanity should die? It existeth not in the written word of God; but the contrary of it existeth implicitly, in making disobedience the condition unto death. The notion I have myself expressed, that if a man could keep the Law perfectly he would not die; and that on this account Christ might have claimed exemption from death. I begin to doubt the premises, and am at a loss for the proof. We die not for any sin of our own, but for Adam's sin; else why do children die? And thus doth this passage not only admit an easy explanation, but recoileth upon the head of the adversaries of the truth.

Thus have I shewn, that, looking at atonement how you please, it not only doth not fall, but standeth, in the fact that Christ took human nature in the fallen state. The particular views which we hold with respect to the part which God the Father hath in the atonement, and the extent of the atonement made, come not at present into question. I differ very widely indeed from views held by many otherwise orthodox men upon these subjects; and may, perhaps, in a future Number, set forth my own views upon it; but it is entirely a different question from this which we now handle—namely, the consistency, nay, the necessity, of Christ's being in fallen flesh, in order to give that atonement, which we all agree consisteth in his dying, and in death offering a body and a soul without a stain and without a spot.

4. Perceiving these things clearly and distinctly in my own mind, I have reflected much within myself to discover why with many there should be so much puzzle and perplexity, not to say positive error, upon this subject: and I will continue still more to reflect upon it, that, by God's blessing, I may do my part for the health and well-being of Christ's church. Now it seems to me, that the root of their error is in mistaking Christ's

human nature for his person, or supposing it to be another person; and so making two persons in him, instead of one person with two natures. Indeed, I have been amazed to find both ministers and elders in the church so ignorant and uninformed in this matter, as never to have thought of it at all, and not to know the orthodox doctrine, nor the importance of it. And while this confusion of ignorance exists, there is no possibility of delivering them from vain and idle fears, not about this point of orthodox doctrine merely, but about any other point which you enunciate distinctly. Such persons as have not reflected upon this subject must bear in mind, that the only person in Christ is the person of the Son of God; whose identity doth not change by his becoming man, as our identity doth not change by becoming sons of God. He hath existed from eternity one of the subsistences in the ever-blessed and adorable Trinity; and in the fulness of time, for the end of manifesting the Godhead's love, grace, mercy, and power towards fallen and sinful creatures, he doth, by that power of self-contraction—which belongeth not to a finite, but to an Infinite Being; not to a creature, that hath a law and bound of its being, but to the Creator, who is not restricted, but may take unto himself what form he pleaseth—in virtue of this self-contracting power, belonging only to a Divine Person, he doth condescend out of the Godhead into the bounds and condition of fallen manhood, to act unto the redemption of that form of creation and all creatures dependent upon it; to overcome the sin which oppresseth it, to destroy the potentate of death, and to bring in an eternal redemption of the creation of God. He, the Person who thus condescendeth, is the same as he was before, the Son of God. In parting with his glory, he doth not surely do an evil thing, but the best of all things; for shewing God's goodness, for working man's well-being. That he, then, who hath contracted no stain from this act, but covered himself with infinite grace and love, should be assailed with all the infirmities and temptations incident to the nature which he hath taken; this surely is not sin, unless they prevail against him: but if they do not prevail, but he prevaileth over them, surely that is righteousness, and not sin. If any one say, it is sin to be tempted as we are tempted; then I ask, what is the difference between the regenerate and the unregenerate man, for they are tempted alike? what is the difference between sanctification and wickedness; between the work of the Spirit and the work of the flesh; between the child of God and the child of the devil: between that which is born of God, and sinneth not, and that which is not born of God, and cannot cease from sin? There must be a yielding to the temptation, in order to constitute sin; and there must be an overcoming of the temptation, in order to constitute righteousness. There cannot be righteousness

without temptation, under our present estate: and Christ wrought out an everlasting and universal righteousness, by overcoming universal temptation, and for ever destroying the tempters.

This may be further illustrated by looking at it in relation to the regenerated man. The condition of a regenerate man, is one whose soul is possessed with the Holy Ghost, but whose flesh is still under the law of the flesh; and in whom the power of the invisible God is shewn forth in enabling him to overcome the devil and the world and the flesh—that is all visible creation, under the dominion of all rebel spirits. This is the true glory of Christ in the regenerate; that, though absent and invisible, he doth prevail in their will, and in their word, and in their acting, over the flesh, the world, and the devil. It is Christ pitched against all creation: and Christ is proved more powerful than they all; inasmuch as the will of such a regenerate one overcometh the flesh, the world, and the devil. Now, if any one ask me, Was the manner of Christ's being in the flesh thus? was His life the complete and unfailing accomplishment of this triumph? I answer, Yea, verily, I believe it was. The person of the Son of God took a reasonable soul and corruptible flesh joined together after the constitution of a man, as men are found to subsist: he, the person of the Son of God, for his condescension to take that soul, and therein to honour his Father, did receive the Holy Ghost; which ever receiving and ever using, he did sustain his human will against the law of the flesh, in its largest and most comprehensive activity; and presented fallen human nature subdued unto holiness, made obedient to the law of God; presented his creature will, sustained against all visible, sensible oppositions, in perfect harmony with the will of God. And is this all? This is all. He was a Holy One, in spite of unholy creation. God comes and joins himself to his own sunken, ruined creation, and redeems it. He sets his shoulder beneath the rushing ruin, and lifts it into its eternal rest. But, then, if Christ's body and mind were after the same manner of existence with a regenerate man, how can we pronounce him holy, when we cannot say the same of any regenerate man, whose flesh we declare to be sinful, whatever we may say of his mind or will? I answer, The resurrection of his flesh without seeing corruption proved it to have never sinned; the relief of his soul from hell (Hades) proved it to be without sin; and the exaltation of his whole man to the right hand of the Father on high, declared him to be both Christ and Lord. That it was corruptible, proved it to be fallen flesh to the last; that it did not see corruption, proved it to have been sinless. That his soul descended into hell (Hades), proved it to be a fallen soul; that it came forth thence, proved it to be holy. That the whole man should ascend to the right hand of God, and thence dispense

the Holy Ghost, proved him to be God as well as man; the eternal Son of God, as well as the mortal Son of the Virgin. The only difference, therefore, between Christ's human nature and the human nature of a regenerated man standeth in these two things: first, that Christ was in the condition of a regenerated man from the very first of his existence as a man; and, secondly, his regeneration was always effectual unto the perfecting of his faith and holiness, and the complete subjection of the natural inclinanations of our fallen manhood. In his humiliation he was the perfect believer (Heb. xii. 1); he was the chosen one; he was the saved one (Ps. xxii. 20, 21; lxix. 18). After his ascension he became the Head of all believers, the Head of all the elect, the Saviour of the saved. He was first the thing in his humiliation which afterwards in his exaltation he performeth.

But how, it may be said, is this an atonement for me? It seems to be no more than a bearing of the infirmities of his own human nature; it seems to be no more than a righteousness wrought in his own human nature, for it. I answer, There is but one human nature: it is not thine, it is not mine, it is not his; it is the common unity of our being. Bare he the sins of human nature? he bare the sins of all men. Bare he the infirmities of human nature? he bare the infirmities of all men. Overcame he the enemies of human nature, sin, death, and the devil? he overcame the enemies of all men. Took he them captive? they are at large no more; they are impotent, they are as nothing, and ought so to be preached of. He hath abolished death; he hath taken away sin; "he hath judged the prince of this world." Whether this be new doctrine or not, I appeal to the Epistles of Paul; whether it be new in the Reformed church, I appeal to the writings of Martin Luther.

I know how far wide of the mark these views of Christ's work in the flesh will be viewed by those who are working with the stock-jobbing theology of the religious world,—that God wanted punishment, and an infinite amount of it; which Christ gave for so many; and so he is satisfied, and they escape from his anger, which flames as hot as ever against all beyond this pale. And this you call preaching the grace of God, the justice of God, the work of Christ, the doctrine of election, atonement, &c.! But I will not be tempted into this field at present. Yet one word with respect to suffering. The atonement, upon this popular scheme, is made to consist in suffering; and the amount of suffering is cried up to infinity. Now I utterly deny that any thing suffered but the human nature of Christ; and that could only suffer according to the measure of a man: more, no doubt than unholy men like us suffer, because He was perfectly holy, and so his soul felt the smart of every pang manifold of what we do; but still it was only according to the measure of a holy

man. If more, whence came it? from the Divine nature? But this is contrary to all sound doctrine, that the God-head should be capable of passions. Well, let these preachers—for I will not call them divines or theologians—broker-like, cry up their article, it will not do: it is but the sufferings of a perfectly holy man, treated by God and by men as if he were a transgressor. And, being hindered and hampered here, they have not another refuge to betake themselves to; for of atonement have they no other notion but stripe for stripe, suffering for suffering. There is indeed an infinite meritoriousness in every act of Christ, if you knew how to look at it; but it does not consist in the act itself, which hath the finite limitations of a man's act, but in the coming out of the infinite plenitude and blessedness of the Godhead to do that act. Here is the infinite meritoriousness of his actings, in taking to himself a body, and in that body for ever acting. And in whose sight is it meritorious? In the sight of God. And how so? Not to make him placable, as you say, for he is Love already and always; not to drain off his rage, as you represent it, for he is merciful already. How then? In order to shew *that* love, *that* grace, *that* mercy; how far it can condescend, even to sinners like us. But if Christ came not verily into the condition of the sinner, but only suppositiously and fictitiously, there is no love, there is no grace, there is no mercy shewn to our condition of sinners, but only to that condition he came into.

In what I say, think not that I undervalue the sufferings of Christ: on the other hand, I stand up for their true dimensions, when I insist that he was brought into the bounds of a fallen man's affections; linked to the world in bonds as close and tender as those in which we are linked to it; open at every pore and drawn by every heart-string of our much beset and besieged nature; "a worm, and no man;" so despised and mocked and trodden on, as never man was; reproached of men; heart-broken with their reproaches; craving for comforters, and finding none; feeling the wound of betrayed friendship and violated hospitality; and destined to be wounded to the quick in this and in every other point. His sufferings I do not under-estimate. I believe that "no sorrow was ever like to his sorrow;" that "he was a man of sorrows, and acquainted with grief." Yea, more, I believe that his perfect holiness did not prevent him one jot from being treated as the greatest sinner by his Father: the Father hid his countenance from him; forsook him, stood afar off, and heard him not (Psal. xxii.); bruised him, and put him to grief. All that man could suffer in body and soul by natural occasions, he suffered: all that man can suffer by being deserted of God, he suffered. He knew not remorse, but what abjectness remorse brings he knew: he knew not sin; but what darkening sin brings on he knew. There is not a sinner, be he

who he may, that ever was brought into deep waters, but Christ was brought into deeper: there never was a saint who hath known the sweetness of God's bosom, the light of his countenance, and afterwards, from whatever cause, been put afar off from God, but Christ was put away further. Wherefore? for any sin he had done? Verily, verily, No. Because the Father loved to see his Son suffer, and was satisfied therewith? Oh! verily No. Why then? Because the Father would prove how far down the grace of God can go: that there is not an abject, miserable wretch whose condition it will not reach down unto; whose very being it will not embrace; whom he loveth not; whom he doth not very greatly love; so very much, that Godhead in the person of the Son consented to prove the fellowship of it, and the Father to raise him thus abased unto the right hand of the Majesty on high. When Christ took human nature he took it fallen, with all its ills, with all its griefs, with all its darkness, with all its wretchedness, with all its punishments; the complete orb of its action and its passion took he, all-in-inclusive, all-continent; of free-will, asking no favour, preferring the worst, that to the worst his Father's grace and love might be manifested: all this he did, and in all this consisteth his humiliation and his suffering.

But a very poor wit have they, and a most barbarous idea of God, who will represent this sublime, stupendous action of Godhead as taking place in order to appease the wrath of Godhead, which verily takes place to manifest the love and grace and mercy of Godhead. Why, what mean they? It is God who doth the thing. And why doth he it, but because it is godly so to do? Love and grace are in him; of his essence, of his ancient, eternal essence, which is unchangeable. If they are of him and in him now, they have been of him and in him for ever. And out of the fountain of his love cometh that stream, hiding its head in darkness for a while, that it may wash the very foundations of the base world, and appear in light and glory unpolluted, the life, the beauty of this redeemed world. But what a system of theology is that which representeth God as in himself implacable to the sinner, until his Son, by bearing the sinner's strokes, doth draw off the revenge of God? Then, God is changed in his being with respect to a few; but with respect to the many his implacable nature worketh on in its natural course. Such a God cannot be the object of love; and upon such a system the object of love he never is. And all this they represent as needful for the glory of his holiness and justice! I ask, whether, to illustrate the holiness and justice of a judge, it be necessary that he hate the culprit at the bar, and therefore punish him; or whether it is not more illustrated if it be known that he loves him, and yet punishes him; if it is not most of all illustrated when the culprit is his own son, whom

nature teaches he must love? So God, in the first place, by the death of Christ for all men, gives to all men, to all angels, and every intelligent creature, to know how much he loves mankind, and every one of the family. And then indeed the hatefulness of sin is shewn out tremendously, the nature of holiness and justice most awfully, when, notwithstanding this love, he judgeth them to eternal wrath for the guilt of their sins. From this basis of universal love Election also takes its glorious elevation: for now indeed, when all have been shewn to be eligible, by all being shewn to be beloved, yet all justly worthy of condemnation, the choice truly appeareth of whom he pleaseth to choose; and God's free will, unhampered by creation, and his glory to save, is also illustrated by the same act of election.

In whatever light these remarks may appear to others, to myself they have brought this solid conviction, That while the present views of atonement continue to be doated on by the church, it is vain to attempt to carry any point of sound doctrine. Atonement and redemption are the names for the bearing of Christ's work upon the sinner; and have no respect to its bearing upon the Godhead, nor upon the Christ, the God-man: and on that account, instead of occupying the first and highest place in theology, they should occupy the third only; being preceded by the glory of God, and the glory of Christ. But, from having come to occupy the first, the only place in theology, God and Christ are postponed to my own personal safety; and a system of sanctified selfishness is the result. This began to appear in the Church of Scotland so early as the beginning of the last century, and was partly the ground of the first process against Professor Simpson, and chiefly of the process against Professor Campbell: and in both cases it was censured by the General Assembly of the Church; but now this selfish view of religion, as it concerns my personal safety, having become triumphant over the glory of God and the glory of Christ, men's minds are blinded to the importance of every question which hath respect to the actings of the Trinity, to the work of Christ, to the constitution and ordinances of the church, which is the body of Christ: and as might be expected from putting the last first, and making the conclusion stand both for the premises and the demonstration, that very selfish view of religion is supported upon errors and fictions, of which they should be ashamed. And so this great question, which we have been handling, is looked upon by them as unnecessary, as an idle speculation, or a gross indecency. It is this pure ignorance and entire emptiness of all principles which make so many fall into the snare of the devil: from which, O God! bless this endeavour to set them free.

EDWARD IRVING.

A DEFENCE OF THE ATHANASIAN CREED, IN ANSWER TO THE ATTACK OF THE REV. R. H. CARNE AND OTHERS.

(*By* Thos. Wm. Chevalier, Esq.)

Mr. Editor,—The stupendous importance of those symbols of the catholic faith with which it pleased God to bless his church in the days of her most devoted testimony; and the unprecedented carelessness with which the men of these modern times presume to assail those only foundations of real unity in our profession of faith, and to deny the truths for which their fathers bled; may apologize for such unknown individuals as myself forsaking for a moment the obscurity which we love, in defence of the truth which we adore.

Two clergymen have deemed it right, Mr. Editor, to publish their denial of one of the articles of that creed which the Church of England ordains to be said by her ministers and people, instead of the Apostles' Creed, on no less than fourteen occasions every year. Speaking of an expression contained in the first Number of your Journal (p. 75), that "Christ is man *of the substance of his mother*," one of those clergymen says; "I know that this has place in what is called the Creed of St. Athanasius, and I can suppose that it has found its way into the creeds of what are styled orthodox churches; but as there is only one orthodox church, which is the body of Christ, and is built on the foundation of the Apostles and Prophets, so there is but 'one *faith*,' or creed;"—and "I THINK," he says (a few lines higher on the same 4th page), "*I think that expression objectionable.*"

Now, without dwelling on the stupendous importance of an expression which the Church of England, her holy martyrs, and every faithful member of her body, have for nearly three hundred years, on fourteen of the most solemn occasions in the year *, declared *a part of* "*the catholic faith, which except every one do keep whole and undefiled, without doubt he shall perish everlastingly;*" a part of the Catholic faith, "*which except a man believe faithfully he cannot be saved*†;" we proceed to inquire

* "Upon these feasts, Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsunday, St. John Baptist's, St. James's, St. Bartholomew's, St. Matthew's, St. Simon's, St. Jude's, St. Andrew's, and upon Trinity Sunday, shall be said or sung at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of St. Athanasius, by the ministers and people standing."—Common Prayer-book.

† Stat. 1 Eliz. cap. i. "Every minister who speaks any thing in derogation of this book" (*the Book of Common Prayer*) "shall, if not beneficed, be imprisoned one year for the first offence, and for life for the second: and if he be beneficed, he is liable to six months' imprisonment, and the forfeiture of a

upon what grounds the objection of these gentlemen rests. And, strange as it may seem, the most prominent point of their arguments is built upon their peculiar opinions with respect to a question in PHYSIOLOGY.

Holding it an essential part of my *professional* duty, sir, to maintain the consistency of those sciences to which (as a medical man) I owe my temporal livelihood with that highest science to which I am indebted for eternal life; and seeing it an essential part of my duty, as a Christian, to defend my mother, the church from my brothers' undutiful attack; I cannot consider it unbecoming in me to answer the Reverend Teachers, *as a physiologist*, and as a member of the Establishment.

After quoting the above, and several other passages to the same effect, from your journal, Mr. Carne exclaims, "Is this, Mr. Editor, common sense? is it matter of fact? is it Scripture? Did you ever hear, or read of a man who owed his substance to his mother?" And again, in another place, "Will any one contend for the substance of the oak being inherent in the ground, and not in the acorn?"

Now all these seemingly triumphant queries arise, Mr. Editor, from the Reverend Gentleman's unfortunate ignorance of the facts, as they are in all nature; of the conviction of the best physiologists of all ages on the subject*; and of what it is that constitutes the essence of the maternal relation.

Probably, sir, you may have observed, in your rambles through the woods in the month of April, when the oak puts forth its vernal splendour, that certain of its minuter branches are tipped with exceedingly small acorns; while others are beautifully adorned with drooping strings of most delicate flowerets, called in botanical language, *amenta*, or *catkins*. Now the flowerets of which the catkin of the oak is composed are well known, by all modern botanists, to be MALES: they contain the *stamens*, and their *anthers;* and within these last may be discovered that yellow dust, or *pollen*, which the diligent bee transforms to wax,

year's value of his benefice; for the second offence, to deprivation, and one year's imprisonment; and for the third offence, to deprivation, and imprisonment for life. And any person convicted of reviling it in plays, songs, or other open words; or of forcibly preventing its being read; or of causing any other service to be read in its stead; shall forfeit, for the first offence, an hundred marks; four hundred for the second; and for the third offence, all his goods and chattels, and suffer imprisonment for life."

* For example: Mr. Knight; Sir James Smith; Sir Everard Home; Cuvier; Blumenbach; Haighton; Cruikshank; Bonnet; John Hunter; Harvey; Malpighi; Spallanzani; De Graâf; Steno; Valisneri; Ruysch; Haller; Linnæus; Galen; Aristotle; Hippocrates, &c., &c. who are all agreed (notwithstanding their differences on other points) in maintaining that the female contributes equally with the male parent towards the production of their common offspring; and that, too, *from first to last;* in its *origination*, as well as in its maturation.

but which nature prepares for a more important use, as concerns the economy of the tree*.

Now, sir, before the *catkin* has yet opened its buds, and long before the *pollen* can have escaped from them, the little *acorns* have already appeared on those other sprigs to which I referred. Even then we see the germ of our British pride developed, in all the beauty of its distinctive form, on its *maternal branch*, before the *consort-twig* hath yet attained sufficient maturity to aid or to influence its production†. And, lest we should deceive ourselves on this important principle, we are further provided with a whole class of vegetables, elegantly named by Linnæus the *dioici*, or *diœcious* plants‡—for, in truth, with them the two sexes are kept apart, as it were inhabiting *separate houses;* growing upon distinct plants, and dependent on the summer breeze, or on the winged insect, for all communication with each other§. Now, upon a female of this class, although separated by thousands of miles from its destined male, the germs of future plants, in their characteristic form, are annually produced‖.

* Introduction to Physiological and Systematical Botany; by Sir J. E. Smith, M.D. F.R.S. London, 1807; chapters xix. and xx. "The real use of the stamens of plants was long a subject of dispute among philosophers, till Linnæus, according to the general opinion at present, explained it beyond a possibility of doubt."—"It would be endless, and altogether superfluous, to bring forward new facts in its support, nor shall I do so——."

Caroli Linnæi Systemæ Naturæ. Lugd. Bat. 1756, p. 220: "*Antheræ* sunt organa genitalia MASCULA, quæ, cum farinam suam genitalem, *stigmati genitali* FEMINEO inspergunt, sit *fœcundatio;* quam probant observationes, experimenta, analogia, anatomia, antecedentia, consequentia, usus."

† This is a fact of which any one may be easily assured, by examining the oak, the cucumber, the gourd, or any other monœcious plant, when it is beginning to flower.

‡ Caroli Linnæi Genera Plantarum. Classis 22, including more than forty distinct genera; and for one, *the hop.*

§ "Tandis que les palmiers mâles sont en pleine-fleur, ils sont sans cesse environnés d'un nuage de poussieres que les zephirs transportent sur les fleurs des palmiers femelles, et qui les fécondent. Quand les poëtes, d'une touche delicate et gracieuse, nous ont peint les chastes amours de l'aimable Zéphire et de la brillante Flore, soupçonnoient ils que cette charmante fiction fut la Nature elle-meme?"—*Bonnet,* ut infra, chap. vii. note 3.

‖ "Les fleures du palmier femelle, qui n'ont point été fécondées nouent bien leur fruit; mais ce fruit reste toujours très petit; et le germ" (ou l'embryon) "ne parvient point à s'y developper."—*Bonnet. Contempl. de la Nature,* chap. vii. note 3.——In the *Trans. Lin. Soc.* vol. vi. p. 312, Sir Jas. E. Smith gives an account of the fruit of the *gycas revoluta* fully ripened at Farnham Castle, Surrey, on the *female* plant, when there was probably no *male* in England. The fruit is an eatable nut, as big as an apricot. However, Sir James observes, that no traces of the embryo were found in it, for want of the impregnation by the male pollen, which is produced on a separate tree. Sir James cannot assert upon his own experience (if I may judge from the tenor of his numerous works) that any embryo exists in an unimpregnated fruit; he no where takes upon himself, however, to deny that it may! The note on p. 452, and note § on p. 449 of this paper, afford satisfactory evidence that unimpregnated female seeds do some-

And without doubt also, in a monœcious plant, like the oak, the *feminine seed*, or *germs*, would still be produced, although all the males should have been previously blighted and destroyed. And let any one tear open the unripe bud of a flower which is not even monœcious—for example, that of the lily, or the eglantine—and he shall find (or ever the anthers have yet burst, and when the *pollen* is still a moist and unformed pulp), with care he shall find the rudiments of those favourite herbs already extant within the *germen*, or *ovary;* not yet, indeed, betokening their future glory, passing the splendour of the Hebrew monarch, but truly exhibiting the unsealed promise thereof, in their proper forms *.

Notoriously, in almost all *fishes* †, and in many reptiles (*e. g.* in the frog), the same fact is illustrated—namely, the production of visible and distinct germs in the one sex, before any communication with the other has transpired ‡.

Among birds, it is notorious that the virgin will lay an egg; and it has been demonstrated, by Haller and Bonnet, that such an egg contains the embryo §. Not only the *ovum* (or *vesicle of the ovarium*) has been seen and pourtrayed in every stage of its ovarial history, even unto the moment of its escape, but even the *corpus luteum* (which is acknowledged by all physiologists as an infallible evidence of an ovum having left the ovary) has also been seen and pourtrayed, in the ornithoryncus, the opossum, the swine, the cow, the human species, &c., while still unimpregnated ‖: and there is not a single vegetable or animal

times exhibit the embryo: and I could have added abundant testimony to the same fact; but, in truth, it is not essential to my argument; for a *visible* embryo is hardly to be looked for, where as yet there is *no life* received. A beautiful drawing of the fruit of the gycas is to be found in the volume above referred to.

* "On parvient à voir distinctement les semences des plantes légumineuses, avant que ces semences ayent été fécondées; et tandis que les siliques sont encore renfermées dans l'interieur du bouton à fleurs."—*Bonnet, sur la Fecondation des Plantes.*——I have seen them in almost every kind of flower-bud. Moreover, their distinguishing number and specific form is introduced, as an essential part of the description of almost every genus, in all the best systematic works on botany: e. g. Linnæus's Genera Plantarum.

† "Mais la plupart des poissons n'ont pas d'accouplement; et quand la femelle à pondu, le mâle passe sur ses œufs, pour y répandre sa laite, et les féconder."—*Cuvier Regne Animal*, tome ii. p. 110: Paris, 1817.

‡ "Et dans plusieurs espèces" (*des reptiles batraciens*) "il ne les féconde pas qu'à l'instant de leur sortie."—*Ibid.* p. 89.

§ Haller's Operum Anatomici Argumenti Minorum, tom. ii. pars 2, xxxi. cap. 15. Commentarius Alter de Formatione Cordis in Pullo: *Article*, "Fetus est à matre:" *with* Bonnet; sur les Corps Organisés, chap. 9.

‖ F. Ruyschii Opera. Amstelodami, 1725. Thes. An. vi. § 21, p. 24, parag. 3, vol. ii. with tab. 1, fig. 1. See also Philosophical Transactions, vol. lxxxvii.; Dr. Haighton. Anno 1797, Cruikshank; and Sir E. Home, tab. 4, ejusdem, with the explanation, page 214. See also vol. cvii. page 256 et seq. Sir E. Home "On the Passage of the Ovum," with plates by Baür; and vol. cix. page 59

in existence in which the above fact is not, at the least imperfectly, demonstrable *. Nay, truly, from the days of Aristotle until now, there never was any doubt ***that the germ of every living creature*** (i. e. ***the rudiment of its future body), together with all the nutriment which the fœtus, and afterwards the suckling, receives, are produced from and of the substance of the mother,*** in the minds of such persons as could content themselves with an hypothesis resting upon several universal facts and an unexceptionable analogy, rather than take up with opinions altogether gratuitous in every instance, and absolutely false in respect to many.

Even in the great Antitype we may detect the principle still holding true. For I see the unbaptized child, produced, and pre-existent, as it were, in the ovary of the elect church; I see it receive "THE INCORRUPTIBLE SEED," the living and abiding Word †, in the hieroglyphic form of the holy symbol expressed and embodied: and henceforth we say it is "regenerated," and "begotten from above ‡," though not yet "quickened," nor yet ready to be "born." I have beheld its spiritual mother sick at heart, until she shall at length discover the movements of her offspring, the first efforts of spiritual life in the child of grace, now quick and full of promise within her body §. And though some may pass away "like the untimely birth of a woman, that shall not see the sun ‖," full

et seq., with plates; and page 237 et seq., with plates: the whole constituting as interesting and satisfactory a demonstration as can be desired.

* Cuvier's Leçons, sec. 1, art. 2, leçon 29: Paris, 1805.

† See 1 Pet. i. 23; James i. 18; Luke viii. 11; 1 John iii. 9; Matt. xiii. 38; 3 John; and 1 John v. 6, compared with John i. 13. What else is the σπερμα αρρενικον ανθρωπων, but a fiat of God in a fluid? Is there any proportion between *that* fluid and its zoöpoient effect? Is it at all easier to understand how natural life is communicated in that fluid, than how our spiritual life is received in baptism? Nay, truly, in the case of natural generation the fiat, although certainly present, is *all unseen;* while in the holy ordinance appointed for our regeneration the fiat is *seen;* the living and abiding Word is manifest, being *visibly set forth in the symbolic act.* And though *we* make no difference, both NATURE and the SCRIPTURES do always distinguish between *regeneration,* or baptism (John iii. 5, &c. γενναω), and *quickening,* or conversion (Ephes. ii. 5, &c. ζωοποιεω), and the new *birth,* or resurrection of the dead (Col. i. 15, τικτω); and for want of this distinction the services of the Church of England are first misunderstood, and then misrepresented, by many.

‡ Because the promise of Matt. xxviii. 20 is *unconditional,* although, indeed, not unlimited.

§ Luke xv. 7, 10.

‖ *As its type* may be *ineffectually* although actually applied, *even so the* σπερμα αφθαρτη of 1 Pet. i. 23. In such a case, the living Word profiteth not the recipient, *not being mixed with faith* (Heb. iv. 2), or *not being appropriated by faith unto his spirit.* And that even those persons whom *we* are bound to regard as "regenerate," and whom God also treats as his "children" (he only knowing that they are not really so), may fall away from grace received, is clearly implied in all nature, and demonstrated by the following texts—namely, Psal.

many there be that shall hereafter look upon their Father's countenance, and be "like Him, seeing him as he is," in the day of "the manifestation of the sons of God." Then shall the mother "remember no more her anguish, for joy that a man-child is born into the world;" and upon her children shall be written "the name of my God, and the name of" their mother, "the city of my God, which cometh down from heaven from my God: and I will write upon them my new name," saith He that hath the key of David (Rev. iii. 12).

But now, to return to the dicœcious plants (for the very grass of the field proclaims the truth of God to such as can interpret its phenomena aright; and there is no discrepance, though much variety, in the lessons which his works afford to those who love him): if we attentively consider the female, we find in it, as I have said, first the unimpregnated germ, or pre-existent rudiment of the offspring; then the whole of the nutriment with which it is increased, until, in the evolution of its independent being, the earth becomes, *not* its *mother* (as implied by Mr. Carne), but its *foster-mother*, or *nurse*.

What is it, then, which the male plant of the dicœcious class supplies *in the production of the offspring, or fecund seed?* To this question there are two appropriate answers: *one*, which *sense* might lead some to render as the fact; and this alone affords the shadow of confirmation to the opinions of the Reverend Gentlemen: the *other*, which is derived from *reflection*, and which flatly denies their hypothesis.

SENSE would reply (it seems) that a little yellow dust, as much as the tiniest insect may waft upon its wing, and every particle of which upon contact with moisture explodes into innumerable minuter globules, is all that the germ in the female plant can receive from the male! Nay, there are experiments which tend to prove that any single atom of the pollen is sufficient to fecun-

lviii. 8; Gen. vi. 2; Deut. xiv. 1, with xii. 20; Isai. i. 2, and xxx. 1; Jer. iv. 22; Ezek. ii. 4, xviii. 24, xxxiii. 13; Psal. lxxxii. 6—8; John xv. 5, 6; Matt. xiii. 19—23, &c.; Heb. vi. 4—6, and x. 38, 39; 2 Pet. ii. 14 ("CURSED CHILDREN, which have *forsaken* the right way;") with vers. 20—22; Jude 12 ("TWICE DEAD," which implies *a second life* to have been lost). And see 1 Cor. ix. 27, and Rev. i. 20, with vi. 13. "The gifts and calling of God are," as the Scriptures declare, "without repentance:" but they are in some instances, as the Scriptures also declare, *without effect* (see Heb. iv. 2, &c.), except as a savour of death unto death! The *only* ASSURANCE to which a believer can attain (according *to the Scriptures*), is an assurance, *not* to sense, nor in any way resting upon our experience of SELF: it is an assurance which is exclusively grounded upon an experience of GOD'S veracity and unlimited grace; and which is given only to those in whom his seed *remaineth* (1 John iii. 9); it having been *by faith appropriated* to their spirits. So that SCRIPTURAL ASSURANCE may be defined, *A conviction, wrought in us by the Holy Ghost, that "it is the Father's sovereign will and* GOOD PLEASURE *to give us the kingdom."* See further Matt. xxii. 1—13, and vii. 22, 23; 1 Cor. x. 11, 12; Jude 20, 21; Luke xii. 32.

date the germ pre-existent on the female plant *: and, indeed, Mr. Carne appears to imply, that every atom of that impalpable dust is *a seed*, and the pre-existent germ a mere receptacle, a *soil* prepared for its reception and for its culture. But *every atom* of the pollen, upon contact with moisture, explodes, as I have said, into innumerable distinct corpuscula, invisible to the naked eye, but to be easily seen through a very powerful microscope †. Is it to *one* of these invisible corpuscula, or to so

* *La fécondation* s'opere de la même maniere dans toutes les plantes où elle a lieu: *il suffit pour cela que la moindre parcelle de la matiere contenue dans la poussiere des étamines, soit repandue sur le stigmate du pistil.* L'ovaire, ou son stile, et son stigmate, sont percés d'un bout à l'autre même, très sensiblement dans plusieurs liliacées, et quelques autres plantes; mais il y en a beaucoup plus où ils sont fermés, et pleins. Cela seul suffiroit pour prouver que ce n'est pas l'intromission de la poussiere des étamines, qui opére la fécondation, ni qui porte la germe dans les ovaires, s'il n'etoit pas prouvé par les observations microscopiques, que l'embryon se trouve tout formé dans les grains des plantes qui n'ont pas été fécondées, et dont le parenchyme ne fait qu'un corps continu avec lui, de la même maniere que le fœtus se trouve tout formé dans les œufs de la grenouille et dans ceux de la poule avant la fécondation. Elle s'opére donc dans les végétaux, et les animaux, par une vapeur, une espece d'esprit volatil;" (or, as others call it, *aura seminalis*, and which Bonnet believes to be the second or a third order of corpuscula; an etherial farina, contained originally *within the particles of pollen*, or even within *their* contained particles.) "Auquel," continues our author, "*la matiere prolifique sert simplement de véhicule.* Cette matiere qui sorte des grains de poussiere lorsqu'ils crèvent, est huileuse, et se mêle facilement à la liqueur qui humecte le stigmate du pistil, ou à son velouté lorsqu'il paroit sec: la vapeur qui s'en dégage, aussi tenue sans doute, et aussi animée, aussi prompte, que celle qui enveloppe les corps électriques, s'insinue dans les trachées qui se terminent à la surface du stigmate, descend au placenta, lorsqu'il y en a, passe de la aux cordons ombilicaux jusque dans chaque grain, où elle donne le premier mouvement, ou *la vie végétale*, à l'embryon, qui est dabord comme invisible, et qui peu après sa vivification, paroit comme un point blanc dans les uns, et verdâtre dans d'autres."—*Familles des Plantes*, by M. Adanson: Paris, 1763: p. 121.——Bonnet (whose work Sur la Fécondation des Plantes has supplied me with the above quotation) affirms that all the pistils he had an opportunity to examine were perforated in the mature and full-blown flower, although with a calibre too minute to admit of the passage of a single atom of pollen *until after its explosion.* He says that he has seen the stigma open, and gaping, at the time the anthers are discharging the ripe pollen; when the vapour, or cloud (miscalled by some authors a fluid), is conveyed through it, and through the pistils, to the *embryos* pre-existent *within the grains*, or (as I have called them in the above text) the *germs.* Bonnet, and all later physiologists, are agreed, however, in maintaining, with Adanson, that the prolific *matter* of the exploded pollen is merely *a vehicle*, and not an essential of the *life* conveyed.

† "Chaque grain de la poussiere des étamines est une boite, où nage, dans une espece de vapeur très delieé, une multitude innombrable d'autres grains d'une petitesse extreme. Cette boite s'ouvre a l'humidité, et laisse échapper le petit nuage chargé de globules, ou de grains. Le retrecissement des trompes indique que les globules *contenans* n'atteignent pas au fond du pistil; mais les globules, ou grains, *contenus* sont mis en liberté par l'action de l'humidité qui abreuvé la trompe, et qui ouvrant la petite boite où ils sont renfermés leur permet ainsi de pénétrer jusqu'a l'ovaire."—*Bonnet, Contemplation de la Na-*

many as an atom of the pollen contains, or to more, that we should ascribe the name of *a seed?*—a seed to be sown and cultivated in the hot-bed of the pre-existent germ!

But whether it be a single corpusculum, or many, or more, which it pleases the Reverend Gentleman to call *a seed*, his application of the term is a most violent *petitio principii* an assumption bare of all proof, the conclusion of *sense*—unassisted and uncontrouled by *reason*. Nor is *sense* in this instance true to herself; for she strains at a gnat while she swallows a camel: the ponderous pre-existent germ she counts for nothing, while she gives enormous importance to the imponderous, impalpable, invisible farina of an exploded atom of pollen.

But reflection, reason, and revelation teach us, and force our senses also to tell, that the *body*, or *quantity of pollen*, requisite to the impregnation of the pre-existent germ, may be *more or less*—as little as the mind can conceive—any thing short of none! or, in other words, that it is merely *accidental*, a non-essential to its *effect* *.

What is the difference between the visible pre-existent germ, in the unimpregnated female plant of the dicœcious kind, and that which has received the pollen?

The former for a time participates the "*vitality*" of its maternal stem; but it has not in it a "LIFE †." It cannot preserve itself from decay; nor assimilate to its own substance surrounding elements; nor alter nor increase its own shape or size; nor resist the nipping frost; nor ever become a seed-bearing tree. In a word, it wants the *five energies* which in the aggre-

ture, part vi. chap. 7.——The same author quotes Donati's *Essai sur l'Histoire Naturelle de la Mer Adriatique*, to prove, as he expresses it, "que la sage Nature qui a faconné en poussieres regulieres, le principe fécondant chez les plantes terrestres, lui a donné dans les plantes *marines* la forme d'un fluide mucilagineux." Most *fresh-water* plants, however, rise above the surface for the purpose of flowering, and therefore have dry pollen.

* See the note, p. 452. The very word *materia* appears to have been derived from *mater*, a mother; and most justly, for the strictest definition of the term *mother* (as used in all languages, whether literally or metaphorically) is, "THAT WHICH CONTRIBUTES THE MATERIAL:" and there are some who think the word *pater* is derived from *pateo*; "quòd per eum pateat semen," BECAUSE THROUGH HIS CONTRIBUTION THE PRE-EXISTENT OVUM DEVELOPS ITSELF. The following pages abundantly demonstrate the fact that LIFE is that which the pollen conveys to the germ; while revelation clearly indicates that *the proximate cause of our becoming alive* is strictly and essentially *immaterial:* for indeed it is represented as pure FIAT in Gen. ii. 7, vi. 17, vii. 22; and Job xxxiii. 4.

† See Mr. Knight's Experiments on the Fœcundation of Vegetables. Phil. Trans. vol. lxxxix. page 196: and the notes on pages 452, 454, 455, of this paper. "Ainsi la fecondation s'operera dans le vegetal, comme dans l'animal, par une fluide trés subtil et trés actif, qui en déployant son énergie sur les solides du germe, leur imprimera *une nouvelle vie.*"—Bonnet *sur la Fecondation des Plantes. Voyez ses Œuvres.* Neufchâtel, 1781, page 37, tom v.

gate do constitute the LIFE of a vegetable: *it wants a life.* The impregnated germ, on the contrary, possesses those energies, and in due time manifests them all: at first, as little more than dormant powers; then in the conservation of its separate life (as a "*generate*" and ripened seed); and lastly in its growth, after it is "*quickened.*"

For the earth is to the seed as an oven to the eggs hatched therein; or more accurately, *as the pouch of the opossum* to its young ones; which are less than a grain in weight when they are born into the world and conveyed into the marsupium, where they attach themselves to the nipple of their mother, *now their nurse*, just as a seed is attached by its slender root to the earth *."

Not the marsupium, or pouch, but the *ovary* and the *uterus*, and more properly the former of these, is what constitutes a *mother* †: so that without it none is capable of female parentage; and with it, every individual is so: and the bare fact of the existence of an ovary, affords a sufficient presumption against the truth of Mr. Carne's gratuitous hypothesis.

But now the following attributes have been elegantly demonstrated by Sir Gilbert Blane to be the nine energies which, in the aggregate, do constitute ANIMAL LIFE: namely, the conservative, the assimilative, the formative, the temperative, the generative, the motive, the sensitive, the sympathetic, and the restorative ‡.

The *aggregate* of these nine energies, or *attributes* (for all powers and energies are only attributes §), I say, is ANIMAL LIFE, or *the life of an animal* ‖: these are what the unimpregnated egg of a virgin hen is destitute of. The aggregate of these is all that the impregnated and fecund ovum has received; they are all that ever human art either hath or can discover to have been added to the pre-existent barren germ, to make it an independent offspring, a distinct being ¶. These nine energies, I

* Baron Cuvier's Regne Animale; Paris, 1817; vol. i. page 173: and Sir E. Home "on the Mode of Generation and of Giving Suck in the Kangaroo;" Phil. Trans. vol. 109.

† John Hunter. Phil. Trans. 1787, p. 234.

‡ See Sir Gilbert Blane's *Medical Logic.* London.

§ See Harris's Phil. Arrangements.

‖ "Ce NOM," *la vie*, "ne puisse jamais indiquer que l'ensemble des phénomènes qui ont donné lieu à sa formation."—*G. Cuvier's Leçons D'Anatomie Comparée*, leçon 1, page 1.—Evidently what I have here designated "*life*," is the "*nisus formativus*" *seminis masc.* of Blumenbach. *And so he agrees with John Hunter*, &c.

¶ For, in all the animal kingdom, whatsoever exhibits a body of flesh possessed of these nine energies (*e.g.* the impregnated egg, both before and during incubation) is a *distinct individual*: into which, however, there still remain to be added such other energies and capacities as constitute (in the aggregate) its *animus* (see note, page 457) and the characteristics of its species.

say, are conveyed (according to the original law or fiat of the Creator) from the male, to the pre-existent substance or germ *within* (or it may be, as in fish, *without*) the body of the female *.

I appeal to all the natural history, both of animals and vegetables, for the truth of my statement: and I say, the germ, before it receives those energies, (saving as it shares the *vitality* of its

I do not pretend to determine whether these last are potentially existent in the σπερμα αρρενικον, or altogether secondary, as a *result* of the union of the nine vital energies with the material which they kindle; but, in either case, I say they are an *accession* to the essentials of distinctness of being. See note † page 456.

* Διαφερει δε το τυ αρρενος σπερμα, ὁτι εχει αρχην εν αυτω τοιαυτην, οιον κινειν, και εν τω ζωω και διακεκτειν, την ισχατην τροφην· το δε τυ θηλεος ὑλην μονον. "Maris autem semen differt quod principium in se continet tale, quo moveat, et concoquat in animali, alimentum ultimum. Feminæ semen materiam tantum prabet."—ARISTOTLE, De Gen. An. l. 4. cap. 1. Edit. Aurel. Allobrog. 1507. And again, speaking of the σπερμα το του αρρενος, he says, συναγον και συνδημιουργουν την εν τω θηλει ὑλην. "cogit, conditque hanc in femineâ" (*subaud.* '*parte*') "materiam!" lib. 4. cap. 4. *And to the same effect*, JOHN HUNTER, *on "Certain Parts of the Animal Œconomy;"* London, 1786; page 45: "Generation, when produced from a seed, has two causes, which concur towards its perfection; the one, *which forms the seed;* the other, which gives it *the principle of action.*" He rightly argues, that *the male and female* (being in the majority of vegetables, and in many animals, but one individual, called "*hermaphrodite*") are in sound philosophy to be regarded as ONE; *so far, at least, as the genus, or kind, is in question:* for this obvious reason,—that what is not universal amongst animals, cannot be included in the essentials of animal existence; and as the separation of the sexes is not universal, it is to be treated as a non-essential in scientific discourse concerning the genus *animal.* The consequences of this physiological principle, when applied to the elucidation of Scripture, affords another instance of the punctilious accuracy of the written word of God; and another proof of the fallacy of Leuwenhoek's and his friends' opinions, although Mr. Carne quotes them in support of his hypothesis! We find in Gen. i. 11, 12, first, *the hermaphrodite herb* described, as "*the germ of grass,*" or, as it is in the margin, "*the tender grass seeding seed;*" then we find the *fruit-tree* separately described, NOT *as producing* SEED, but *unimpregnated germs,* or FRUIT—(see note ¶, page 456, and note ‖, page 448)—"The fruit-tree" *as to itself* yielding FRUIT, but "AS TO ITS KIND *having* SEED *in it:*" for so it is written in the Septuagint, ξυλον καρπιμον ποιουν καρπον, ου το σπερμα αυτου εν αυτω κατα γενος: and so also the Hebrew text will read, if we may be allowed to apply the word לְמִינֵהוּ to those which succeed it. In the 29th verse of the same chapter we find again "*every herb*" described as "*seeding seed*"—namely, as an hermaphrodite—while the *tree* is said to have *in it* (not the seed but) "*the* FRUIT *of a tree seeding seed;*" or, as it is in the LXX, καρπον σπερματος σποριμου, *the* FRUIT *of a seed to be sown;* or, (according to our notes above referred to), the *unimpregnated,* or *quo ad hoc unimpregnated* GERM. Hence, as far as the *genus* or *kind* is in question, the Scriptures say, as Hunter would say, that "the seed is in it;" the sexes being looked upon as one: but as relates to an individual dicœcia, it is scriptural to say that it contains the FRUIT *only.* Not that all herbs are hermaphrodite, or all trees dicœcious; but the principle of both, I say, is here plainly discoverable, even *in the creative fiat which gave them being.*—The Rev. Mr. Carne applies these texts (Defence, &c. page 10), "*to man and all inferior animals,*" as well as to plants; but he has not given us his authority for so doing.

mother's body), is a *lifeless body*. The aggregate of the energies, until they reach the germ, is a *bodiless life*: the former having received the latter, is a *living body*, and properly an offspring!

The Almighty so ordained it, that those energies (in the vegetable five of them, in the animal all the nine) should have a *potential* * existence, and *merely* a potential existence, in the pollen of the herb, and in its correspondent substance amongst animals; and so be conveyed from one sex to the other; or to the germs of the other, previously expelled and separate, as in fish. And the *aggregate* of those vital energies is the proper type of that "SPIRIT AND LIFE†" *in form of "Word" potentially existent*, of that "INCORRUPTIBLE SEED‡," which the holy sacraments, the voice of God's faithful ministers, and the Scriptures also, are §: as it is written: "*In them* ye think ye have eternal life;" and again, "Of his own will begat he us *with the word of truth....and this is the word* which by the Gospel is preached unto you;" and again, "Except a man be *begotten* of water," &c.; and again, "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ." But, to return from this digression,

Except as *dormant powers* exist, those energies exist not, until they reach in the germ that proper substance in which it is ordained that they should inhere and be active‖; and except as a *lifeless* material (not yet more than the fraction of unity) may be said to exist, the germ exists not, until it hath received those energies for which it is the body prepared ¶. The

* *Vide* Philosophical Arrangements by Harris; London, 1799; page 279, to the end of ch. xi. &c.

† If those energies also which constitute the ANIMUS (as well as the nine which constitute *animal* LIFE) be potentially existent in the σπερμα το του αρρενος, *how perfectly* then is it the type of "THE WORDS OF THE LORD," *with* "SPIRIT *and* LIFE" *in them potentially existent!* See notes, pages 454 ¶, and 457 ‡, and John vi. 63.

‡ 1 Peter i. 23, 25; James i. 18; Luke viii. 11; John iii. 4; Matt. xiii. 38; John v. 39, and vi. 54; with 1 Cor. x. 16.

§ And as the WORD of the living God (John vi. 63), being *appropriated in the faith of it*, giveth life; and is his seed, making us his offspring; *quære*, Is there not another being—another person—another spirit, the evil one—from whom also our God *permitteth* that there should proceed *a deforming and affiliating word?*—even such as that it may reconstitute men the children of the serpent? Matt. xiii. 36, &c.; John viii. 38—44; 1 John iii. 10, 12; Matt. iii. 7, &c.; with Rev. xii. 9; 1 John iii. 9, 10; Gen. iii. 15; John vi. 70, &c.

‖ ετι δε δυναμει το σπερμα: "adhuc semen non nisi potentiâ est."—Aristotle de Generatione, lib. i. cap. 1. Edit. Gr. and Lat. Aurel. Allobr. 1607, pag. 1105. D. tom. 1.

¶ Seeing that some fruits will attain their full magnitude although not impregnated (Trans. Lin. Soc. vol. vi. page 314), the admirable discernment of the Stagyrite in one place appropriates the terms *fruit* and *seed* for the pur-

female produces the pre-existent germ, the future nutriment of that germ, and, in short, *the* WHOLE MATERIAL: the male parent endows it with a LIFE.

It remains that we inquire what influence the MATERIAL, as obtained "*of the substance of the mother,*" hath upon the offspring, as derived from both the parents in the manner explained? for I shall not render the question more complex than is necessary, by including in it those energies which (being superadded to animal life) do constitute the "*soul,*" or "*animus,*" or ψυχη, of the brute *; nor those which in the aggregate do constitute the *Animus*† of man; nor those of the intellectual *spirit, anima,* or πνευμα, which is exclusively proper to man‡;

poses of contrast, as follows: σπερμα δε και καρπος διαφερει τω· υστερον και προτερον. καρπος μεν γαρ τω, εξ αλλου εἶναι· σπερμα δε τω, εκ τουτου αλλο: "Semen et fructus inter se differunt; prioris, posteriorisque ratione: *Fructus* enim, QUOD EX ALIO est; *Semen,* ex quo aliud." So that this great philosopher was before us in discovering the true conditions both of the male and female seed, as stated in the above text. Observe, however, that in the former quotation he restricts the application of the word σπερμα, signifying by it only το του αρρενος: in the latter, he has previously told us that he applies it, for the moment, to the το εξ αμφοτερων. Ibid. lib. i. cap. 18, or page 1228 B. tom. 1.

* Referred to in the Hebrew of Genesis i. 21 and 24; and of Genesis ii. 20; in which places the Scriptures apply the appellation of "*a living soul*" to fish, to reptiles, and, in short, *to every named* "*animal.*"

† Probably the same as that of the brute: but see the original of Eccles. iii. 21, and 1 Thess. v. 23, and Rev. xx. 4, and Hebrews iv. 12, in which last text it is distinguished from the *anima.*

‡ See the original of Genesis ii. 7, where the anima is by excellence called "*the man,*" as it is in Hebrew, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, and in the Greek, και εγενετο ὁ ανθρωπος ΕΙΣ ψυχην ζωσαν: or, as it may be translated in English, "Man was IN a *living soul,*" or "*The man* appeared IN an *animal.*" (What a type of God in man! See the 37th article of the Athanasian Creed, and Zechariah xii. 1). In 1 Thess. v. 23, the intellectual *spirit* of man is distinguished from his *animus,* or *soul;* and both of those from the σωμα, or *body.* See also Eccles. xii. 7, and Jude 19, where *man,* being destitute of the πνευμα, or not using it properly, is called ψυχικος, "*animal,*" or rather "ANIMOUS, *not having spirit.*"

It may be as well in this place to introduce the best table that I am at present assisted to make of the aggregates of those powers and energies which severally do constitute matter, vegetable life, animal life, the animus, and the anima: they appear as follows. If it be a true statement, *we know* MORE *of our immortal spirits than of matter!!!*

1. *Matter.* Extension, Figure, Solidity, Divisibility, Mobility, Gravity, and Vis Inertiæ: *all passive powers!*

2. *Vegetable life.* The Conservative, Assimilative, Formative, Temperative, and Generative: *energies dependent on external circumstances.*

3. *Animal life.* The Conservative, Assimilative, Formative, Temperative, Generative, Motive, Sensative, and Sympathetic; *energies per-se.*

4. *The Animus.* The Perceiving, Remembering, Comparing, Fearing, Loving (i.e. self-gratification) *energies;* whereof the result is A BRUTE WILL; or *selection of means*—a creature *purely sensual and passionate!*

5. *The Anima.* The Reflecting, Analyzing, Composing, Syllogizing, Repenting,

for, although it would be no very difficult task to extend the present argument to all those, it might render this letter intolerably tedious. To explain, then, in as few words as possible, the influence of the "FLESH" upon man: I observe that a material substance (as opium, for example), which can only act upon the flesh, unless indeed *mediately*, and *through it*—I observe, I say, that the flesh, when opiated, induces sleep and the sin of sloth; so ardent spirits, anger; tincture of Cantharides, lust, &c., &c.* And as a medical man I observe, that the flesh also, by reason of its own infirmity, unaided of drugs, conduces to all those crimes, and tempts to them all†; and, according to St. Paul ‡, to many more than the "*marching intellect*" of the present day will probably be prepared to attribute to so terrigenous a source. But, moreover, as a sinner, I know that the flesh, in all its health and strength, induces not the commission of those crimes only, but of ten thousand others also; and the "THOUGHT OF FOOLISHNESS IS SIN!§"

I have not learned, indeed, that it is only through the flesh that we are tempted; "for we wrestle not against flesh and blood" only, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places‖:" but this I see and feel that the flesh is one prolific source of such temptations as Satan would not be competent to present, were it not for that corrupt fountain of *nought but sin*¶: and, wholly terrigenous as it is, *it ever induces us to violate religion*—that is (*according to Dr. Johnson's definition of the term*) it is logically, truly, and properly, a "*sinful*" thing.

Flesh, ununited to those energies which constitute life, cannot indeed be GUILTY—that is, "*justly chargeable with crime* **—because from its own proper nature it is purely PASSIVE: but I maintain that the FLESH (inasmuch as it is of so corrupted a constitution that *to live*, and *to be an obstacle to religious worship*, are one and the same thing with it,) is truly and properly "SINFUL"—that is, "*alien from God*," "*not holy*," "*unsanctified*," "*contrary to religion* **."

Believing, Hoping, and Adoring (i. e. self-prostration); whereof the result is A HUMAN WILL; or *selection of ends—an intellectual creature.*

6. To the above I may add, that, *together with the complete human nature* (i. e. our body, its life, its animus, and the anima), there is the individual identity of God, in the person of the Lord Jesus Christ. See the note, page 463.

* See Rees's Cyclopædia, article "*Bangue*," &c.

† e. g. *Nymphomania*, &c.

‡ See Romans vii. 18; Gal. v. 17—21; Eph. v. 3—6; Coloss. iii. 5, 6; Gal. ii. 16; with Mat. xv. 19; 2 Pet. ii. 10, 11, 18; Rev. xxii. 15; Rom. xiv. 23.

§ Prov. xxiv. 9. ‖ Eph. vi. 12. ¶ Rom. xiv. 23, with Gal. v. 17, &c.

** See Johnson's Dictionary, 4to.

For my own part, I think the words "*flesh of sin*" (if flesh, as mere flesh, be meant) are inaccurate, and without meaning; for SIN is essentially an ACT (see Dr. Johnson), and the flesh (as mere flesh) can hardly be regarded as active*. "*Sinful flesh*" implies (of necessity) only *dormant or passive power*, and not *energy*; it is therefore a legitimate expression. And we may say, "*a body of sin* †," because in these words is signified, not the "*lifeless substance*," but the "*living body*" in all its energy, acting always, and always acting amiss! For, so corrupted is the *material* fabric of our bodies, that any and every act of *our* indolent, lukewarm, unresisting minds is always sure to be diverted from the path of rectitude and holiness; and the very thoughts of the heart we cannot maintain pure, but the lust of the flesh, the lust of the eye, and the pride of life tainteth the very best of them ‡.

Bow down, my soul, and worship that MAN in whose mouth was found no guile, and in whose heart the thought of foolishness was not!

There are some (for example, the infant dying at the age of a month) who "have not sinned after the similitude of Adam's transgression §," and who are therefore not in any sense "*guilty*"—that is, "justly chargeable with the crime" of that individual transgression which Adam committed;—yet most righteously upon them, as well as upon us, the sentence of God's curse is inflicted, because all they are, and all they have, is of Adam's corrupted root: the *material* produced from her, who was formed indeed in all goodness of Adam's rib, but who afterwards lusted and fell, and henceforth "conceived her children in sin ‖;" that material kindled of the "*forfeit life*" of Adam; and the *joint product*, the "*living soul*" itself, "*alien* from God," "*estranged* from the womb, going astray from the birth, speaking lies ¶;" unless indeed there be then and there inflicted upon

* HENCE, at the same time that we maintain the "*flesh*" of Christ, as an instrument, to be in itself "sinful" (or naturally incompliant to the Divine will, and inobsequious to *his* human will), we do also *maintain and aver*, in the language of the Church of England, that "He was clearly void of all '*sin*,' both in his flesh and in his spirit;" for, all inobsequious, and in its own nature incompliant, as was the flesh he wore, he *prevented* its natural inclinations and tendencies, in every act he ever did, in every word he ever uttered, and in every thought he ever did think; so that no "*act*" of evil could be charged against it, any more than against him; while, nevertheless, it was a direful, unremitting, all-preventive service which he served, from the moment of his birth, until he said, "*It is finished.*"

† Rom. vi. 6.

‡ 1 John ii. 16; Rom. iii. 12—22.

§ Rom. v. 14.

‖ Psalm li. 5; Ephes. ii. 3; Rom. iii. 22, 23.

¶ Psalm lviii. 3.

it the sentence long since pronounced against it, as PART of Adam and Eve *.

Happier they, however, to whom the highest rank of eternal honours is offered, in the prolongation of their life, under the shelter of an Intercessor, notwithstanding the primeval doom, notwithstanding their actual transgressions! Happier far the children begotten a second time in the womb of Immanuel's spouse! †

But if, as I have said, to sinful flesh (*as mere flesh*), if to flesh, however sinful, no "*guilt*" can attach (seeing that it is essentially and purely passive until provided with life), then, when the eternal Son of God assumed it, no *guilt* is supposed to have attached to him.

Truly, *in assuming* our sinful flesh the living WORD became obnoxious to all our temptations; "Himself took our infirmities and bare our sicknesses ‡;" "He was in all points tempted like as we are §." But his ever-vigilant and upright mind, full of the Holy Ghost, anticipated, controuled, resisted, baffled, all the natural influence of that rebellious structure; and he presented it at last an unblemished offering, a conquered suppliant, a slave—at length by dint of conquest spontaneously passive—"a Lamb as it had been slain ‖," pure, spotless, and of triumphal excellence in the presence of God.

First, then: If we take the epithet "*sinful*" in its mildest sense of "*alien from God*," and have respect to *physical* estrangement

* Mr. Carne objects (p. 33) that if Christ was "*the woman's seed*" (as he is called in Gen. iii. 15, although the Reverend Gentleman does not believe him to have been any such thing), that he must consequently have been "seminally and radically" *in Abraham's loins*, when Melchizedec received his tithes; and he adds (p. 34), that "*Of course* the consequence is inevitable, that Christ (as well as ourselves) was seminally and radically in Adam when he fell, and so had share in Adam's transgression." All this reasoning "*of course*" falls to the ground, when it is understood (according to page 457 of this essay, and see the note), that all those energies which include the *voluntas*, or *persona humana* (*i. e.* the life, animus and anima) of Christ, came not of Adam, or of Abraham, or of David, at all; while, nevertheless, our Saviour was εκ σπερματος Δαβιδ, και Αβρααμ, και Αδαμ, KATA ΣΑΡΚΑ! physically, because his mother Mary was so; and legally, because her husband and legal head (*whose marriage preceded the nativity*) was also in like manner *of their seed*.

† This is the proper justification of the doctrine of "*original sin*"—namely, the gracious and pre-eminent purpose of God in allowing the sentenced and dying Adam to find shelter, and a reprieve, through the great *Mediator*; so that he died not "*that day*," but lived to beget a whole race of men, whose life indeed is forfeit, but whose opportunity is salvation (2 Pet. iii. 15), and their triumph eternal glory. See 2 Cor. iv. 17.

‡ Matt. viii. 17.

§ Heb. iv. 15.

‖ Rev. i. 18; v. 6, 12; xiii. 8; Heb. x. 20; οδον προσφατον, by a "*recently-slain*" and living way, &c. Heb. ix. 14; &c.

alone, then it follows that the flesh which our Lord assumed (estranged from God as it was until the very instant of its assumption) ceased to be so in the very fact of the at-one-ment, in the moment of the incarnation: but (for the praise of the glory of his grace) be it never forgotten, that even in this partial view of the case that flesh was "*sinful*" until he assumed it; and "SINFUL FLESH" *it was* which he assumed!

Secondly. If we interpret the epithet "*sinful*" in its more definite signification (considering "*whatever forms an obstacle to the obedience of God's laws*," and is therein "*contrary to religion*," to be "*sinful*"), then the flesh of our most gracious Saviour continued truly and properly "*sinful*" even while he wore it; for it caused him to hunger in the wilderness, and aided and abetted the devil in tempting him "to command those stones that they should become bread*."

Thirdly. Although we should restrict the epithet "*sinful*" to its former signification of "*alien from God*," yet we cannot doubt that it is properly and truly applicable to the flesh which the Son of God wore, without abridging the full meaning of the word "*alien*," and confining its application, as I have said, to what is *physically* and *mechanically* separate from another. For without all manner of doubt the flesh of our suffering Redeemer, from the period of his incarnation to that of his death (although, as regards *place*, it was *physically* at one with his Divine personality, and an integral part of his person), was still in such sort "*alien from God*" that its natural movements opposed the Divine will; or, in plain terms, that they aided and abetted the seductions of the devil, and so completely concealed the presence of God, yea, so thoroughly intercepted the Son's view of the Father, that the Sufferer is heard to cry out in his agony, "Eloi, Eloi, lama sabachthani!†"

Now it may surprise you to learn, Mr. Editor, that all I have written on this part of my subject is fairly conceded by Mr. Carne‡, who is far too sincere and generous a man, and too candid an author, to advocate successfully the bad cause which he has joined with unworthy men to defend. In Mr. Carne's pamphlet (pages 25, 27) I read as follows:—

"And the manhood in the person of Christ, considered simply as a creature, was liable to be tempted to evil. The rational soul, if left to itself, might have gendered desires or imaginations contrary to God's will; or else it might have been solicited, through the medium of the body, to some improper indulgence of the lusts of the flesh.....Yes, Christ was in all points tempted like as we are. Nay, IT WAS IMPOS-

* Matt. iv. 2 et seq. &c. † Matt. xxvii. 46. ‡ Pages 26 and 27.

SIBLE FOR HIM TO HAVE THE PERFECT HUMAN NATURE, *and to be any time performing his part on the stage of this world, without being* TEMPTED. If he had only taken a body, and not a soul, clearly he could not have been tempted by any improper 'desires of the *mind*;' or, if he had taken a human soul alone, with merely the semblance of a corporeal frame, without the substance of flesh and blood, then he could not have been tempted through the medium of the senses to indulge in 'the lusts of the flesh.' But since he was invested with the entire humanity in its full perfection, he was liable to every possible temptation, whether mental or corporeal.....And as he had all the feelings, emotions, passions, yea, and all the innocent infirmities, of the human nature, he could not but have incessantly come into contact with one solicitation or another; and, therefore, his whole life on earth was one unbroken chain of connected trials, because he was called on to deny himself, in respect to his manhood, almost every thing in which it was able to take delight."

Before proceeding to the last division of the present subject, it may be as well to observe, that the fact of our blessed Lord's having assumed the flesh of sinners, or of his being (as it is emphatically expressed in the original of Romans i. 3) εκ σπερματος Δαβιδ ΚΑΤΑ ΣΑΡΚΑ, in no way militates against the expression employed by the angel Gabriel in the annunciation to Mary. For, in the first place, the term "*holy*" is not in the Scriptures opposed to the term "*sinful*:" on the contrary, we find, in Lev. xvi. 33, "*an atonement*" necessary to be made for the "*holy of holies*;" and we find the "*iniquity* of the *sanctuary*" spoken of in Num. xviii. 1; and in 1 Cor. vii. 14, every child of a believer (even though one of its parents be infidel) is called "*holy*." And, in the second place, the expression το γεννωμενον αγιον (if referred to the offspring, the living body, or entire child) is perfectly, and indeed singularly, accurate, seeing that our Lord must always remain equally "THE HOLY ONE," whether he assumed flesh newly created for him, or that of fallen Eve; when his body was made "A CURSE" (as it is written, "Cursed is every one that hangeth on a tree"), as well as when the touch of his hand was seen to give health and life and remission of sins. Something more is requisite than the use of a denomination, common to the sons of Aaron as well as to the Lord*, to prove that the flesh of either was not like ours, not "*the same*" as ours, not (as ours is) "*unconducive* to the obedience of God's law."

* Exodus xxix. 32, 33.

The subject of what our blessed Redeemer really did NOT *receive* from the virgin (nor at all from man, as we receive the same) has hitherto been but little referred to, and not at all argued upon in the present controversy. In laying it out, I shall probably appear, to a partial observer, to be confirming the observations of the antagonists of the Athanasian Creed; but any one who will patiently possess himself of *all* that I have yet to say, may see that my arguments afford irrefragable confirmation of that most true and most holy symbol.

That which our Lord assumed *not from man* (according to the foregoing statements) was, first, The nine energies that constitute *animal life;* secondly, Whatsoever may be added to those to complete the "*animus*," or that "*living soul*" which is common to man and all other animals; thirdly, Those energies which constitute the "*anima*," or the "*spirit*" of man, as distinguished from the rest*.

* The following analysis of terrestrial beings (which is indeed nothing more than a prosecution of the note page 457 of this letter) appears to throw considerable light on some difficult passages of Holy Writ.

1. *Organized matter, with vegetable life*—constituting the vegetable.

2. *Organized matter, with animal life, and the animus*—an animous body, or the brute.

3. *Organized matter, with animal life, the animus, and the anima*—constituting Man.

The *animus* itself, being necessarily the slave of sense, and subject of the passions, I take to be the φρονημα της σαρκος of Rom. viii. 7: while the *animous body* is expressly so called, σωμα ψυχικον, in the Scriptures. In the resurrection body of the glorified saints, the φρονημα της σαρκος, which "is not subject to the law of God, *neither indeed can be*," shall have been wholly superseded by or converted into the φρονημα του πνευματος: for it is written (1 Cor. xv.), "That which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or some other; but God giveth it a body as it hath pleased him.....All flesh is not the same flesh; and there are heavenly bodies, as well as earthly, &c.....So ALSO IS THE RESURRECTION OF THE DEAD: it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown σωμα ψυχικον, *an animous body*, it is raised σωμα πνευματικον, *a spiritual body;* for there is an *animous body*, and there is a spiritual body. And so it is written, The first man Adam was εις ψυχην ζωσαν, in, for, to, or within *a living animus*" (i. e. the nine energies with the animus): "the last Adam a quickening, or life-making, spirit. Howbeit" (as if the Apostle had foreseen the objections of Mr. Carne and others)—"howbeit, *that* was NOT FIRST which is *spiritual*, but that which is *animous!!!* The first man is εκ γης, *from earth;* χοϊκος, *terreous:* the second man is the Lord from heaven"—(or, as it is said 2 Cor. v. 1: "We know that if our terrestrial house of tabernacle were dissolved, we have a building εκ Θεου, a house not made with hands, *aionial*, in the heavens").—"As is the terreous, such are they that are terreous; and as is the heavenly, such are," &c....." Behold, I shew you a mystery: we shall not all be *laid asleep;* but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet"—and not before—"for the trumpet shall sound," &c. &c.

The first question that presents itself is as follows—namely: Whether the Saviour (receiving all those energies from another source than that which supplies them to us) could properly and verily be "*man*," AS WE ARE?

I answer, That he certainly was so: for LIFE is not a SUBSTANCE, but only the *aggregate* of so many ATTRIBUTES; and the specific identity of human life, therefore, consists (not

Moreover, it would appear from the words "*to every seed its own body*," and from Job xix. 26, and from many parallel passages, that the body which we now have, and that which we shall have hereafter, are related to each other as two "*modes*" of one and the same thing; or in other words, That the terreous and heavenly bodies are the typical and antitypical forms of *the same enacted fiat*; that the φρονημα της σαρκος and the φρονημα τυ πνευματος are *the typical and antitypical modes* of *one and the same aggregate of energies*; and so also of the ψυχη ζωσα or σωμα ψυχικον, and the σωμα πνευματικον or οικοδομη εκ Θεου (for which we, and all the departed saints of God, are waiting, Heb. xi. 40; Eph. i. 14; Rom. viii. 23). Lastly, that the *anima* of mankind is the typical *mode*, and the anima of believers in Christ, or the *regenerate spirit*, the antitypical mode of one, and the same aggregate of energies. For in the unregenerate all the constituent energies of the anima *are to be detected*; occupying themselves, however, with the ephemeral objects of this present evil world or age: while in the believer *the same aggregate*, being united to Jesus Christ by the Holy Ghost, occupies itself in the sublime and eternal realities of the age to come: "for we all, with open face beholding, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, as by the Lord's Spirit" (2 Cor. iii. 18). For even of things possessed outwardly and visibly the ANIMA possesses no more than the *idea*; nor can it concern itself with more than the *ideas* even of objects present: and of the ideas of objects *absent* it can also equally possess itself (long before they are in possession as respects the animous body, or living animus)—namely, by means of so perfect a description of those objects as gives to the anima an idea of them equally perfect with that which she could obtain through the inspection of them by her animus..... The anima, or spirit, hath to do exclusively with WORD, or IDEA; and *never* can have to do with more than the WORD, or *idea of things*, except through the animus.

Lastly, even the regenerate anima (in the present life) is, as hath been said, εις ψυχην ζωσαν, IN a living and still unregenerate animus, or fleshly φρονημα: so that all that the anima obtains from surrounding visible objects, and all its communication with sensible things and persons (either from itself, or to itself from them), is *through* the still unregenerated, sensual, and passionate ψυχη ζωσα: and so even all the actions and audiences of the anima are tainted and brutalized with odours of the animous body, through which they pass and repass; and our best actions are so fraught with sensual sin, that no one (not even ourselves) can find out one good thought among them all. And for the TRUTH OF GOD *to reach our anima* with efficacy, it must first assume the form of language, or word—namely, *that form* with which the living animus has least to do, and which it can least influence. So "faith cometh by *hearing*, and hearing by the WORD of God" (Rom. x. 17); for "the *animous man*" (vulgarly called "the *natural* man") "receiveth not the things of the Spirit of God" (1 Cor. ii. 14). And so it is said, "*Neither shall they say*, Lo here, or Lo there, *for the kingdom of God is*," as concerns your animæ *(i. e. descriptively)* YOURS; it is, as concerns your spirits, "*within you*;" ye possess it already, and cannot mistake it when He comes.

in *continuity of communication*, for the idea of abstract attributes denies any such thing*, but) in the sameness of its constituent energies. For example; *that* IS *animal life* which consists of *those* nine energies enumerated above, *and none others;* and THAT is *the life* of the animal *bimanus*, or *homo*, which consists of those nine together with such others as give to man his generic distinctions. *No matter whence derived*, THOSE ENERGIES are human life, the life of a man, and of such a man as ourselves; even as THE FLAMES OF TWO TORCHES are *in all points* alike *(if the substance of both be the same)*, although one should have been lighted from a third of its own kind, and the other with the concentrated rays of the sun†.

So, then, our adored Redeemer was truly and properly man, as we are (he being "of the substance of our sister as touching his manhood"); and he was likened unto us in all points, as respects our essence, although he was himself the Light of all living, kindled of the everlasting God; although he was, and is, for ever and ever, the eternal SON, the self-existent WORD of the triune Godhead. For he emptied himself, he made himself "*of no reputation*," "*he suffered even unto death*," and he cried out "My God, *why hast thou forsaken me!*‡"

In what, then, did the holy Child Jesus differ from the rest of men? This question, Mr. Editor, I proceed to answer, in observing that the "sentence" *upon Adam* (Gen. ii. 17) affected THE LIFE of man; and nothing else, unless mediately; or, in other words, That that fatal doom exclusively concerned THAT which every natural offspring receives from its male parent.

Adam forfeited his LIFE; and if through the intervention of a Mediator, if under the shelter of an Intercessor, (for gracious purposes) *that life* which he had forfeited was prolonged, still it is prolonged as *a forfeited life:* and as all that our progenitor could give towards the production of his children is *life*, so all that we receive from him, and that which we receive from him, is *a forfeited life:* and herein behold the explication§ of the fact of our participation in the consequences of Adam's transgression—namely, as I have said, That we, as the seed of evil-doers, possess only a forfeited life; while Jesus Christ, in all truth par-

* For how can unsubstantiated attributes be continuous?

† Not so with regard to *material flesh*. This (to be specifically one and the same in two different bodies) must be perfectly similar, not only in its primary *attributes*, but *in substance also;* for it is essentially a substance; and cannot properly be regarded as "*the same*" *in two* otherwise than as having been derived to the one *by continuous propagation* from the other.

‡ Phil. ii. 6, 7; Mark xv. 34; with xxiid Psalm.

§ See the justification of the same in page 460.

ticipating *our* nature, possessed a life in all points *the same* as ours, except in the *accidental circumstance* of its not having been kindled from the forfeited flame, but with the concentrated effulgence of God. *In all points else*—(yea, and that our limited powers of expression may not demean the truth by their inadequacy, we must say) IN ALL POINTS, his life, as he originally received it, was THE SAME AS OURS! He even uttered the Psalms of David*.

So, then, it is explained, that, as Immanuel's life was not of the forfeit-life of Adam, therefore he came not under the penalty of Adam's transgression; and was, in our nature, pure from "SIN," even as God is pure; while nevertheless, we may love him as our brother, and know that he can be touched with a feeling of our infirmities, having been tempted in all points as we are.

But now, Mr. Editor, it has been said, that, inasmuch as our Lord received not of Adam's *forfeit-life*, and inasmuch as he did no *sin*, his body could not be *mortal* or *corruptible;* and, as we are told, *for this reason*—namely, because 'mortality is the consequence of sin;' or, 'because death is the one desert of sin, or its wages, under whatever law of God, whether natural or revealed, the sin may be committed; but Christ did no sin, and knew none,' as we all aver; 'and hence' it is argued, 'there could be found no cause of death in him.'

Now, Mr. Editor, we all agree, that, according to the law of God, "death is the wages of sin†;" as it must also be granted, that, according to the law of England, the payment of a "*fine*" is the wages of the crime called "*contempt;*" at least in some cases; while the loss of the offending right-hand is the appointed penalty of others. But I pray you, sir, is it impossible for the payment of a fine to be demanded where there hath been no "contempt," because, forsooth, it happens to be the prescribed penalty of that crime? Are our hearts so cold, that we cannot imagine a rich man, out of pure compassion, covenanting and promising to pay a fine for his poorer friends, and on the strength of that covenant being under obligation to pay it? Or is amputation of the arm exclusively the consequence of criminal misdemeanour, because it is its legal punishment? Or are our own hearts so hard that we cannot imagine a man, for pure love, to have relieved another of a dangerous and loathsome disease by taking it upon his own limb, and thereupon submitting to the dismemberment?

In good logic, those penalties are never the consequence or effect of the misdemeanour; but the operation of the LAW, which

* Heb. v. 7; Ps. xxii., xl., &c. † Rom. vi. 23.

affixes them thereunto: and, similarly, *it is not* "sin" which killeth the transgressor. Without the Law, sin were itself dead, and not an executioner: "Sin is not imputed where there is no law:" "The strength of sin is the Law*." Sin indeed! Shall the offspring begotten of infirmity by a lie be counted capable of arresting that life which God the Almighty breathed upon man? Nay, verily: nothing less than the fiat of the Omnipotent can take away from his servants the life he gave; nothing less than the liceat of the Supreme Monarch can effect the death of HIS subjects! *It is not sin*, but the declared will or fiat of God; it is not transgression, but THE LAW, which dooms us to die.

Therefore also the unclouded intellect of our British philologist defined "*Mortality*"—not, the state of being "subject to death *for sin*," or "doomed to die *for sin*," but simply—"*subject to death*," or "*doomed to die*†."

And behold the irresistible fiat by which Messiah's humanity was "*doomed to die*" more than five hundred years before the nativity, where it is written, "MESSIAH SHALL BE CUT OFF‡." Behold it again pronounced in the day of man's fall: "*Thou, O serpent, shalt bruise his heel*§." Behold it again before the foundation of the world; for even then he is called "THE LAMB SLAIN‖." Behold it, I say, continually re-echoed in all the Law (*which ever foresheweth that the innocent one must die*), until at length we hear from his own lips the Royal Assent to his own death-warrant: "I LAY DOWN MY LIFE FOR THE SHEEP¶."

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself LIKEWISE took part of the SAME; that *through death* he might destroy him that had the power of death, that is, the devil**." And, as hath been demonstrated, his body was truly and properly "*doomed to die*," and from the moment of the incarnation actually "*subject to death*." But even if it had not always been so, (far from denying its mortality) his decree then made it mortal, when he decreed, and said, "*I lay down my life*." Have they not read what Isaiah saith, and what Peter reciteth, that "ALL flesh is grass††, and *all* the goodli-

* Rom. vii. 8; v. 13; 1 Cor. xv. 56. † Johnson's Dictionary, word *Mortal*.
‡ Dan. ix. 10. § Gen. iii. 15. ‖ Rev. xiii. 8.
¶ John x. 15—18. ** Heb. ii. 14.

†† From the above sentence of Holy Writ, that "ALL flesh is grass," it would appear that even the flesh of *unfallen* Adam was (AS TO ITSELF) capable of death; and that even during the period of his innocence he was sustained alive by a power *from without*—namely, the power of God. It would seem absurd to threaten a being who was *incapable of death*, that upon his disobedience he should "*surely die*:" and to deny that ADAM was, even before his fall, *capable of dying*, is nothing less than to say that he was then *self-existent*. Hence the vividness of that sublime truth, that our Saviour Jesus Christ, who abolished

ness thereof is as the flower of the field? The grass withereth, and the flower fadeth," (*not because of sin*, but) "because the Spirit of the Lord bloweth upon it: surely the people is grass! The grass withereth, the flower fadeth; but the word of our God shall stand for ever!"

And now, who, in presenting me with a diamond set in the pure gold of Ophir, would say unto me, "*Suffer it not to rust?*" Clearly, when my friend uses such an expression he implies that the diamond, although pure and unchangeable in itself, is not set *in gold* at all; but, on the contrary, in unworthy *iron*, which, without care, will become corroded, and rust: even as the Holy One of Israel, the Jewel of God, being set in the mortal and corruptible foil of our sinful flesh, pours forth the radiance of praise to the Most High, "who did not leave his soul in Hades, *nor suffer* his FLESH (see Acts ii. 31) *to see corruption.*"

Oh, sir, what more was requisite to the Jews of old, to enable them to recognise the Hero of the Gospels as their God, than the bare credulity of those Lycaonians* who would have done sacrifice to Paul and Barnabas because they miraculously healed one cripple?—what more is required of us than such bare credulity, to believe that the Conqueror of death is Divine? *Is such bastard credulity* what the Scriptures denominate "FAITH?" Is *that* the badge of God's elect, the victory that overcometh the world, the substance of the Christian hope, the fact of our affiliation to the Most High?

Be not deceived! "FAITH" IS the act of believing that Jesus Christ our Brother *was raised* from the dead; that he is at once the Very Jehovah and our sister's Son; that he is at once the only living and true God, and the Man who wept at the tomb of Lazarus; that he is at once the Prince of Life, and the Victim they murdered; that he is at once the manger-born Child, and the Messiah who is yet to come. The faith of these

death (by means of his own death, Heb. ii. 14), was also the first "*to bring life and immortality to light*" (2 Pet. i. 10); and when we are raised up *in him* (literally IN HIM) then certainly we also ourselves shall know what it is to be immortal. Moreover, *if obedience of the law* could (*of itself*) have given life, or prolonged it; then what was the use of inserting a new clause in the tables of the law, enacting that the obedient should live; or what need could there be to affix to that clause, as it were the sign-manual of the Sovereign Legislator, "I AM JEHOVAH;" as it is in Lev. xviii. 5. So then I conclude, that it would not have been by any *incapacity* of the obedient man to die, but by the words, or *statute law*, of God, and by *the faith of it*, that even he should have lived (if at any time a just man had been found upon earth, a man doing good and sinning not); as it is written Deut. viii. 3, "By *every* word of the Lord doth man live;" and again, Hab. ii. 4, and elsewhere, "The just shalt live by his FAITH." —*e. g.* as Moses and Elias, and the Lord lived, in the periods of their several fasts of forty days each.

* See Acts xiv.

truths is indeed the work of God's own power in us—(*No man can say that* JESUS *is the Lord,* but by the Holy Ghost, 1 Cor. xii. 3)—for human nature is incompetent to receive them whole, and all at once. HARD-HEARTED MAN *cannot believe* that a King WOULD die for an earthworm! *Hard-hearted, impotent man* cannot believe that the Lord of heaven and earth is *at one* with his own reptile-being! *Hard-hearted, impotent, vain, pompous man, is shocked to hear of the* GRACE OF GOD!

For this IS exclusively the work of God, that ye (who see him to be such as we know and do testify that he was; such as he was then and there seen to be, by the unbelievers at Capernaum; John vi. 24)—that YE believe on HIM as your Lord and your God—*not as the inhabitants of Lystra believed a lie concerning Paul and Barnabas, but as he* who implored for mercy upon those who were stoning him to death because he had told them the truth—as he who died under their cruel violence, saying, "Lord, lay not this sin to their charge"—as he who saw the Son of man standing at the right-hand of God, while he declared him to have been the victim of the murderers around (Acts vii. 52, to the end).

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ (*εληλυθοτα*) *has* come in flesh, is of God; and every spirit that confesseth not that Jesus Christ HAS COME in flesh, is not of God: and this is that [spirit] of Antichrist whereof ye have heard that it should come, and even now already is it in the world." But again it is written; "For many deceivers are entered into the world, who confess not that Jesus Christ (*ερχομενον*) IS COMING* in flesh: this is a deceiver, and an antichrist!.....LOOK TO YOURSELVES, that we lose not those things which we have wrought." (1st and 2d Epist. of John).

* *ὁ ἐρχομενος ἡξει και οὐ χρονιει.* Heb. x. 37.

REVIEWS AND MISCELLANIES.

REVIEW OF "SERMONS ON VARIOUS SUBJECTS, BY ANDREW THOMSON, D. D., MINISTER OF ST. GEORGE'S CHURCH, EDINBURGH."

We intend at some future time, if the Lord shall enable us, to direct the attention of our readers to the Sermons of Dr. Thomson, and to point out their merits, and also the style in which that merit consists; but on the present occasion our object is to select two notes only, which he has appended to this volume, on account of the very important subjects to which they relate. Nor need our readers suppose that by so doing we have taken the most trivial portion, leaving the more interesting, as well as the most bulky, for future discussion; for the fact is, that this volume is composed much upon the principle on which ladies are said to indite their epistles,—namely, of placing the chief object which they wish to communicate into the Postscript: and it appears as if some of these Sermons had been published merely as a peg upon which to append these aforesaid notes, which are lettered C and D.

Although the subjects appear dissimilar, our object in coupling them together in this review will appear in the sequel. The last is that on which we shall first animadvert, inasmuch as it will detain us the shortest time.

It begins as follows: 'I cannot bring myself to adopt the 'opinion which has of late been so strenuously maintained, re-'specting the Millennial advent and reign of Christ.' But the author does not state whether he supposes that the Millennial advent and reign of Christ has of late been maintained for the first time; whether he disbelieves the advent of Christ at all; or whether he doubts only the period at which it is to take place. He says, 'It will not be expected, that within the compass of a 'note I should be able to do any thing satisfactory in refuting, 'the errors which are now afloat respecting the coming of the 'Lord.' But, although a note is not sufficiently capacious in the Doctor's estimation to contain a refutation, it is quite long enough to contain—what is much more simple, and much more in accordance with his habits, namely—eight closely printed octavo pages of abusive declamation. We therefore see no very pressing necessity for the note at all: it was not to refute, but to scold: and we are uncharitable enough to believe that Dr. Thomson is incapable of proving any one of the allegations which he has advanced in the following extract:—'1. Rational and consistent 'rules of interpreation are neither laid down nor followed.

'2. Imagination is allowed to take the most unbounded licence. '3. Objections are met and obviated by some ingenious device, 'or by a more daring flight of fancy. 4. And when conjecture 'and subtilty seem to fail, the most haughty dogmatism bears us 'down with its *dicta;* and our inability to perceive the truth of 'what is wholly gratuitous in assertion, or utterly extravagant 'in hypothesis, is compassionately accounted for by our being 'only babes in spiritual discernment.' Bravo! Doctor.

When we had read thus far, we instinctively began to sing from the farce of Midas,

> Pray, Goody, please to moderate the rancour of your tongue;
> Why flash those sparks of fury from thine eyes?
> You know that when the judgment's weak, the prejudice is strong:
> Ah why should you a stranger thus despise?

We then proceeded to the next sentence, as follows: 'On 'these grounds' (what grounds?) 'we must believe that the 'simplest historical fact is a prediction of some grand future 'event connected with the Millennium.'—The grounds on which we believe that 'the most simple historical facts' of the destruction of Sodom, the passage of the Red Sea, the battles of Midian, Sisera, &c. are 'predictions of future events' preceding 'the Millennium,' are, that the word of God declares them to be so.—But, to proceed: 'that the whole Bible, even 'the minutest portion of it, is prophetical'—(surely the Doctor exaggerates somewhat here, but we are loth to impute to him the wilful assertion of what he knew to be *untrue* because absurd and impossible)—'that the destruction of the world by '*water,* was a type of the destruction of the world by *fire,*' &c. Even so, good Doctor: and we do this simply because our Lord says, that "as it was in the days of Noah, so shall it be in the day when the Son of Man is revealed;" and the "days of Noah" we believe to be the days when the world was destroyed by *water;* and that "the day when the Son of Man shall be revealed" is the day when it will be in like manner destroyed by *fire.*

But let it be granted that we are in perfect ignorance respecting what the Scriptures say concerning the Millennium, and that we are willing to put ourselves under the tuition of Dr. Thomson; that, with the eagerness of thirst after a knowledge of the revealed mind of God, we flew to the sermons of the Editor of the Edinburgh Christian Instructor, and, opening the first upon the subject (Ser. XIX.), read as follows: 'The *com-* '*ing* of our Lord Jesus Christ, *literally refers to his appearing at* '*the last day* as the Judge of the world: but in its *substantial* '*meaning,* and as to all its practical effects, it may be considered '*as equivalent* to our *departure from* the present into the eternal 'state; because, when we die, not only is our future condition

'as much determined as it will be when Christ is actually re-
'vealed to decide upon it with all the solemnities of a public and
'judicial procedure, but we do in reality enter into that scene
'in which his award shall fix us when he pronounces our final
'sentence, and in which we are everlastingly to abide.' So, then, the instruction which we should derive from the theological instructor of Edinburgh is, that an expression which *literally refers* to one event, *substantially means* another event; and that *coming* is equivalent to *departure!* Wretched indeed would be the hapless inquirer who should find no other light than this! With such a reasoner we shall not waste our own time, nor that of our readers, upon this subject; and we therefore turn to another, of far more importance, inasmuch as we are apprehensive, that, if any persons should be induced to adopt the views which Dr. Thomson has put forth, whatever their profession of Evangelical doctrines may have been, and may be still, their *future condition*, either *when they die* or *when Christ is actually revealed*, will be very different from that which they anticipate.

The subject to which we allude, is the true humanity of Christ; upon which Dr. Thomson has written Sermon XVI., and to which is appended the aforesaid note c, and which we shall transcribe entire, section by section, in order to do full justice to the opinions which he has therein inculcated.

The note begins as follows: 'Whether *Christ* was *capable* of 'sinning, is a *question* which might have been safely left to the '*feeling* and decision of every true believer, had not language 'been held by some, that is calculated to mislead and to distress 'the Christian mind. A few remarks on that point, therefore, 'may not be irrelevant or useless.'—A *question* of Revelation is not to be *decided* by a reference to *feelings*, but to the written word of God; and as it is Dr. Thomson's object to make *relevant* and *useful remarks* in order that *Christian minds* may not be *misled*, it appears that he is as little competent to effect his object upon the present subject, as we have already seen him to be upon the Millennium. The noun CHRIST signifies the Anointed Messiah, the God-Man—two distinct natures in one person. Since Dr. Thomson has referred to the works of Mr. Irving alone, it is obvious that he means this sentence to apply to him; and therefore asserts that Mr. Irving has said that the God-Man Christ was 'capable of sinning.' This is, however, not the fact; and, therefore, if Dr. Thomson could be supposed by any possibility to have intended the present sentence to convey that meaning, it would have been so deliberate a falsehood, so black and malevolent a slander against a minister of God, that we will not for a moment impute such an act to Dr. Thomson; and even think it right to make our apologies to him, for having felt it necessary to use these expressions in connection with his

name. But, while we fully discharge Dr. Thomson from the guilt of any such crime, we are compelled to regret that he should have shewn himself so little able to put forth in clear and intelligible language the proposition which he was about to discuss; which is, Whether the humanity which the Son of God assumed into personal union with himself, thereby making the one person of Christ, was our humanity, or a better humanity? or, Whether the Word took into personal subsistence that humanity which was not only capable of sinning, but which, had it had a personal subsistence separate from the Godhead, would have been incapable of not sinning? The God-Man was not capable of sinning: but this is not the point in debate. It will be seen in the sequel, that Mr. Irving, and the orthodox church, have ever held that the humanity of Christ was our humanity; and that Dr. Thomson has espoused the opinion of some ancient heretics, of its being a better humanity than ours.

'The human nature of Christ was never *corrupt*.'—The term *corrupt* is ambiguous: it may signify two things: either that which is in *a state of corruption;* or that which is merely *liable* so to become. The question here being about a living individual, it cannot mean the former; and therefore Dr. Thomson must mean *corruptible*, or *liable to become corrupted*. The Lord Jesus says to his Father, in the Psalms, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption:" whence it follows, that it was by the special exercise of Almighty power that the human nature was not in a state of corruption; that, therefore, without that Almighty interference it would have become corrupt; and, therefore, that it was corruptible.

'He took upon him our nature: but our nature is not corrupt 'in its original state, it is only corrupt in its present state; and its 'deliverance from this corruption was the purpose of his incar-'nation.'—It may be said that Adam was corruptible before he fell—that is, his nature was liable to become corrupt, whenever a certain contingency, necessary to develop that principle, should occur: that contingency did occur, and the principle thence became manifest. When he fell, the support of God was taken from him; and infirmities, ending in death and corruption, came immediately upon him; which infirmities ending, in like manner, he has transmitted to all his posterity. The purpose of the incarnation was to deliver us from this nature, so transmitted to us, by taking it upon himself, and in it conquering all the evils, moral and physical, which oppress it.

'When he assumed our nature he was made flesh. This, how-'ever, was not sinful flesh; it was nothing more than the *likeness* '*of sinful* flesh. That he should have allied himself to *sinful* flesh, 'so that the Divine nature and the sinful flesh constituted one

'person, even for a single moment, is not only contrary to all our 'ideas of the immaculate holiness of the Godhead, but destructive 'of the very purpose for which the mysterious union was effected.' —He assumed our nature by assuming our flesh: *our nature*, and *flesh*, are convertible terms. Dr. Thomson is in a puzzle, first, upon the meaning of the word *sinful;* and secondly, upon the word *likeness*. *Sinful*, like *corrupt*, is an ambiguous term, because it may be used in two senses: actively, for *sinning;* passively, for *liability to sin:* so that *sinful* may either mean that which has sinned, as a *sinful man;* or that which is an occasion or inducement to sin, as *sinful flesh:* the first being true only of the personally responsible descendants of Adam; the latter being true of the irresponsible, as well as responsible, mass of this globe and all its contents, as infants, &c. Shortly afterwards Dr. Thomson uses the term *sinful being:* wherefore it seems that he uses the ambiguous term *sinful* in the single active sense of *sinning*. He uses the word *likeness*, not in the sense which is given in other parts of Scripture—such as, that Jesus was like us in all things, *sin only* excepted—but in the sense that a picture is said to be like a man; that is, to look like a man, but to be in all essential properties of an entirely different nature. The original word is ὁμοιωματι: and whether Dr. Thomson's extension of the term beyond that of marking the exception of sin only, is justifiable, will be seen from other parts of Scripture. And be it observed, he drives the word *likeness* to exclude, not only *active sin*, but *corruptibility* of the matter of the body. In Rom. v. 14, it is written, "Death reigned from Adam to Moses, even over them that had not sinned in the likeness (ομοιωματι) of Adam's transgression:" here the word *likeness* is used in the sense of *identity*, upon which the whole force of the argument rests. So again in Rom. vi. 5: "For if we have been planted together in the likeness (ομοιωματι) of his death, we shall be also in the likeness of his resurrection:" if likeness of his death is only the appearance, but not the reality of it, so is it with respect to his resurrection.

'For how could a being that was naturally corrupt, in what-'ever department of his person the evil resided, ever make a 'satisfactory atonement for the moral corruption of other 'beings? An atonement was necessary to take away his own 'sinfulness; and when, or where, or by whom, was that atone-'ment made for Christ's human nature?'—This is the second time Dr. Thomson has made use of the ambiguous term *corrupt;* but it is only in the single sense of *corruptible*, not in that of *corrupted*, that the observation bears at all to the question in hand. The evil of corruptibility resided in the whole humanity; but there was no moral corruption in it, nor physical either, and

therefore there was none to be atoned for. But we shall see more clearly the error that is at the bottom of this confusion as we advance.

'To say that his Divine nature purified and consecrated his 'human nature as soon as the union of the two took place, is not 'only a gratuitous assertion, but still leaves the absurdity un-'removed, that the sinful being can atone for his own sinfulness.' —To *purify*, is to *make* or *to preserve pure*; to *consecrate*, is to *put apart for a particular service*. Dr. Thomson coolly calls it a *gratuitous assertion*, to say that the Word did by the Holy Ghost make and preserve the humanity pure, set it apart, or consecrate it for a particular purpose; which in the present case was for the inhabitation of himself. If, according to Dr. Thomson's supposition, the Divine nature did make the humanity pure, we do not see where the sinfulness was for which an atonement was to be made. Since, however, Dr. Thomson not only denies by implication, but positively argues against, the human nature of our Lord being *made* or *kept pure*, or *put apart*, by the Deity, he inculcates that the humanity was *essentially pure* without any purification; without either being made pure, or kept pure, or consecrated, by the Deity; and, therefore, made and kept itself pure, and consecrated itself, or put itself apart, for the purpose of the incarnation. We defy Dr. Thomson to escape from this. That the humanity was pure, all are agreed: the orthodox have ever held that this purification was effected by the energizing of the Deity in it: this Dr. Thomson denies, and therefore must maintain that its purity was SELF-DERIVED, and SELF-PRESERVED. We recommend to Dr. Thomson to recommence his studies in divinity by reading the works of Charnock; and when he comes to vol. v. p. 271, he will receive the following necessary instruction:—"The human nature, being a creature, could not beautify and enrich itself with needful gifts; this promise of the Spirit (Isai. xi. 1—3) was therefore necessary: his humanity could not else have performed the work it was designed for. So that the habitual holiness residing in the humanity of Christ, was a fruit of this eternal covenant..... .....As he had a human nature wherein to merit, so had he a Divine nature whereby to make that merit sufficient. *No other nature* could be fit: the angelical nature was not infinite, and therefore could not pay an infinite price; *the human nature was neither infinite nor innocent*, and therefore could not satisfy for infinite guilt.....Christ therefore, being God, and *united to the human nature*, was every way fit, as being God and man in one person; that what the human nature could not do by reason of its imbecility as a creature, the Divine might; and what the Divine nature could not do by reason of its perfection, the human nature might perform." (p. 296.)

'The Son of God did not take to him a human body such as 'is found every where among the children of men; a body was 'prepared for him: and from the kind of preparation that took 'place, and the peculiar circumstances attending it, we are dis-'tinctly and emphatically taught to regard his body as thoroughly 'free from moral pollution.'—The Son of God did not take to him a human body such as is found every where among the children of men, in two respects alone: namely, first, that it was made without the intervention of a human father; and secondly, that it was prevented from being a cause of sin to his soul: but in these two particulars alone was it dissimilar from the bodies of every human being. Here Dr. Thomson says, 'a body was prepared *for* him:' in the sentence preceding, he said that the Deity did not consecrate, or put apart, the humanity; so that, by the help of this contradiction, Dr. Thomson can maintain either side.

'It was of the seed of Abraham, or of the seed of Adam; it 'had *all the essential qualities of human nature*, but none of the '*faculties infused* into it *which implied moral degeneracy*.'—We have not the most distant conception of what an *infused faculty which implies moral degeneracy* is. Dr. Thomson told us before, that the humanity of the Lord was of SELF-EXISTENT and UNDERIVED PURITY, INCORRUPTIBLE, and INCAPABLE *per se* of acting otherwise than in conformity with the will of the Deity; yet now we are told that it had *all the essential qualities of human nature*: but the essential qualities of human nature, and indeed of every creature, is, when left to itself, to be impure, corruptible, and capable of acting otherwise than in conformity to the will of the Deity; therefore both these assertions of Dr. Thomson cannot be true.

'It possessed whatever was necessary for answering the sacri-'ficial uses to which it was destined in the economy of redemp-'tion, but that, instead of requiring the slightest taint of what 'constitutes our fallen nature, just made the utter exclusion of 'every thing of this description altogether indispensable.'—Here our author has a confusion in his mind between sacrifice and redemption, substitution and union, original taint and fallen nature. It was necessary to the former that the humanity should be pure and spotless: it was equally necessary to the latter that the Lord's humanity should be of the same nature as ours, and not of a better nature. Under Christ's work as a Priest, we must speak of atonement, sacrifice, imputation, substitution, and the individual Jesus Christ different from and in contradistinction to all other individuals: but under Christ's work as Redeemer, we must speak of redemption, relationship, union, identity with all human nature, and with the whole globe. To speak of '*a sacrificial use in the economy of redemption*,' is to talk pure nonsense; that is, to confound in words things which

are by their nature entirely distinct. Dr. Thomson has yet to learn that imputation is a figure to express a reality, and that that reality is the incarnation of the Second Person in Deity.

'It is of no avail to say, that the infirmities and pains and 'sorrows, which beset Christ during his humiliation, indicated 'his nature to be in the fallen state, or his flesh to be sinful 'flesh. All this is accounted for by the fact that he not only 'took upon him our transgressions, or had them imputed to 'him, the moment that he assumed our nature, but that he 'assumed our nature for the express purpose of becoming a 'sacrifice, or sin-offering.'—Does Dr. Thomson mean here, that our infirmities were only imputed to Christ, and that he did not actually suffer them? that his hunger was not real, but only a pretence? that weariness, and watchings, and pains were unknown to him? The sentence begins with denying that *infirmities* are proofs of a fallen nature; and gives as a reason, that *transgressions* were imputed to him, and he was to be a *sacrifice*. But under the figure of *sacrifice*, *infirmity* is as much misplaced as *transgression*, as it would have been a visible *imperfection* in the victim. Infirmity is the sign, consequence, and proof of a fallen nature. But though it is very absurd, and great heresy, to say that Christ's humanity had only imputed and not real infirmities, yet it is quite consistent with the other views of this subject advanced by Dr. Thomson.

'Whatever he suffered, or whatever species of abasement 'attached to him, from the instant of his conception to the 'instant of his dissolution, was the result of that peculiar office 'he sustained as a *substitute* for the ungodly who were given 'him to *redeem*.'—Dr. Thomson appears in this note in the character of a critic and controversialist: it is therefore unpardonable in him, while pointing out the mote in his brother's eye, to have so large a beam in his own as to confound *substitution* and *redemption*; the one requiring the greatest dissimilarity, the other the most intimate union. Dr. Thomson's object was to shew that he is not "a theological babe," but every sentence proves that he is.

'"All evil," indeed, was "his flesh," but it was natural 'evil, not inherently moral evil; and though there can be no 'natural evil which does not flow from moral evil, yet in 'the case of Christ, who represented his people before God 'by bearing their sins, the moral evil was in no respect, and 'in no degree, "his own;" it was theirs for whom "he hum-'bled himself," and "became obedient unto the death of 'the cross;" and, being by his perfect sinlessness qualified 'to make atonement for them, he suffered, "the Just, in the 'place of the unjust, that he might bring them unto God."' —In this paragraph we have, in addition to the confusion be-

tween sacrifice, and redemption, a further puzzle, by the use of the word "Christ." The subject in hand being the nature of the humanity which the Son of God took into union with himself, Dr. Thomson uses the expression, 'sorrows which beset Christ during his humiliation:' since it was not the humanity which was humbled, but the Deity, we are to suppose that the word Christ means the Deity. Afterwards, however, he says, 'Christ, who represented his people;' and since it was not the humanity that represented them, but the complete person of Christ, we find that here the term is used to signify the God-man.

'Neither is it of any consequence to tell us, that, unless Christ 'had been "sinful flesh," or had human nature in its fallen state, 'and "all evil," the idea of temptation would have been unsuit-'able, and he who resisted it would have had therefore no real 'virtue. Had our first parents fallen when Satan tempted them 'to eat of the forbidden fruit? Or were the angels, that are now 'reserved in chains of darkness to the judgment of the great 'day, in a fallen state, when they committed the sin which brought 'them to their present miserable condition? And is there no 'holiness, no virtue, in God himself, because he cannot be 'tempted of sin? Is not he described as altogether righteous? 'Is not he "glorious in holiness?" Is not he represented as on 'this account worthy of all praise? And are not we exhorted to 'be "followers of God, as dear children," and to be "merciful 'and perfect, even as our Father in heaven is merciful or (and?) 'perfect?"'—It is not necessary to temptation that the person tempted should be in a *fallen* state; but it is necessary to temptation to sin that he should be *capable of sinning:* otherwise temptation is no temptation. The force of a temptation depends upon the power of the nature to which it is opposed; to a better nature the same temptation may be no trial at all: no angel can be tempted to turn stones into bread, because he does not need the bread when he has got it. Our first parents were not in a *fallen* state, but they were in a state of *liability* to fall. So that, to fulfil the conditions of the humanity which Dr. Thomson teaches us the Lord assumed, it is necessary that that humanity should not only be a better humanity than ours, but better than that of Adam's also; nay, a better nature than that of angels. It is truly a severe trial of our readers' patience to analyze all the confusion contained in these few lines. In order to make it somewhat more intelligible, we shall translate it into English.—

God and Christ are both spoken of as tempted.
God has virtue, though incapable of yielding to temptation.
Therefore Christ has virtue, though incapable of yielding to temptation.

The fallacies in the argument are manifold. 1. Christ not defined to be the human or Divine nature, or the person. 2. The application of the word temptation to Creator and creature in the same sense; for if it be applied in different senses, the phrase loses the little meaning it has already. 3. Virtue ascribed to God as the consequence of resisting temptation.

Here, then, the immutability of the humanity, the non-capacity of the creature, is declared to be identical with the immutability and incapacity of the Creator: therefore the creature, the created human body and soul of the manhood of Jesus, is declared to possess ESSENTIAL UNDERIVED HOLINESS. The word "virtue," Dr. Thomson uses in the sense of resistance of temptation; and applies it to the Deity, to God the Father; and says, He is "holiness," and altogether righteous, because, or notwithstanding that (we are not sure which he means to be antecedent and which consequence) he is incapable of being tempted. To make use of the word *temptation* in the same identical sense to the Creator as to the creature, betrays an incapacity of forming any distinct idea upon this subject, and indeed a confusion of head upon things essentially, eternally, and necessarily opposite, which renders Dr. Thomson absolutely unfit to be a teacher. We trust, therefore, that it is owing to his ignorance, rather than to confirmed heresy, that he has here put forth opinions which have been repeatedly condemned by the church, and in which he confuses the two natures, the Divine and human, in the person of Christ; attributing that to one which belongs only to the other, and teaching that the humanity was *impassibilis*. To apply the term *temptation* to the Deity in the same sense as to the creatures of, and who are responsible to, the Deity, is as great an absurdity as to apply any of the conditions of time or place to Him.

'No doubt it may be alleged, that if Christ had been *essen-*
'*tially* pure, and quite invulnerable to the shafts of temptation,
'Satan would not have tried him as he did in the wilderness,
'knowing, as he must have done, his innate and total impecca-
'bility. I do not pretend to be acquainted with the extent of
'Satan's knowledge in such cases; it is not revealed. But it is
'just as easy and safe to hold him ignorant of the point in
'question as it is to hold him ignorant of the impossibility of
'Christ's *actually* yielding to his influence. And as to the
'matter of fact, it is of no moment whether *Christ*, when *in our*
'*nature*, was incapable of sinning, or whether *he* was prevented
'from sinning by a continual interposition and supply of Divine
'influence. Satan could have as little difficulty in ascertaining
'the latter, as in ascertaining the former. The probability is,
'that he was equally unacquainted with both: and that, seeing
'Christ in the form of fallen man—in the likeness of sinful

'flesh—he addressed various passions with the hope of frustrat-
'ing the object for which he avowedly appeared in the world.'—
In the beginning of this passage the word *Christ* is made to stand for the human nature: a little farther on, Dr. Thomson writes, 'Christ when in our nature;' therefore here the word must mean God: and yet he adds, *he* (that is, *Christ;* that is, God), *when in our nature, was prevented from sinning by a continual interposition of Divine influence!!!* ESSENTIAL PURITY, the attribute of Deity alone, is here attributed to the human nature which Christ assumed! It is, no doubt, very modest to disclaim all acquaintance with Satan's knowledge of the human nature of the Lord because the extent of that knowledge is not revealed; but the point in hand is, not, Who knows a certain fact? but, What is the fact to be known? and we do maintain, that that fact is most accurately revealed; and that Satan knew it, and that Dr. Thomson does not: and that fact is, that the humanity which the Son of God assumed was NOT *essentially pure,* was NOT *incorruptible,* was NOT *incapable of sinning;* but in every respect like our humanity, and preserved pure, incorrupt, and sinless by the power of God. If the theory of Dr. Thomson is admitted, Christ endured no temptations at all: and, indeed, unless the flesh of Christ was the same as *our* flesh, it was impossible that he should have endured *our* temptations, whatever other temptations he may have experienced. Upon this point, therefore, we will contrast Dr. Thomson's heresy with Dr. Owen's orthodoxy, on Heb. ii. 11:—"He intends to shew that the Lord Christ was meet to suffer for the children; and this arose from hence, that he was of the same nature with them, as he afterwards at large declares.....His participation of their nature was that which brought him into such a condition as wherein *it was needful for him to put his trust in God,* and to look for deliverance from him in a time of danger; which the Apostle proves in the second place by a testimony out of Psalm xviii. which could not in any sense have been said of Christ, had he not been partaker of that nature, which is exposed unto all kind of wants and troubles, with outward straits and oppositions, which the nature of angels is not. And as his being thus one with us made him our Brother, and placed him in that condition, with us, wherein *it was necessary for him to put his trust in God for deliverance,*" &c. &c. Upon Dr. Thomson's theory, the idea of Christ living a life of faith is impossible. The Continuator of Poole's Commentary, in speaking of the temptation of hunger, says, "Here was the Divine power miraculously seen in *upholding the human nature* of Christ, without any thing to eat."

'I marvel to see the inaccuracy of thinking which pervades
'what has lately been written on this topic, by the assertors of

'Christ's flesh being fallen, or sinful.' This is too bad. Oh, Dr. Thomson! *descendit cœlo sententia γνωθι σεαυτον.* Who the writers are to whom Dr. Thomson alludes, we neither know nor care; but be they who they may, we will not believe, until their works are produced, that they are not models of precision in comparison with this Edinburgh Christian instructor. Why did not Dr. Thomson stick to his Apocryphal controversy; to his Ormes, and his Conders; where he was master of the field? why would he rush on an unknown ground, without one single requisite to procure a successful issue?

'In illustration of the possibility of Christ's taking upon him 'the sinful nature without any violation of the Divine holiness, 'we are referred to the fact of the Spirit of God dwelling in those 'who are confessedly sinful, that he may purify and cleanse them, 'without any idea of being himself tainted and dishonoured by 'their moral corruption. But who does not see that the two 'cases are essentially and totally different? The Divine Spirit 'does not inhabit the believer for the purpose of becoming one 'with him, and in that state of union which constitutes them 'one person to effectuate the end for which he was given: 'whereas the Son of God so entered into human nature, or 'assumed human nature into such a connection with his Divine 'nature, as that the two became *one person*, and as that by this 'one person expiation was made for our guilt, and the other 'offices fulfilled which are necessary to our complete redemp-'tion. Accordingly, the Spirit dwells in every believer, that 'upon every believer he may operate with his peculiar influence, 'or for the peculiar ends of his office. But the Son of God did 'not dwell in any individual of the species. The human nature 'which he assumed, "the true body and the reasonable soul" 'which he "took to himself," were not those of any man what-'ever. It was the human nature, as representative of all men, 'which he entered into, and by his union with which he be-'came "God and man in one person," and in that one person, 'so conjoined, offered himself up for the sins of the world.'— We marvel to see the inaccuracy of thinking which pervades every sentence that Dr. Thomson writes upon this topic. We are told here, that *the Son of God did not dwell in any individual man;* that he took not the humanity of any one man, but the humanity of all men, as *the representative of all men;*—that is, the humanity of all men, representing the humanity of all men; a thing representing itself! We will be obliged to Dr. Thomson to apply for light upon this point to the Lord Provost of Edinburgh; and he will inform him, that one individual can represent the whole body of electors; but that to say the body of electors represents the body of electors, is to talk nonsense so great, that a little boy in the High School would be whipt for

it. We also beg our readers to remark, that the nature which is called *sinful* in this sentence, is called *vulnerable* in the sentence preceding: therefore Dr. Thomson's definition of *sinful*, is *liability* to sin; and this liability of the Lord's humanity is what he denies. He says, if Christ had taken a nature with this liability it would have been *a violation of the Divine holiness*: therefore it was the non-liability to sin which made it meet for the Divine nature to take. Dr. Goodwin, on Heb. i. 1, 2, says that "the Second Person took that particular nature: this came within the compass of God's appointment, for *it was only by grace—Gratiâ unionis*: therefore Augustine saith, '*what could that nature deserve to be taken into fellowship more than any other?*' It was Nestorius his error, that Christ was first mere man, and *merited to be united*; not considering *that all merit flows from the union, and doth not precede it.*" And this is Dr. Thomson his error.

'It will not do to say, as I have heard some allege, in 'vindication of the doctrine against which I contend, that the 'human nature which the Son of God took upon him was '*originally* sinful flesh, but that it was purified from its 'sinfulness before it became a part of Christ Jesus as God and 'man in one person."—It is to be regretted that Dr. Thomson did not give us the precise words of the persons against whom he contends, because we have seen him so little able to make his own ideas intelligible, that it is but fair to presume he is equally infelicitous in apprehending and putting forth the ideas of others. At all events, whether the sentence be that of Dr. Thomson, or whether some one else be the father of it, it is nonsense; for it speaks of a *human nature originally sinful, purified before it became a part of Christ.* The human nature of the Lord never existed before it became a part of Christ; and yet Dr. Thomson says it was first one thing, then another thing, and all before it had an existence. If Dr. Thomson has any idea at all attached to the word sinfulness, here, it must be that of an addition to creature, and not a deficiency.

'For, not to repeat what has been already said about the pe-'culiar mode in which the Scripture tells us that his flesh 'received its primary existence, it is clear that by introducing such 'an element into the case the ground of difference between us and 'our opponents is removed, and their doctrine dwindles away 'into a mere useless theory. For if the human nature of Christ 'was at *first* fallen, or sinful, but purified from sin *before it* '*became a constituent part of his person* as God-Man, then, from 'the moment that he became the person who was to take away 'our guilt by the sacrifice of himself, his human nature was not 'fallen, sinful, but totally free from all the moral evil introduced 'by the Fall; and so there is no room for the dispute which has 'been engendered. And why, in this case, should we depart

'from the proposition which we are all agreed in maintaining, 'and go into the region of mere theory, where it is of no con-'sequence whether we hold the one opinion or the other, as far 'as the union of the Divine and human natures in the person of 'our atoning sacrifice is concerned?'—We again repeat, that we do not believe, and shall continue in that unbelief until Dr. Thomson produces the very words themselves, that there is to be found in the world a book so absurd as one that can maintain two states of a thing previous to the existence of that thing in either of those states; which is the notable position against which Dr. Thomson is here contending. Neither will we think that any one who has written upon this subject on the opposite side to Dr. Thomson, is so ignorant as to use the words *fallen* and *sinful* as synonymous with *moral evil*. With respect to what Dr. Thomson calls a *useless theory*, it is evident, from a passage in the Sermons themselves, that either side of the question is equally *useless* to him, because it is with him purely and solely *theoretic;* by which term we mean, altogether abstracted from his views of the love of God as manifested in the work of the Son. Whence we perceive, also, that he is not only ignorant of the theological fact, but also equally ignorant of the consequences which flow of necessity from the two different views. The passage to which we allude is in p. 410, where, speaking of the purity of Christ as *indicative of the peculiar intervention of the Almighty*, he observes, 'A position 'which is equally true, whether we consider his purity as re-'sulting from the elements of that particular condition of our 'nature which was given to him, or from the Divine agency 'continually employed in guiding and upholding him, or from 'the operation of both these causes combined.' Dr. Thomson is determined to be right somehow, and acts like a lawyer who, in defending an action, negatives all the several pleas in the plaintiff's count, and winds up by pleading the *general* issue of not guilty to the whole. But the speaking of these three several modes proves that Dr. Thomson does not know which is, and which must be, the only sound view. By the words *particular condition of our nature*, we have seen that he means a nature, not ours, but peculiar to itself: and whether Christ had this, or ours, or something between both, is, for one part of Dr. Thomson's theology, EQUALLY TRUE. It is curious also, not merely as an instance of self-contradiction in this teacher of others, but as shewing how crude and undigested are Dr. Thomson's opinions upon this subject, on which he has volunteered to be the Christian instructor, that on p. 409 he speaks of Christ's perfection being a proof of *the supernatural operation of the God of all grace*, and that it was not possible for him to be *sinless except by the special interposition of Heaven*. Oh! si sic omnia!

'Without going through all the wild and fanciful notions of 'those with whom we are contending, I may only mention one, 'which amounts to this, that the Son of God dwelt in the 'human nature, "all evil," "sinful," "fallen;" and exerted 'this power to accomplish its purification; operating mightily 'for that end, and finally succeeding in his purpose. This is 'altogether inconsistent with the doctrine contained in those 'church formularies, which some of these gentlemen have dis-'covered of late to be so sound and essential, that no parent is a 'real Christian who does not inculcate them on his children. For 'what says "the Shorter Catechism" of the Church of Scot-'land? "The only Redeemer of God's elect, is the Lord Jesus 'Christ, who, being the eternal Son of God, became man; and 'so was, and continueth to be, God and man, in *two distinct* '*natures* and *one person*, for ever."'—As far as any meaning can be extracted from the beginning of this paragraph, it seems as if Dr. Thomson supposed some one to say, That the human nature in which the Son of God dwelt had, as it were, a stain at first, which by some continuous process was gradually diminished, and finally abolished. But we again suspect this to be a man of straw. Not that we imagine Dr. Thomson has wilfully put sentiments into his adversary's mouth which he did not believe to be there; but that he is entirely ignorant of the nature of the question at issue; that he has never thought of it in the whole course of his existence; and that therefore he is as incompetent to handle it, as he would be to write a dissertation on Sungskrit. The sentence which he brings forward from the Assembly's Catechism has no reference whatever to the subject: but if it have any, it testifies against Dr. Thomson; for it speaks of the *two distinct natures* of the Deity and the humanity, whereas Dr. Thomson has throughout ascribed to the humanity the attributes of the Deity; thereby not keeping the natures distinct, but confounding them: an old heresy, often condemned.

'And what says the Confession of Faith of the same church? '"The Son of God, the Second Person in the Trinity, being 'very and eternal God, of one substance and equal with the 'Father, did, when the fulness of time was come, take upon 'him *man's nature, with all the essential properties and common* '*infirmities thereof, yet without sin;* being conceived by the 'power of the Holy Ghost, in the womb of the Virgin Mary, 'of her substance. So that two whole, perfect, and distinct 'natures, the Godhead and the manhood, were *inseparably* '*joined together in one Person*, without conversion, composition, 'or confusion: which Person is very God and very man, yet 'one Christ, the only Mediator between God and man."'—This extract has very little to do with Dr. Thomson's argument, and that little is entirely opposed to the purpose for which he has

brought it forward. We do contend, that the manhood of Christ was *man's nature, with all the essential properties and common infirmities thereof:* Dr. Thomson has denied, and does deny, to Christ's manhood every one *essential property* of humanity: and as to infirmities, he maintains that they were imputed. He does make *conversion, composition,* and *confusion,* by attributing *essential immortality* and *impeccability* to the manhood, which are essential attributes of Deity alone; and he thereby denies the *very man*hood of Christ. For this denial of the creed of his own church; for this public promulgation of the ancient heresy of a denial of the proper, true, and very humanity of Christ; the General Assembly in ancient times would have called him before them.

'How does all this square with the idea of the Divine nature 'of Christ dwelling within the human nature of Christ, as the 'Holy Spirit dwells with the believer? If the Son of God in- 'habited the man Christ Jesus, according to the representation 'given above, we could no more call the two natures one *person,* 'than we could identify the mine in which a labourer is digging 'with the labourer himself; or the house which a man abides, 'and works in, and white-washes, with the man himself who is 'thus employed. The representation, in short, is utterly ab- 'surd.'—This last sentence is the only one which contains any truth. Dr. Thomson, having been so eminently successful in speculative theology, here tries his hand at poetry, and endeavours to illustrate his meaning by a simile. A man living in a mine, does not make one person, half-man and half-mine: therefore, quoth the Doctor, the Deity dwelling in the humanity cannot make one person! Fortunately, *the representation,* the simile, is *utterly* absurd: because, if there were any truth in it, it would be as fatal to Dr. Thomson's view of the case as it would be to the orthodox view: but it is not only *utterly absurd,* but also nothing but absurd: it has no one correct point of similitude in it. We will, however, inform Dr. Thomson of an instance exactly parallel to that of the Deity dwelling in the humanity, and so composing one person, though of two natures; and that is, the soul of a man dwelling in the material body of a man; thereby composing one person, though of two distinct natures.

'The metaphysics of our antagonists are as bad as their 'theology. But what can be expected of those who are bold 'to maintain, that when Christ prayed in the Garden, "If it 'be possible, let this cup pass from me," he was in his human 'nature, in his sinful flesh, rebelling against God; and who are 'ingenious enough to discover, that as a spiritual being could 'not properly create the material universe, therefore the work 'was assigned to Christ, who had a body as well as a spirit?—

'as if there was no power of common sense to put the question, 'Who, or what, then, created Christ's body, which was itself 'material, and not eternal?'—As Dr. Thomson has neither furnished us with the names of the writers whom he calls his *antagonists*, nor referred to the volume or page of their works, it is impossible to examine the soundness of his representation of their opinions; and we have seen sufficient to make us sceptical of his ability either to apprehend or express any clear ideas on the subject. We shall therefore only remark upon his sneer at those who maintain that when Christ uttered his prayer in the Garden it was the weakness of his humanity crying out in fear to his Father; expressing, indeed, his human will to be other than, but not in contrariety to, the will of the Father: and we here directly charge Dr. Thomson with gross ignorance, not to know that such is the remark of almost every commentator who has written upon the subject. Moreover, so far is it from being a subject of dispute, that the passage does not admit of any other interpretation whatever; and by denying this, the plain and obvious, meaning, Dr. Thomson inculcates the ancient heresy of the Monothelites, who asserted that there were not two wills, but only one will, in Christ. On these very words, as we shewed in our last Number, St. Jerome says, "In qua formâ loquitur adverte. Hominis substantiam gessit, hominis assumpsit affectum. *Non ergo quasi Deus, sed quasi homo* loquitur. *Alia* voluntas hominis, *alia* Dei;"—which, for the benefit of all theological babes, we will translate: "Observe in what form he speaks. He bore the substance of man, he assumed the affections of man. He does not therefore speak as God, but as man. There is one will of the man, another of the God." The Continuation of Poole's Commentary says, "It is one thing what he knew as he was God, and of council with the Father; and another thing what he prayed for as man. Besides, our Saviour's saying, *if it be possible*, doth not suppose that he knew it was possible: it signifieth no more than this, 'Father, my human nature hath an aversion from this heavy stroke, so as, if it were possible, it craves of thee a discharge from this curse: nevertheless, not my will, but thy will be done.' The first clause is but the expression of the natural, but not sinful, infirmity of his flesh; the latter, a perfect resignation of his will to God. In the first he tells his Father what his natural flesh would crave, if it might consist with the will of God; in the second, he begs, that, whatever his flesh craved, yet the will of God might be done. And herein he sets us a perfect pattern for our prayers for deliverance from temporal evils—namely, with a submission to the will of God. By this our Saviour doth not declare himself ignorant, or uncertain of the Divine will.

Only as, though the person that died was God-Man, yet the human nature only died; so, though the person that prayed was God-Man, yet *he only prayed as he was man.*"

Now let us see what Henry says in his Exposition, edited by Messrs. Burder and Hughes:—"This was the language of that innocent dread of suffering, which, being really and truly man, he could not but have in his nature"—(and which Dr. Thomson not only says he had not, but which it obviously was impossible he could have, in the nature that Dr. T. ascribes to him)—"But he, knowing it to be his Father's will that he should suffer and die, and that, as the matter was now settled, it was necessary for our redemption and salvation, presently withdrew that petition, did not insist upon it, but resigned himself to his heavenly Father's will: 'Nevertheless, not my will be done'"—*Not the will of my human nature, but the will of God.* On Luke xxii. 42: "He begs that this cup might pass from him; that is, that he might avoid the sufferings now at hand; or, at least, that they might be shortened. This intimates no more than that he was truly and really man; and, *as a man, he could not but be averse to pain and suffering.* This is the first and simple act of man's will,—to start back from that which is sensibly grievous to us, and to desire the prevention and removal of it. The law of self-preservation is impressed upon the innocent nature of man, and rules there, till overruled by some other law: therefore Christ admitted and expressed a reluctance to suffer, to shew that he was taken from among men, was touched with a feeling of our infirmities, and tempted as we are, yet without sin.....Not that the human will of Christ was adverse or averse to the Divine will; it was only in its first act diverse from it; to which in the second act of the will, which compares and chooses, he freely submits himself," &c. &c.

'It appears to me, that while, from the very nature of the case, 'and the very purpose to be answered by Christ's incarnation, 'it is impossible that his flesh could be considered at any period '"sinful," or "fallen," or "evil;" so the Divine Spirit has been 'particularly careful to impress our minds, through the medium 'of Scripture, with the doctrine of his perfect freedom from every 'thing approaching to moral pravity, or weakness, or perversity, 'or to a *capacity of disobeying God.* The whole account given 'us of Christ seems intended to satisfy us to the full, that in 'all respects in which he can be viewed he was completely '"separated from sinners." When the angel Gabriel con-'versed with the Virgin Mary, he said unto her, "The Holy 'Ghost shall come upon thee, and the power of the Highest 'shall overshadow thee; *therefore* also that *Holy Thing* which 'shall be *born of thee*, shall be called the Son of God." Christ 'himself said, "The prince of this world cometh, and hath

'*nothing* in me." And we are told that he was "without sin," 'that he "did no sin," and that "he knew no sin." Could 'all this have been the case, if at the same time it could be 'affirmed of him that he was "in sinful flesh," that he "took 'human nature in the fallen, and not in the unfallen state;" 'that his "flesh was all evil, even as this fallen world was all 'evil?"'—It appears to us, that while, from the very nature of the case, and the very purpose to be answered by the incarnation of the Second Person in the Godhead, it is impossible that his flesh could be considered at any period different from that of his mother Mary; so the Divine Spirit has been particularly careful to impress our minds, through the medium of Scripture, with the doctrine of his perfect identity with mankind, SIN ONLY excepted. But Dr. Thomson goes a great deal farther than this; for he asserts that the human nature had not a *capacity for disobeying God*. This is quite in harmony with what Dr. Thomson has inculcated before, respecting the humanity of Christ; for if the humanity was not liable to fall, it can only be because it had not *a capacity for disobeying God:* the manhood, therefore, was not a responsible creature at all. In the quotations which Dr. Thomson has adduced, he has paid no attention to those words which are really important. In the above extract, the distinctive expression is "*of thee;*" shewing, in common with many others, that the humanity of Christ was of the same substance as that of his mother. Now, if Dr. Thomson will assert that a humanity with self-derived purity, with self-derived incapacity for disobeying God, self-derived immortality, self-derived incorruptibility, is of the same nature, and same substance, as a humanity which has no one of these qualities but as they are continually imparted and sustained by its Maker, then we must request him to publish a Glossary, as a key to his Sermons; for all language at present in use in Great Britain is set at nought: Johnson's Dictionary, even with Todd's additions, cannot avail us: and science can no longer be imparted, if the essential properties of substances may be reversed, and yet those substances remain the same. We must beg our readers to pay particular attention to this point, because, from the frequent use of sound expressions in other places—such as, *our nature*, *human nature*, &c.—we have met with many persons who have been deceived, and who have not been able to perceive the real heresy which lurks beneath: and it is only by accurately considering the properties which Dr. Thomson attributes to the humanity of Christ, that we discover, that, notwithstanding the use of the words "*our nature*," repeated never so often, the humanity described by the Doctor is not nearly so like *our* nature as it is to the nature of angels. We cannot do better than direct Dr. Thomson's attention to the remarks of Mr. R. Hal-

dane respecting the way in which falsehood may be inculcated under the same form of words as truth:—"In what do the Neologians and Socinians differ from the Orthodox? Only in particular modes, as they would say, of explication! The Socinian agrees with the Calvinist in calling Christ God, but differs in the explication of the term. The Neologian agrees with the believer in receiving the scriptural account of the works of Christ, but begs leave to explain them upon natural principles. The most adventurous Neologist would not think it necessary to object to the language of Scripture.....It would abundantly serve his purpose, to allow him the right of his own mode of explanation.....Have the Evangelical Clergy themselves taken lessons in the school of Neology?"—(*Conduct of Rev. D. Wilson, &c.* p. 17.)

Respecting the *capability* of the humanity of the God-Man for disobeying God, we subjoin the following remarks from President Edwards, as some corrective to the heresy contained in this passage of Dr. Thomson's note. In his controversy with Dr. Whitby's half-Arminian and half-Socinian sentiments, President Edwards most properly maintains the orthodox view that Messiah *was in a state of trial*, p. 259. "The words," he says, "of Isa. xliii. 1—4, 'Behold my servant whom I uphold,' &c. imply a promise of his being so UPHELD BY GOD'S SPIRIT THAT HE SHOULD BE PRESERVED FROM SIN"—(directly the reverse of Dr. Thomson's heretical notion of an inherent incapacity from sin)—"particularly from pride, and vain-glory; and from being overcome by any temptations he should be under to affect the glory of this world, the pomp of an earthly prince, or the applause and praise of men: and that he should be so upheld that he should by no means fail of obtaining the end of his coming into the world, of bringing forth judgment unto victory, and establishing his kingdom of grace in the earth." "In Isa. iv. 5, 6, we have the Messiah expressing his assurance"—of what? of the *impeccability* of his human nature? of his *incapacity* for disobeying God? No; but—"that God would help him, by so opening his ear, or inclining his heart to God's commandments, that *he should not be rebellious*, but should persevere, and *not apostatize*, or turn his back: that, through God's help, he should be immovable in obedience, under great trials of reproach and suffering; setting his face like a flint: so that he knew he should not be ashamed, or frustrated in his design; and finally should be approved and justified, as having done his work faithfully."

'How deeply is it to be regretted that such a tenet is main-
'tained by any influential divines—by those who are reputed
'and followed as "masters in Israel!" And how distressing that
'it should be mentioned with a dogmatism which sets all argu-

'ment, and, as I think, all Scripture, at defiance!'—If Dr. Thomson's ideas were sufficiently clear to enable him to express his heresy without self-contradiction, so that he could be an "influential divine," our regret at what he has put forth in this hapless note would be greater than it is. But, though he has erected himself into being a "master in Israel," by undertaking voluntary instruction in theology to the good people of Edinburgh, his "dogmatism, which sets all argument and all Scripture at defiance," is not likely to produce much effect. The pain, therefore, which we feel, is not for others, but for himself.

'And how intolerable, that we, who stand up for the absolute 'sinlessness of the flesh of Him who is "the Lord our righteous-'ness," and "the propitiation for our sins," should be talked of as 'on that account filling them with horror and amazement, and de-'nounced, moreover, as "theological babes of the religious world."' Ah, say you so? Is this the cause of all? Has Dr. Thomson here 'let the cat out of the bag?' A correspondent in our last Number observed, that some one had spoken of an half-infidel Scotch Church, and that this offence was not to be forgiven. From this passage in his note, Dr. Thomson seems to have put a cap upon his own head which was never intended for it, and has vented his spleen upon Mr. Irving for the imaginary affront. We speak with the most positive certainty, when we affirm, that under the term "theological babes" Mr. Irving had not the most remote idea of including Dr. Thomson. For ourselves, we can assert, that, until this note appeared, we should as soon have thought of including St. Augustine, or Goodwin, or Mede, in that appellation, as Dr. Thomson. But now, what can we do? "A babe" is, or may be, a fine, healthy, vigorous, growing, thriving thing; taking in as much milk as it can get; desirous of, and in time arriving at, strong meat; and ultimately, by these means, at the full stature and strength of perfect manhood. Such babes we ourselves desire to be, and would as willingly have sat at the feet of Dr. Thomson as of any one else, and have received instruction in Divine truth at his hands. But he has now compelled us, against our will, against our affections for him, against our prepossessions in his favour, to call in question, not merely his capacity to become Christian instructor, but even his title to be a theological babe. We can no longer range him with the Augustines, the Basils, the Tertullians, the Jeromes, the Henrys, the Gills, the Edwards, &c.; but are forced to place him side by side of those whom he has so often discomfited,—the Conders and the Ormes; the modest gentlemen who alone in the land write literature and religion, and whose purse-proud "Dissenterism can no longer coalesce with pauperism." Oh! why did Dr. Thomson publish this note? If he had written it, or spoken it, to a friend, he might have received instruction in private, and

not undergone the mortification of public exposure: nothing is now left for him, but a recantation as full and explicit as, and more clear than, the false doctrine which he has taught.

'For my own part, I shall be content to stand and suffer this 'reproach for the "most catholic and orthodox doctrine" of the 'immaculate purity of Christ's human nature, and glory in being 'called "a theological babe," since that denomination is affixed 'to me because, for the honour of my Redeemer and the salva-'tion of my own soul, I consider Christ as, in the strictest sense of 'the terms, and in every department of his person, and in all stages 'of his existence, God's *holy* Child Jesus.'—And thus ends note C. Once more we inform Dr. Thomson, that he does not rightly understand the point at issue; and we say this because, if he does, his concluding paragraph does not contain the expressions of an honest man. For, by asserting that he is called a theological babe for standing up for the absolute sinlessness of the flesh of Christ, and "the immaculate purity of his human nature," and "that, in the strictest sense of the terms, and in every department of his person, and in all stages of his existence, Christ was God's holy child Jesus," he charges his adversary with holding the opposite, which is not the fact. The question at issue is not, Was the humanity of Christ pure and holy, &c. or not? but the question is, Was the humanity of Christ the same as the humanity of other men, but preserved pure and holy by the Holy Ghost; or was it another and better humanity,—an immortal, impeccable, incorruptible humanity, independent of the work of the Holy Ghost? Did Christ, in short, come in flesh or not?—Oh yes, says Dr. Thomson, but not in such flesh as ours. Then the question to be solved is, What is the meaning of the word flesh? Does it ever mean that which is incorruptible, immortal, impeccable, temptless? We shall not answer this in our own words, but in those of Matthew Henry:—"He (Christ) was made *flesh*, the meanest part of man. Flesh speaks man weak; and he was crucified through weakness (2 Cor. xiii. 4). Flesh speaks man *mortal* and dying (Psal. lxxviii. 39); and Christ was put to death in the flesh (1 Pet. iii. 18). Nay, flesh speaks man tainted with sin (Gen. vi. 3); and Christ, though he was perfectly holy and harmless, yet appeared in the likeness of sinful flesh (Rom. viii. 3), was made sin for us (2 Cor. v. 6). Wonder at this, that the Eternal Word should be made flesh, when flesh was come into such an ill name! that He who made all things, should himself be made flesh, one of the meanest things; and submit to that from which he was at the greatest distance!.....Having taken upon him the nature of man, he put himself into the place and condition of other men. The Word might have been made flesh and dwelt among the angels; but, having taken *a body of the same mould with us*, in it he came, and resided in the same world with us.....When we look upon the upper world, the world of spirits,

how mean and contemptible does this flesh, this body, appear, which we carry about with us, and this world in which our lot is cast! and how hard is it to a contemplative mind to be reconciled to them! But that the Eternal Word was made flesh, was clothed *with a body as we are*, and dwelt in this world as we do, this has put an honour on them both," &c.—*On John* i. 14.

Upon this same passage in John, Dr. Gill observes, "Flesh here signifies, not a part of the body, nor the whole body, only, but the whole human nature, consisting of a *true* body and a reasonable soul; and is so called to denote the frailty of it, being encompassed with infirmities, though not sinful; and to shew that it was a real human nature, and not a phantom or appearance, that he assumed."

It is very possible that we may have in some instances misunderstood Dr. Thomson's meaning, and thereby misrepresented his opinions: if so, we shall not only exceedingly regret having done this, but be anxious for an opportunity to express our contrition and make all possible reparation. Our aim has been to obtain accurate knowledge of the ideas he intended to convey; and although, if we shall have failed in doing so, something must be put down to the score of our own stupidity, something must also be put down to the confused metaphors and inaccurate expressions of which our author has made use. We have not wished to extenuate any part of the fearfulness of the heresy; nor, on the other hand, to exaggerate any thing; far less to "set down ought in malice" against Dr. Thomson. The public services which he has rendered to the church in the Apocryphal controversy, and the calumnies which he endured from the affected delicacy of fastidious adulterators of God's word with respect to the strength of his language, and the amiable private character of the individual, all conspire to prejudice us very strongly in favour of any thing that comes from his pen: but in a question, not of doubtful interpretation, but of heresy; not about the date of the commencement of the Millennium, but concerning the person of the Lord Jesus; not of minor, or only collateral importance, but on no less a subject than whether *our nature* be or be not redeemed from the thraldom of Satan and brought back to God, we feel that the whole scheme of Christianity is involved, in quite as great a degree as in a question concerning the Divinity of Messiah. It is a time to shew, that, in comparison of Christ, neither father nor mother, wife nor child, is worthy of a moment's consideration. It is the very heresy which is predicted as to arise *in the church*, and go from thence into the world; instead of beginning *in the world*, and coming thence into the church. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets *are gone into the world*. Hereby know ye the Spirit of God; Every spirit that confesseth that

Jesus Christ is come in the FLESH, is of God; and every spirit that confesseth not that Jesus Christ is come in the FLESH, is not of God: and this is that SPIRIT OF ANTICHRIST, whereof ye have heard that it should come; and even NOW ALREADY IS IT IN THE WORLD. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. *They are of the world: therefore speak they of the world, and the world heareth them.* We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. HEREBY KNOW WE THE SPIRIT OF TRUTH, AND THE SPIRIT OF ERROR." 1 John iv. 1—6.

The Bible knows and speaks but of one kind of flesh—namely, that which is mortal and corruptible; that which every human being wears. Dr. Thomson admits the words, that Christ came in flesh of some sort; and describes properties in this flesh which make it altogether unlike our flesh,—a very different and far better kind of flesh. This is the very heresy against which we are warned in the Epistle of St. John. The Papists are more consistent, and pay more respect to the plain meaning of the words which declare that Christ's manhood was the same as the substance of his mother; and, being determined to make him immaculate, make his mother immaculate also. The heresy, as put forth in this note by Dr. Thomson, is either a compound of many, or else several different heresies are promulgated together. Essential incorruptibility, and incapacity of temptation, are attributes of Deity, and not of humanity; and therefore Dr. Thomson makes a confusion of the two natures. In the fifth century the EUTYCHIAN heresy arose, which "held that there was but one nature in Christ." In the following century arose the APHTHARDOCITES, or INCORRUPTIBILES; so called because they held that our Saviour's body "was incorruptible, and exempt from passion:" and also "the MONOTHELITES, who held that there was but one will in Jesus Christ." We have seen that all these heretical opinions have been maintained in this note.

Some persons have a confused idea floating in their minds, that the nature which the Lord Jesus assumed was like that of Adam before he fell, and not like that of his mother Mary: but Dr. Thomson is as far removed in opinion from these persons, as he is from the orthodox view: for Adam's nature before he fell was not immortal, impeccable, and possessed of essential (that is, underived) holiness; but was mortal, peccable, and only holy as long as it was, by some power or other foreign to itself, so preserved. Nay, the thing that he calls the human nature of the Lord was not only different from and superior to the nature of any man, but above that of any angel or archangel, or any *created* intelligence of which it is possible to form an idea. Adam, before he fell, had no infirmities: Christ had infirmities:

therefore Christ had the nature of Adam after the fall, and not before it. The admission that the Lord Jesus had infirmities, is conclusive of the whole subject; and we suppose that it was from perceiving this that Dr. Thomson starts the novel idea of the infirmities of our nature being "imputed." If the nature which the Deity assumed into union with himself was an essentially holy, immortal, impeccable nature, without a capability or capacity for disobeying God; then is that better nature—that holy, immortal, impeccable, &c. nature—only redeemed; and not our worse nature, the nature of man; which is essentially unholy, mortal, peccable, and capable of disobeying God. "Had he taken the angelical nature, which was more excellent in itself, and suffered in that, his sufferings would have been esteemed the sufferings of that whole nature; but not of the human nature, because not partaking of it; and so he could not have suffered *for* it, unless he had suffered *in* it."—*Charnock*, v. 304.

In order to clear up the minds of some who, like Dr. Thomson, may never yet have considered the subject with the accuracy which it deserves, and especially requires from all who would become teachers of others, we shall beg them to consider, that sin, in the abstract, is not an adjunct, but a deficiency; not a positive, but a negative thing: so that Dr. Thomson is no more competent to write upon this question, than he would be on Algebra if he did not know the difference between *plus* and *minus*. Sin, therefore, is a necessary quality of creature, as much as corruptibility is a necessary property in matter. In this way it is that ignorance and involuntary acts are sins. When a responsible being proceeds to act, then he commits actual transgression. Since the fall of Adam, the weakness and sufferings of men have induced them to offend in many ways to which Adam could not have been tempted. This weak and infirm, because fallen, and *in this sense* sinful, flesh, the Son of God assumed; and, ever acting in it by the Almighty power of the Holy Ghost, preserved it from sinning—that is, from becoming sinful *in another sense.*

But we have not space to go further at present into this subject. It only remains for us, in conclusion, to shew why we have coupled together these two notes of Dr. Thomson,—the one on the Millennium, and the other on the humanity of the Lord Jesus Christ: and our reason is, that we suspect that those who deny the one will be given over to a judicial blindness, and become a prey to heresies upon many other subjects. We would desire to draw a wide difference between those who reject a truth, and those who only reject our poor and miserable manner of setting it before them. It is not of the latter, but of the former, that we speak. We do anticipitate the rise, and dissemination, and reception, to an awful extent, of many soul-destroying heresies; and we are convinced that the truth as it

is in Jesus is one; and that no particle of it can be wilfully rejected with impunity. There has long been a general feeling, in the best part of the religious world, that some event or other must occur to separate the chaff from the wheat; and, while some have anticipated persecution, none have been able to define exactly what it would be that the Lord should make use of as his winnowing fan. We are confident that it rests not on our labours, nor on those of any mortal men, to dissipate the mists of infidelity, which hover as much round the religious as the irreligious world: nor have we any counsel to offer, but to adjure every one, who values the salvation of his own soul, to be instant in prayer to be preserved by the power of the Holy Ghost from heresies of every description. Satan has now but a short space: the Lord is at hand to cast him out of his usurped dominion over this globe: his endeavours to effect the ruin of men, and especially of those who have hitherto professed Christ's name before the world, will be doubly violent, and doubly subtle. He has tried persecution before: the church would therefore be aware of him, and little likely to be injured by it. Heresies in Christian men—fostered, at least, and sanctioned by them, if not embraced to the destruction of their own souls—engendered within the church, and put forth by leaders and heads of religious parties, are far more likely to effect the diabolical ends of Satan. The superficial knowledge of the most advanced Christians; the false charity which prevails; the heady, high-minded spirit of judging without due inquiry; the habitual practice of personal defamation, as contrary to real religion as the habitual practice of drunkenness or any other wilful act of sin; the love of schism; the contempt for the orthodox decisions of the church—all conspire to render Christians at the present moment peculiarly susceptible to his devices. We sicken at the contemplation of the picture; and can find consolation no where but in that aspiration which has supported the children of God from the days of Eve to this hour, and must continue to be their sole support till death is swallowed up in victory—namely, the coming of the Man Jehovah to bruise the serpent's head. "Even so: come quickly, Lord Jesus."

Note.—Since the preceding remarks were written two small works have appeared, which we strongly recommend to the attention of all: we regret that time will not permit us to do more than to announce their names. The first is a very masterly performance, entitled "The Word made Flesh; or, The true Humanity of God in Christ demonstrated from the Scriptures." The second is, "A candid Examination of the Controversy between Dr. Thomson, Messrs. Haldane and Irving, respecting the Humanity of the Lord Jesus Christ."

REVIEW OF "THE CHRISTIAN DUTY OF GRANTING THE CLAIMS OF THE ROMAN CATHOLICS: BY THOMAS ARNOLD, D.D." &c. &c.

"THE Christian Duty of granting the Claims of the Roman Catholics," is the title of a pamphlet which involves in it a palpable contradiction: and as the author intends to shew that it was the duty of a Christian government to give to the enemies of Christianity the power of making laws for, and exercising authority over, Christian people, it will be our present object to prove that Christian duty would have led to the rejection of those claims, and that the reasoning in this pamphlet is unsound.

The two great champions among religionists in this country, on the other side of the question, are Dr. Arnold, the head master of Rugby School, a man of considerable celebrity for his knowledge of the Greek and Latin classics; and Mr. Daniel Wilson, Vicar of Islington. The Bishop of Chester, in a Letter recently addressed to his Clergy, is a humble imitator of these two; and therefore his lucubrations stand or fall with those of his models. We have selected the pamphlet of Dr. Arnold in preference to the Letter of Mr. Wilson, because it is from the pen of the more learned and more powerful writer; because it is quoted in the Bishop of Chester's Letter; and because the publishers have informed us that great pains have been taken, by the Evangelical Bishops who voted for the Papists, to circulate it *gratis*.

Dr. Arnold informs us in his preface, that "his main object has been to correct this prevalent impression, that it may be wrong in a religious point of view to grant the Catholic claims, but it cannot be more than inexpedient to reject them. I have therefore argued the question on the grounds of right: although I allow, that, in the ordinary discussion of it, *the topic of right is one which it is on many accounts better to wave;* and where the opponents of the Catholics do not make conscience their plea for resisting the claims, it is enough to press them on grounds of political expediency." We concede fully, that, upon the bare infidel ground of political expediency, without any reference to God's revealed will, the opposition to the measure never had, nor could have, a vestige of an argument for its support: but we are somewhat staggered, at the outset of a treatise upon "Christian Duty," to find it avowed that in *the discussion of* the question *the topic of right is one which it is better to wave;* because it appears to us that *the topic of right* is the only possible point to discuss, in order to determine what is or what is not *Christian duty*.

Discarding the political view of the subject, our author betakes himself to the religious part; and says, that it is his "endeavour to prove, first, that it is the direct duty of every Englishman to support the claims of the Roman Catholics of Ireland, even at the hazard of *injuring the Protestant Establishment;* because those claims cannot be rejected without great *injustice;* and it is a want of faith in God, and an unholy zeal, to think that he can be served by injustice, or to guard against contingent evil by committing sin."—Dr. Arnold should have defined more accurately what he means by "injuring the Protestant Establishment." If he mean the doctrines of Christianity as explained and set forth in the symbols of the Protestant churches; then we are prepared to maintain, that to *hazard the injuring of them* was the most *direct* violation of *duty*, towards God and man, which could be committed. If, on the other hand, he only mean the transfer of certain revenues from the pocket of Dr. Arnold into the pocket of Dr. Doyle, then we confess the balance of argument is in favour of Dr. Doyle. He should also be somewhat more precise in his definition of *injustice:* to make distinctions in our conduct towards certain individuals may be unjust, or otherwise, according to circumstances. And the remainder of the first proposition is either a truism; or, in the particular case, we assert the converse of his position, and contend that the legislature has *guarded against contingent evil by committing certain sin.*

His second proposition is, "that, as the path of duty is the path of wisdom, so the granting of the Catholic claims, to which we are bound as a plain point of duty, will in all human probability greatly benefit the cause of Christianity; that it will tend to purify the Catholic religion in Ireland from its greatest superstitions, and gradually to assimilate it more and more to Protestantism."—This proposition is replete with fallacies. *The path of* religious *duty* is seldom, if ever, *the path of* worldly *wisdom. Benefit the cause of Christianity*, must either mean, amalgamate the eternal and essential differences between Protestant truth and Popish error; or else it asserts that a human law can tend to turn men's hearts to God. And the conclusion of the proposition, that *the Catholic religion* will be *assimilated to Protestantism*, strongly confirms the propriety of the construction put upon the first clause, and betrays that the learned author does not understand in what the essentials of Popery and Protestantism consist.

The author proceeds; "*If*, then, the exclusion of the Catholics of Ireland from their civil rights *be an act of injustice*, or, in other words, if it be a sin, when knowingly committed, it is not a lawful means of advancing or defending the Protestant religion. Now, in order to shew that this exclusion is unjust,

it will be necessary to ascend to higher principles than those to which its advocates generally appeal, and to shew that these higher principles can alone, in fact, determine the merits of the question."—To the sentiment contained in this latter sentence we entirely subscribe: the first commences with that great peace-maker IF: and, therefore, the fact of the exclusion being right or wrong, just or *unjust*, must be determined by these *higher principles*. But, instead of reverting to any *higher* principle whatever; instead of appealing to the law and word of God, which in our weak simplicity we supposed was the whole sum and substance, the *ultima ratio*, of "Christian duty;" the author favours us, through the next eight pages, with a diatribe on the progress of civil society, and on the abstract claim of all the denizens of a state to an equal participation of its honours and emoluments. He then asks, whether there is any thing in the Gospel which is contrary to justice; and, taking the negative for granted, draws the conclusion, that the Papists ought to be admitted to equal power in this Protestant state. Upon these principles Dr. Arnold argues very successfully. Be it remembered, however, that these principles have nothing whatever to do with Christianity; that they are the very same which are discussed by Plato, Tully, and Plutarch; and that, therefore, they are not the *higher principles* upon which the Doctor undertook to defend his position, but principles upon the same level, and no higher, than those which are to be found in every radical club in the kingdom, in Jerry Bentham, and in the Westminster Review.

At length, having arrived at page 42, we find the radical and unchristian error which lies at the bottom of all Dr. Arnold's opinions: and it is because this error is very general in the Religious World that we have taken this pamphlet as a basis for its examination. The error is expressed in the following words: "Mankind have a right to govern themselves; that is to say, *society is the supreme power on earth;* and the ordinances of society, or the laws and the commands of *magistrates who act in the name* and for the welfare *of the society*, are binding upon all the individual members of it: but neither has any one national society any authority to govern another; nor, still less, have *magistrates*, who are but the *officers of society, any right to rule contrary to the will of that society*, or to exercise any greater power than *it may authorize*."—He seems, however, to have had some secret misgivings after having penned this monstrous proposition; for he adds, in the course of a few sentences, the following remarks, somewhat inconsistent with what has just been quoted:—"The Christian Scriptures, indeed, enjoin conscientious submission to government on the part of individuals; resting this duty on *the Divine authority vested in it*, as the re-

presentative on earth of our Supreme Moral Governor. *They strongly condemn the doctrines of* the fifth-monarchy men, and *of the ancient Jews,* who held the saints were not subject to any earthly society, especially when it consisted of heathens, because they had one only King in heaven." He subsequently speaks of God's "declared will for the perfecting of human society, &c." It is much to be regretted that the learned Doctor did not favour us with the name of the book, chapter, and verse in which God has *declared* that he has *willed* that *human society* should be *perfected by the manifest laws of his providence:* but, not having done this, we beg leave, in the civilest though plainest terms, to give a flat contradiction to Dr. Arnold; and assert, on the other hand, that human society never is to be perfected by any laws of God's providence; that, on the contrary, He will send his Son in the clouds of heaven to destroy it for its wickedness; and that then the Son shall take upon himself the governance of the world, and teach men a lesson, of which Dr. Arnold is ignorant, namely, that HE, and not *society, is the supreme power on earth.*

We pass over the absurdity of saying, that *the Christian Scriptures condemn the doctrines of the ancient Jews:* and enter the lists against the fundamental assertion, that *society is the supreme on earth;* that *magistrates act in the name of society;* that they *are the officers of society, and have no right to rule contrary to the will of that society, or to exercise any greater power than it may authorize.* It is scarcely necessary to remind our readers, that the sentiment here expressed by the learned Doctor, whose work is so widely circulated by the Evangelicals, is precisely that which used in the good old times of George III. (and no longer ago—so that Lord Plunkett need not be afraid of having the Old Almanack brought out for his amusement) hardly to escape a charge of high treason: it is the old Jacobin sentiment of "the people the source of legitimate power;" it is that which excited the scorn, indignation, and wit of Mr. Canning, in the poetry of the Anti-Jacobin, when the Duke of Norfolk gave it for a toast, in a fit of radical madness at an electioneering orgy, as "The sovereign, The Many:"

> A toast I'll give—a thing I'll say
> As yet unsaid by any:
> "OUR SOVEREIGN LORD"—Let those who doubt
> My honest meaning, hear me out—
> "HIS MAJESTY, THE MANY."

And here we have it again propounded, not by a drunken duke, but by a sober divine; not in the turmoil of politics, but from the quiet of his study; not in a paroxysm of revolutionary delirium, but insolently foisted upon us as a grave maxim of Christian duty. Thus have we lived to see the principles of Tom Paine com-

pletely triumphant. The charge brought against the house of Judah by the Prophet Ezekiel, as the cause of God's judgments coming upon them, was, that they said "the Lord hath forsaken the earth:" and there cannot be a more perfect proof that such is the opinion or maxim held by the present rulers of England, than the fact, that the very same doctrine which so few years back was broached only by the offscouring of political violence, is now hailed as the orthodox creed by our Evangelical Bishops and most learned divines.

We shall now shew, by the greatest authorities, that the maxim of *society being the supreme power on earth*, and that *magistrates are but the officers of that body*—that is, the people being the source of the authority of the rulers—is as repugnant to universal law as it is to revelation. De la Bruyère, in his Caractères, after enumerating various difficulties of the kingly office, says, "When I reflect.....that he (the king) is accountable to God, even for the felicity of his people; that good and evil are in his hands, and that ignorance is no excuse; I cannot forbear asking myself this question, Wouldest thou reign?" De la Bruyère knew nothing of being accountable to the people, but felt the awful responsibility of being accountable to God.

Selden (Titles of Honour, p. 158) says, "As the supremacy of princes and their government is *delegate* from the Highest, their judgments being also called His; so in a general name they are titled gods, even by God himself, because here on earth they should for their power be his imitators. And therefore they may also in that sense be stiled *divi*, or *dii*. '*Divi Christiani reges*,' saith Contzen, the present professor of divinity in Mentz, '*vocari possunt eo modo quo dii, quia Dei sunt vicarii, et Dei voce judicant.*'"

Puffendorf frequently refers to the revealed will of God, as modifying the respective duties of the sovereign and the subject. But this mode of treating the question is more unsatisfactory than that of denying the Divine delegation of rulers altogether; since, if God has revealed his will at all in the matter, that will must be followed wholly, or "he that offends in one point is guilty of all." The sovereign is not at liberty to say, "This part of God's revealed will is fit to be followed, and that part is not; this part is conducive to the welfare of my subjects, and that is not." Locke indeed argues, that God has never given to any one man authority over the religion of another; and he was the first writer of eminence who carried the doctrine of toleration to the extent of indifference to all truth and falsehood, which now is universally adopted. Barbeyrac, who adopts Locke's opinions in his notes to Puffendorf, nevertheless makes exceptions, and says, that, in certain cases, the sovereign must interfere, and punish erroneous religious opinions.

The greatest of all authorities upon this subject, and who pre-eminently united in his own person the divine, the philosopher, and the lawyer, is Lord Bacon. "A king," says he, "is a mortal god on earth, unto whom the living God hath lent his own name, as a great honour.....He must make religion the rule of government, and not to balance the scale; for he that casteth in religion only to make the scales even, his own weight is contained in those characters, *Mene, mene, tekel upharsin:* He is found too light, his kingdom shall be taken from him. And that king that holds not religion the best reason of state, is void of all piety and justice, the supporters of a king.

We would recommend this last sentence to the particular attention of Dr. Arnold, and of all others who coincide with his opinions: and although these authorities are sufficient to shew, that, in the estimation of the greatest of men, the maxim that kings are delegates of God, and not of the people, is perfectly clear and obvious; we are astonished that the contrary should ever have been maintained, by any one of higher pretensions to the faculty of reasoning than the most noisy demagogue at a popular election. Our reason for so thinking is, that the very essence of rule seems to consist in there being an inherent and necessary disposition in mankind to do evil, to throw off subjection, and to commit various excesses, not only against God's laws, but against each other. God will bless his own ordinance of degrees of rank, so long as those in the highest rank remember that they owe their elevation to Him, and use its influence for the promotion of His glory: but there cannot be an act of more determinate insubordination, than for the rulers themselves to say that they owe not their elevation to God, but to their fellow-creatures; cease therefore to make God's will the rule of the exercise of their power, and make the people's will the rule instead; "worshipping," in the most literal sense of the passage, "the creature, in the place of the Creator." Dr. Arnold, in conformity with his view, maintains, as we have seen, that "magistrates, who are but the officers of society," have no "right to rule contrary to the will of that society, or to exercise any greater power than it may authorize:" which is perfectly true, if his major be granted: we beg, however, to paraphrase the sentence, and say, "Magistrates, who are but the delegates of Christ, have no right to rule contrary to the will of Christ, or to exercise any power, or to suffer any power to be exercised, other than for the well-being of his church."

When Louis XVIII. returned to France, it was proposed to him that he should remount his throne in virtue of an act of the senate, which, after the abdication of Napoleon, carried on the executive government, and negociated with the allied sovereigns.

To this proposition Louis peremptorily refused to agree. He founded his title to the throne upon the appointment of God, and he would not consent to receive it as the appointment of the people. In vain did the ambassadors of the senate remonstrate; in vain did they insist upon the inviolability of their charter; in vain did they insinuate that he wished to re-establish the former abuses of his forefathers. He replied, that he was willing to concede to them all the rights that any charter could secure to them; that he was as little inclined to be a tyrant as they were to submit to one; that he had no objection to return to his exile in England; but that he would never accept that, which was to be held for God, as a gift from the people.

It is hard to discover upon what grounds Dr. Arnold confounds deprivation of power to do an injury to another, with persecution. "The plea of religion," he says, "is wholly foreign to the question, except upon such grounds as would authorize direct persecution. If the believers in a true religion claim a title to restrain those *who are in error* from the enjoyment of their natural rights, *in order to have a greater chance of converting them to the truth;* then also they may pretend to persecute them directly with the same object; and there is no doubt that a thorough persecution will generally *root out* the doctrines against which it is directed. Or if they claim a natural superiority on account of the truth of their religion, so that they are fitted to govern unbelievers, or heretics, on the same principles that men govern children; this is a pretension far less reasonable than if we were to claim dominion over those nations whose constitutions were unfavourable to the welfare of their people, or whose moral character we might judge to be inferior to our own. *What human power can pronounce authoritatively upon the truth of a religion, when every nation will with equal zeal maintain the truth of its own?* Or does Christ authorize his servants, as such, to assume the office of judging the world, until the day when he shall himself appear to pronounce the judgment?"

The term, *those who are in error,* is an ominously slender phrase for Popery, coming out of the mouth of a Doctor of Protestant divinity. And where could he have discovered that Papists were *restrained in order to convert* them? A tiger is not restrained in order to convert it into a lamb, but in order to prevent its doing mischief. And Dr. Arnold's other mode of conversion is by eradication, or *rooting out.* To put a man to death, is, to say the very least of it, a very Irish mode of converting him. But the most extraordinary sentence in this passage is, that *no human power can pronounce authoritatively upon the truth of a religion;* and the reason assigned scarcely less

extraordinary, namely, because men are obstinate in maintaining falsehood. So, after all, there is no such thing as truth; it is all a matter of opinion; and the Turk or the Bûdhist may afterwards turn out as right, nay, more right, than the Christian! Truly Dr. Arnold is a marvellous instructor in "Christian duty." Since if he cannot pronounce upon the truth of religion, we are at a loss to discover the grounds upon which he pretends to teach the duty that flows from it. Now, we beg to inform him, that it is his duty *to pronounce authoritatively upon the truth of religion:* that, as a responsible being, he is bound to know the truth; and that he will be justly condemned for not knowing the truth. To deny this, is to promulgate that there is no revelation from God to teach men his truth, but that every one is to make a religion for himself out of his own brain. Above all, it is the duty of a king to know God's will, and to teach that will to his people; to make them act, according to that will, in obedience to him, and in peace towards each other. If those who are enemies to God's will take advantage of the peace, security, and other blessings, which he has always bestowed as concomitants upon that nation which seeks first His face; and if such persons will reside under the protection of that sovereign; he is not bound to inflict any bodily injury upon them, but he is bound not to allow them to exercise power over God's people, who are in a most especial manner entrusted to the protection of Christian princes. So that the line between toleration and persecution is perfectly clear and distinct, and is never confounded, but for the purpose of perplexing men's minds upon the question. Out of this duty of the sovereign grows, also, the only right which he can have for teaching any thing whatever under the name of religion to his people. Dr. Arnold is very anxious that the Church of England should remain with all her power and property just as she is (page 50); but the sovereign authority of England has no right to take from the wealth of the whole community in order to pay the priests of one particular sect, unless it be that the sovereign can authoritatively pronounce that the creed which these priests teach is truth. This opinion of Dr. Arnold's, that *no human power can pronounce authoritatively upon the truth of religion,* is pure unmitigated infidelity: it is the very ground upon which all the infidels in England are honestly endeavouring to take the church property and convert it to the exigencies of the state; and we are decidedly of opinion, that, if Dr. Arnold's assertion be true, then the infidels are right, and that no church establishment ought to stand. Indeed, for what purpose is it to stand? What can be the use of the rulers of a people teaching a creed upon the truth of which they cannot pronounce? They may have been teaching the wrong one at last, and so destroy-

ing, instead of benefiting, the people. And as the withdrawing of the property of the people, except for the necessities of the state, is unjust, the taxation of the whole for the payment of comparatively a few priests is the height of injustice.

One of the most extraordinary passages in this essay on Christian duty is the following:—"In fact, if men of different religions are to live together in peace, they must abstain from a direct interference with each other's tenets; just as, in marriages between two persons of different persuasions, an arrangement is commonly made which limits the influence of either parent over their common children, and determines that some shall be brought up in the opinions of their father, and others in those of their mother."—Upon the question of the marriage of Christians with idolaters let us hear the word of God: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said; I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14—18.) Here we find the very case which is directly condemned, *totidem verbis*, by God's word, held up for our example by this Reverend Divine in an essay on "Christian duty;" and the corollary from the proposition is, that the Christian shall not attempt to turn the Papist from the error of his ways! This is very natural advice from a man who says no human power can pronounce authoritatively upon what is truth; but it is very little likely to be attended to by those who can, and who will, pronounce authoritatively upon the subject: who believe, though they receive neither rank, nor power, nor wealth, from *saying* that they so believe, that the doctrinal articles of the Church of England do contain that truth without a belief in which no human soul can escape everlasting perdition; and that the doctrinal articles of the Church of Rome do contain that falsehood, of self-righteousness and human merit, which will inevitably destroy to all eternity those who are misled by it. This Liberal Doctor is not without some practical measure for enforcing his advice, which we recommend to the earnest and serious attention of all who call themselves by the name of Christian, and who have not had every spark of holy Christian love extinguished by the withering Liberalism of the day. "A Puritan clergy in Ireland, or a clergy at all partaking of the spirit of Puritanism, would

be an evil which the government should carefully watch over, and to the utmost of its power vigorously prevent. There should be no furious commentaries on the Apocalypse, no raving about the sin of tolerating idolaters. The deep folly of such conduct can hardly be an excuse for its utter uncharitableness, and the incalculable mischief of its consequences." (p. 64.) Although at the beginning of this essay the learned Doctor was horrified at any principle which might by any possibility be perverted into a shadow of persecution against Papists, in the true spirit of a Liberal the horror of persecution is quite worn out when he comes to stimulate the government vigorously to prevent the preaching of the Gospel in force and power: a few civil speeches indeed, gently hinting that, upon the whole, Protestantism was a simple and less encumbered religion than Popery, might be made; but nothing that could by any possibility be mistaken for supposing that no less a stake than heaven and hell depended upon the issue!

Pages 101 to 110 are employed in shewing that his brother clergymen are exceedingly incompetent judges of the question—which he says is a religious question, and that he has endeavoured to argue it as such;—and the reason assigned for this incompetency is, that their studies have been chiefly confined to theology! The reason seems to us about as conclusive as it would be, against a physician's ability to form an opinion of a bodily disease, that his studies had been chiefly confined to medicine. It is, indeed, most true, that their retired habits and narrow spheres of observation do unfit the clergy from becoming eminent statesmen: Clarendon says, "Clergymen understand the least, and take the worst measure, of human affairs, of all mankind that can write and read:" but Clarendon does not say that they take the worst measure of Christian duty. Dr. Arnold is professing to argue the matter as a religious question, and not as one merely political: and, upon the infidel principles of modern Liberalism, we confess the refusal of the claims of Papists, of Jews, Mohammedans, or open Atheists, has not a vestige of sound argument to rest on. As Dr. Arnold does not understand the Christian duty of the civil magistrate, neither does he that of the church; which consists in being the daily living monitor to the temporal power of its religious duty, and obligation, to rule for the promotion of the spiritual, as well as bodily, welfare of Christ's people. This, then, is so far from being a subject on which the clergy, as clergy, ought not to interfere, that it was their pre-eminent duty to use every lawful means, by every peaceable mode, whether from the pulpit, through the press, or in public assemblies of the people, to make all ranks of society—the king, his advisers, his legislature, and his subjects—know that they were committing a great

sin in God's sight; that they were professedly rejecting all reference to his declared will in his written word; and avowing that men in whose bosoms the Holy Ghost dwells were not more fit to be rulers over, and lawgivers for, his church and people, than the followers of the False Prophet, open Infidels, and blaspheming Jews. A very large body of the clergy of the Established Church, as well as the most spiritually minded of their Non-conformist brethren of all denominations, did well perform this duty, and the Lord will not fail to reward them for their honest testimony on his behalf; but woe unto those apostates who refused to protest in the time of need against the enemies of Christ! It would be well for some of them if they had never been born.

However much it may surprise Dr. Arnold, and the Evangelical Prelates who patronize and circulate his opinions, we shall take the liberty of shewing him that it is in the Bible only that the Christian duty of kings or of people can be learned: and we shall prove that there cannot be an act of more wilful rebellion of spirit against God, than to propagate the doctrine that princes derive their power from the people. For this purpose let us turn, not to prophecy, but to fulfilment; not to futurity, but to fact; and consult the account given by Nebuchadnezzar, the heathen sovereign of an idolatrous nation, and one who, therefore, might be supposed to be entirely exempt from the responsibilities and penalties to which a king professing Christianity, and within the bonds of the Christian covenant, must be amenable. This king was a great and triumphant warrior; and imputed his power and successes "to the might of his power." If under any circumstance whatever it can be justifiable for a king to attribute the stability of his authority to a human source, it is surely so in the case of a laureled conqueror looking to his military skill and the valour of his forces as that to which he is indebted for the security of his throne. The architectural splendour of his capital bore testimony to his regard for the arts of peace; and, without a rival to contend with, or an empire on the globe to be compared with Chaldea for extent, learning, or opulence, Nebuchadnezzar found himself at ease in his palace in Babylon. It was to serve as a lesson to kings in all after-ages, that the extraordinary visitation which fell upon this individual is recorded;—an individual situated in that extreme case which would have rendered it excusable, if it ever were to be excusable, in a sovereign to ascribe his power to any other source than directly to God. It was that he might know "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," that his kingdom was taken from him for a time: after which it was to be returned to him, when he shall have learned "that the Heavens do rule."

The king profited by the lesson; and his heart was turned to God: and he makes the following public confession, for a witness against the King of England, and against his Evangelical advisers, and against all men; and especially against all nations into which God's written word has come:—"All the inhabitants of the earth are reputed as nothing: the Most High doeth according to his will, in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?.....This matter is by the decree of the Watchers, and the demand by the word of the Holy Ones: *to the intent that the living may know* that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

Truly, the very name of God, as ruling, guiding, blessing, or cursing the designs of men, is gone out of the land. From the politics of kings and statesmen, down to the private business of merchants and mariners, the bare mention of Him is held to be an obsolete form, with which it is better to dispense. Nevertheless, Jesus is King: to Him every knee shall bow: and his adversaries, who will not that he should reign over them, will he cause to be brought, and slain before him: "Be wise, therefore, ye judges of the earth." Not only does the second Psalm describe the appearance of Messiah to assume the government of the world at a time when the kings and rulers are in rebellion, not against his Priesthood only, but against his Kingly office specially; but the eighty-second Psalm likewise is so strictly applicable to the present aspect of public affairs, as far as they respect the question which this pamphlet discusses, that we cannot do better than close these remarks with calling the attention of our readers to it. "God stands in the congregation of the mighty: he judges among the gods." Here, as we saw above from Selden, the title of "gods" is given to the rulers of men, and they are informed that God himself is in their assembly, whether they will acknowledge and submit themselves to him or not. He then remonstrates with them for not making any distinction between those who fear and serve him, and those who despise him; and for supposing that mere human talent, or rather the talents of Satan, can conduct prosperously the business of a kingdom. "How long will ye judge unjustly, and accept the persons of the wicked?" God's word teaches us here, that to "judge unjustly" is to make no distinctions and differences between the wicked and the good, between Christ's enemies and Christ's friends, between apostates and the faithful: but Dr. Arnold inculcates that it is a Christian duty not to make such distinctions; that it is unjust to refuse any thing to any member of the community; and that the people, and not God, judgeth, or sits in

we shall be able to substantiate them from the first three pages of the "Second Inquiry."

Mr. Maitland begins his Second Inquiry with a quotation from Mr. Irving's Preface to Ben Ezra, p. xxix. as follows: "Now I am not ignorant that there are amongst ourselves men who doubt and disbelieve the interpretation which almost all Protestants give to this period, as containing a term of 1260 years; and that of late a pamphlet has been written by a very worthy clergyman of the Church of England to this effect; but really I have thought this matter so completely set at rest by Mede and Henry More, and the common consent of those who have written since, as not to need any demonstration. And it is manifest, that if in emblematical visions, such as those of Daniel and the Apocalypse, you will interpret the periods literally, you may as well interpret the other parts literally, and insist upon literal beasts of the character there set forth, and a literal throne, and so of the rest, which no one will be so foolish as to require." On this Mr. Maitland remarks: "I may be foolish (for such is the misfortune of many 'very worthy' persons), but I must avow that I do interpret the other parts literally, and insist upon literal beasts of the character there set forth, and a literal throne, and so of the rest; and, as far as I can find, most commentators (with Mr. Irving himself I suspect) do the same."—This passage in Mr. Maitland's book really filled us with astonishment; and even now that we are transcribing it, we again marvel how any educated man should so blunder, as first to mistake the meaning of Mr. Irving's very clear words, and then either not to know his own meaning, or to express himself so as to convey to his readers what we know he could not have meant! Mr. Irving is speaking, not of the symbols which Daniel saw, but of their meaning; not of *vision*, but of *interpretation:* "If you will *interpret* the periods literally, you may as well *interpret* the other parts literally." He means (though we are ashamed of being obliged to explain what is already so plain), that, as the times are inserted to give the period of the symbolical beasts of the vision, you must either understand both literally, or both symbolically: and that, if you will insist upon transferring the literal days unchanged into the fulfilment of the prophecy, and make the sanctuary trodden under foot for these literal days, you must also, in consistency, keep the beasts also literal in the fulfilment; and so have a literal goat for the king of Grecia, and a literal ram for the king of Media and Persia! This folly, to which Mr. Maitland has pleaded guilty, we do not impute to him; for he says, page 3, "I know that the *goat* which Daniel saw was a *type*, or *emblem*, of the king of Grecia:" but such an egregious mistake of Mr. Irving's meaning, and of the sense

which his own words convey, demonstrates as great a disqualification for conducting an argument, or for correcting others, as the very folly which his avowal implies.

The carelessness with which Mr. Maitland consults Scripture may be shewn from this same page 3, where we find him writing, "Undoubtedly the beasts which Daniel saw were *emblematical*, but nothing can be more *literal* than the language in which he has described them: let it only be admitted (and I cannot conceive why it should not), that by the word *day* he means day, as much as by the word *goat* he means goat, and all further argument on my part would be needless." Here our astonishment again rose; for the beasts are described in Daniel's own words, as he saw them; but the times ("evenings and mornings") are the words of the mysterious "saint," (Palmoni) "the wonderful numberer, the revealer of secrets." So that in this passage of Mr. Maitland we have not only the former confusion of literal times and emblematical beasts, but the words of the angel are imputed to Daniel. Mr. Maitland's argument stands thus: Daniel describes emblematical beasts in *literal* language—the angel spake of certain evenings and mornings: but Daniel describes the beasts in literal language; therefore the angel's evenings and mornings are literal days!!! Or, to put it in Mr. Maitland's own words, "The beasts were emblematical, but nothing can be more literal than the language in which he (Daniel) has described them: let it *only* be admitted that by the word *day* he (the angel) means day (*i. e.* literal day of twenty-four hours), as much as by the word goat he (Daniel) means goat, (*i. e.* not literal goat, but the symbol of Alexander), and all further argument on my part would be needless!!! The fallacy, we see, lies in changing the emblem or type, while he retains the period unchanged, merely because it is given *in words*. But, to shew the full length of absurdity to which this mistake might be carried, let us take another symbolical vision—that of Peter, for instance (Acts x. 11). Peter sees a great sheet descending, wherein were all manner of four-footed beasts, &c. and there came a voice to him, "Rise, Peter; kill and eat." Now here we might say, with Mr. Maitland, is an emblematical vision, "but nothing can be more literal than the language in which he has described it:" let it only be granted that the words Peter hears are to be understood as literally as those in which he has described the vision, and we shall have a command given; "Rise, Peter; kill and eat *Cornelius and the other Gentiles.*"

On the use which Mr. Maitland makes of other parts of Scripture, it may suffice to refer to the First Inquiry, p. 5, where he says, "The seventy weeks, which I do not deny to have been proved by the event to be weeks of years"....." Yet it seems to me

we cannot possibly assume this: and I have considerable doubt whether any person ignorant of the fulfilment of the prophecy, and conversant with the Hebrew Bible only, would take it for granted that the Prophet was speaking of weeks of days." And, after some quotations, p. 7, "Taking these circumstances into consideration, I submit that we should not naturally expect a Hebrew writer to express a period of four hundred and ninety days by seventy weeks, and should consider it as somewhat singular if he had done so." This seems to us one of the strongest instances of pertinacious adherence to theory that we have ever met with. Mr. Maitland confesses that the fulfilment of this prophecy is the very reverse of what his theory requires, and yet maintains his theory to be good! And, so far from abandoning his theory, when thus falsified, Mr. Maitland maintains that the prophecy ought to have been differently expressed, and that it is "somewhat singular" in its present form! Were we not convinced that Mr. Maitland is a pious, well-meaning man, this passage would call forth our severest reprehension: for what is it but saying, that a prophecy dictated by the Holy Spirit, and to which, by Mr. Maitland's own confession, the Holy Spirit has set his seal in the fulfilment, ought, in the opinion of a poor fallible man, to have been either differently expressed or differently accomplished? And it is a clergyman of our own church who has had the hardihood to give utterance to such a sentiment!—But we forbear, being persuaded that Mr. M. did not perceive the awful conclusions to which his mode of conducting the argument necessarily leads.

We had noted several other passages deserving exposure; but we are weary of the task; and as we think these will suffice, we pass on at once to the refutation of Mr. Maitland's hypothesis. He rests the chief strength of his argument on the supposed noveltyof interpreting days as years; bringing it forward repeatedly, and asking one of his opponents triumphantly, p. 35, "Can he mention a writer, from the days of St. Paul to those of Wickliffe, who has maintained that days stand for years, either in symbolical prophecies or in any other part of Scripture?" And again, p. 77, "Familiarly as even the most superficial readers have now learned to talk of 'the prophetic style' of a day for a year, I believe that any such interpretation of the prophetic period of Daniel (or of any other period) was altogether unknown by the Jewish church before the Christian era, by the Apostles of our Lord, by the primitive church, by the Fathers: in short, that no man ever thought of interpreting the days mystically, or that any period of twelve hundred and sixty years was marked out during (to say the very least) the first twelve centuries of Christianity."—Let him that casts a stone at another, be sure that he himself is

without sin. Mr. Maitland has reprehended Mr. Frere for making a general assertion like the above; saying, p. 149, "I cannot help wishing, that, on points which almost preclude the possibility of certain knowledge, writers would use more measured language. I do not believe that Mr. Frere meant to say what was false; but certainly he stated what it is scarcely possible that he should know to be true." This reproof to Mr. Frere we retort upon Mr. Maitland. But we do more: Mr. Maitland has not brought forward any examples in justification of his reproof; we produce the following in vindication of our retort. Ambrose is unexceptionable authority against Mr. Maitland. On Rev. xi. he says, p. 3083: "Possumus per tres dies et dimidium, tres annos et semis intelligere." ("By three days and a half, we may understand three years and a half.") And again, on Rev. xii. p. 3090: "Per tempus vero, et tempora, et dimidium temporis, tempus a passione Christi usque ad finem-mundi designatur." ("But by time, times, and dividing of time, is designated the time from the death of Christ even to the end of the world.") How Jerome interpreted the three days and a half we know not; but all the early copies of the Vulgate have a very concise interlineary gloss, which, if not Jerome's, is very old: this gloss, over the three days and a half, writes, "tres annos et dimidium" ("three years and a half"). Nic. de Lyra's Postilla were written more than two centuries before the Reformation; and it says, on Rev. xi., "Hic accipitur dies pro anno: secundum illud Ezek. iv. 'Diem pro anno dedi tibi.'" ("Here a day is taken for a year: according to that in Ezek. iv. 'I have appointed thee a day for a year.'") And on Dan. xii., "Non determinatur quod illi xlv. dies sint usuales, vel annales secundum illud Ezek. iv. Diem pro anno dedi tibi." ("It is not determined whether these forty-five be ordinary days, or days of years, according to Ezek. iv., 'I have appointed thee a day for a year.'") These few passages sufficiently refute Mr. Maitland, and we doubt not he may find many more, if he search.

But we now, in our turn, beg to ask Mr. Maitland, "Can he mention a writer, from the days of St. Paul to those of Wickliffe, who has maintained" that three days and a half are to be interpreted literal days? If he cannot, as we think it will prove, his whole hypothesis is subverted by the following simple argument. Mr. Maitland, in fairness and consistency, grants that all the times mentioned in the Apocalypse must follow one and the same general rule of interpretation; and he argues at some length, p. 26, that the dead bodies of the witnesses (Rev. xi. 11) shall lie unburied three literal days and a half. Now we request Mr. Maitland to inform us what portion of time we may reckon as half a day; for one man tells us it is twelve hours, another tells us it is six? But if we, as Englishmen, are at some loss in answering the

question, a Grecian would be utterly confounded. To the Greeks such a term, or such a division of time, as half a day, has never been known in its literal sense. They had subdivisions into watches and hours, but a broken portion of a day they have always reckoned, and do even now reckon, for an entire day; as medical men are obliged by the laws of nature to do in fevers, &c., among ourselves. It is on this mode of reckoning, and this only, that we can explain our Lord's lying three days and three nights in the heart of the earth: for he only rested in the grave the latter part of Friday, the whole of Saturday, and part of Sunday; yet it is called three night-days. This solitary expression, therefore, Rev. xi. 9—11, the Apostle who wrote the book, and every Grecian who read it, must have understood symbolically, and interpreted three years and a half; because, if interpreted literally, as three natural days and a half, they would be unable to give it any definite meaning at all.

Having thus shewn that Mr. Maitland cannot maintain his position, even if we concede that an appeal to early authority is a conclusive test, we now proceed to shew, that in this question of interpreting prophetic times the opinion of the early Fathers is of no authority whatever. After appealing to the primitive church, Mr. Maitland says, p. 77, "I know that this proud age looks with pity or contempt on all that have preceded it; and such a reference to the unvarying (which we have just proved to be not 'unvarying') interpretation of the Christian church may only provoke a smile. Still, notwithstanding the march of intellect, I cannot help thinking that there were some among the various classes which I have specified, who understood the prophetic style quite as well as we do."—This is a kind of appeal which has great influence over many; and we are aware that such persons will be greatly startled when we assert, in the most positive terms, that these primitive Christians *could not* have understood the prophetic times. That they should have understood them it is impossible to allow, for the following reasons. It will at once be granted that no duty is more frequently enjoined in the New Testament than that of watchfulness; and it will also be granted that the *uncertainty* of our Lord's coming is made the great motive for watchfulness. Such is the case in the various addresses of our Lord; as Matt. xxv. 13: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." It forms the burden of the Apostolic exhortations; as 1 Thess. v. 2, 6: "The day of the Lord so cometh as a thief in the night"....."therefore let us watch and be sober." And it forms the concluding admonition to the Gentile church (Rev. xvi. 15): "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." Now it is not a matter of speculation or pro-

bability only, but it is a clear self-evident truth, that just in proportion as the primitive Fathers understood the correct interpretation of the prophetic periods, just in the same proportion would this chief motive for watchfulness—namely, uncertainty—be removed; and because we do maintain that their watchfulness was constant, and that therefore this great motive for watchfulness, the uncertainty of our Lord's coming, was in full operation, we do also maintain that they could not by possibility have understood the prophetic times. Understand these times in either way, make them days or years, they could not have known either their commencement or their period; for any knowledge of this kind would have removed the uncertainty of the day of the Lord.

These considerations bear with equal force, but in an opposite scale, on our own times. For as the watchfulness of the primitive churches was kept alive by the possibility of his speedy coming, resulting from its *uncertainty*—since that which might be at any time, might be, for aught they knew, to-morrow,—so now the same watchfulness can only be kept alive in us by a sense of the *certainty* of his speedy coming, while we know not the day nor the hour, and by the possibility of its being even to-morrow. And such we say, from our own knowledge, is the practical result of the two modes of interpretation: for all those who interpret the 1260 days as the Papal period are kept in constant watchfulness, because they believe that "the times of the Gentiles" are nearly run out, and the coming of the Lord draweth nigh; while those who, like Mr. Maitland, postpone the 1260 days to some future time are obliged to regard the greater part of the Apocalypse as still unfulfilled; and it stands as a screen, or barrier of security, between them and the coming of the Lord, since they need not take alarm till they think the prophecies of the Apocalypse begin their course of fulfilment. We also have an advantage which the primitive church had not, in the lessons to be learned from the great interpreter TIME; and we think that no one will be so unreasonable as to maintain that the events of eighteen centuries have thrown no light on the prophetic page, and that we have not in these respects advantages which the Fathers did not possess. It is not, therefore, from looking "with pity or contempt" on preceding times that we deny them any authority in this question, but simply because it is impossible that they could know any thing about the matter. Doctrines they knew; future events they knew; that false doctrines should arise and bring about certain events, they also knew: but the mode of computing the prophetic periods, so as to be able to say *when* these doctrines should arise and these events take place, they knew not, but were constantly looking for those signs by which they might gladden their hearts with the hope of the coming of Christ. We may grant to Mr.

Maitland that they "understood the prophetic style quite as well as we do;" but this by no means obliges us to concede a further proposition, which involves contradictions; or to grant that they were at the same time both certain and uncertain of the same fact; that they knew a time must intervene before the coming of the Lord, and yet continually looked for him suddenly and unexpectedly, "as a thief in the night."

Much confusion exists in Mr. Maitland's mind respecting symbols and language, and still more respecting symbolical and and figurative language. He says, page 3, "the beasts were *emblematical*, but nothing can be more *literal* than the language," and so in other places. Now all this arises from his supposing emblematical or symbolical to be the same with figurative, which is a complete mistake. An emblem or symbol foreshews in a lower kind or degree the future actions of another in higher kind or degree; and symbolical language only *declares* in like manner that which cannot be acted. Figures, on the contrary, accumulate the attributes of something higher in kind or degree, for the purpose of ennobling and exalting that to which they are applied; and figurative language the same. If Mr. Maitland considers that symbols and figures, so far from being synonymous, are opposite processes, it may extricate him from his present confusion. All the modes by which ideas are conveyed to the mind, whether by vision, by hieroglyphics, or by language, proceed on the one principle of explaining that which is unknown by means of that which is known: shewing out any new, or diverse, or complex object, by combinations of simple objects; and any new ideas, by means of those ideas already familiar to the mind. Symbols and symbolic language are both framed on this one principle; the symbols being objects addressed to the eye, the symbolic language words addressed to the ear. It is absurd to talk of symbols being described in *literal* language, because they cannot be rightly described in any other; and it is equally absurd to infer, that, because the description is *literal*, while the interpretation is confessedly symbolical, that the other words, which are not descriptive, shall be literal *both* in the *vision* and in the *interpretation*. The symbol is made to act the thing signified, as far as possible; yet as times cannot be acted, they must be declared. When the symbols are beasts, whose term of life is short, there would be an incongruity in giving long periods (like 2300) in years; which gives still further propriety to the term, days, employed. In interpreting the vision, we must make the same change both in the symbol and in the times of the symbol: we must *transfer* the character of the symbol to the thing signified, and we must *translate* the symbolic words into words suitable to the thing which the symbol denotes. All this seems to us so very plain and obvious that we wonder how any one can think otherwise.

Nor is there any difficulty in ascertaining when language is symbolical, and when not; for the symbolical language always forms part of the vision, and is often expressed in an unusual and not in the ordinary manner. Thus in Dan. viii. 14, the time of the vision is given by the angel *before* he is commissioned (ver. 16) to shew the interpretation thereof; and the period is here called "evenings and mornings," not days. Again, the most cursory examination will convince us that *days* will not answer to any of the circumstances of the vision; for it clearly begins with Alexander, and runs beyond "the latter time" (ver. 23) of the four successors of Alexander, whereas 2300 days are little more than six years. Our Lord also refers to this vision when speaking of the abomination of desolation preceding Jerusalem's destruction (Matt. xxiv. 15; Mark xiii. 14); which, taken in any possible sense, compels us to understand years: for 2300 days cannot by any ingenuity be extended down to the time of our Lord; and if, on the other hand, the time is connected with the last Antichrist, 2300 days cannot be extended back to the time of Jerusalem's destruction. The same argument applies to the periods in the Apocalypse; only, as it becomes in this book a question which involves *interpretation*, we cannot make it so self-evident, as in Daniel: but surely to any rational interpreter it is no less certain, for the numbers are given in visions whose commencement every fair interpretation must join on to the Apostolic times. In chap. xi. the Apostle John is commanded to "rise, and measure the temple of God;" which, bringing him into contact with this vision, plainly shews that it commences with his times: the numbers are then given in the *earlier* parts of the vision, down to the revival of the two witnesses; after which time no more numbers are given, though there are many events, and such as must occupy a considerable portion of time. The same observations apply to xii. xiii. in which chapters numbers also occur. But Mr. Maitland understands these numbers to denote only "a period of 1260 natural days" (First Inq. p. 2), and perceiving the expediency of endeavouring to understand the vision also *literally*, he labours in the Second Inq. p. 16, to bring a literal interpretation of the two witnesses within the verge of probability. But a less successful attempt we have seldom seen: for these two witnesses of God, who are said to prophesy in sackcloth, he by his literality converts into the most tremendous scourges of mankind, "killing infallibly all who attempted to hurt them"—"terrible and invincible to a world groaning beneath the torment for three years and a half"—"groaning in hopeless misery under plagues like those of Egypt" (p. 17). All this needs no comment, and sufficiently shews the absurdity of endeavouring to interpret symbols literally. Others, following out Mr. Maitland's principle,

have carried literal interpretation into all parts of the Apocalypse; and expect literal angels; a literal dragon, whose tail shall sweep down the literal stars of heaven; a literal woman, with a crown of literal stars, and the moon literally under her feet; and all such like absurdities. Of these we do not accuse Mr. Maitland; but we warn him to stop in time, or such follies as these will be the inevitable consequence. The coming of the Lord is now generally inquired into: many believe it to be near at hand: Satan trembles for his usurped dominion: he will do his utmost to discredit the belief in the advent, and to discourage the study of those prophecies from whence alone the signs and tokens of the approaching day of the Lord can be ascertained. When he cannot prevail to the extent of wholly destroying the faith in the second advent, his next endeavour is to postpone it as long as possible; and when he can get good and pious men to throw suspicion and doubt over those interpretations of the Scripture which lead to expect the speedy return of our Lord, and lull the watchfulness necessarily consequent on such an expectation, this is a master-stroke of his policy. Again would we press it on Mr. Maitland, and entreat him, with all earnestness and sincerity, to beware, lest, in pursuing what he thinks only a critical inquiry, he may be forwarding the work of Satan, and, when the church stands on the very verge of a precipice, lulling her into a fatal security where the next step may be irremediable destruction.

TO THE EDITOR OF THE MORNING WATCH.

MR. EDITOR,—I beg to assure your correspondent "Philanastasius," that I receive his remarks on my paper in a former Number in the same spirit in which they are offered; and shall truly rejoice with him, if the discussion should be made subservient to the eliciting of THE TRUTH. This, I trust, is the simple object which we both have in view; and that we shall ever feel the interpretation of God's word too sacred an object to admit of our being influenced by other motives. If the arguments adduced in opposition had convinced me that my position is untenable, I would with the same readiness relinquish it, as I now proceed to state my reasons for still maintaining it. In replying to the objections of Philanastasius, I will observe the order in which he has urged them.

1. In the first place, I must admit the inadvertence with which I am charged, in quoting inaccurately the expressions which I mean to distinguish. I ought to have stated these to be αναστασις εκ νεκρων or εκ των νεκρων, and αναστασις νεκρων or των

νεκρων. The inaccuracy is accounted for, though not excused, by my considering that the insertion or omission of the article is, in this case, not essential to the argument. In such matters the strictest accuracy of quotation ought to be observed; I must therefore admit my fault; but Philanastasius has unjustly, though I believe undesignedly, exaggerated it. It is true that the expression αναστασις εκ των νεκρων does not occur in the New Testament; but we have one which *I* conceive to be equivalent to it, Phil. iii. 11, εξαναστασις των νεκρων. And with regard to αναστασις των νεκρων, Philanastasius is in error; for the expression *does* occur, 1 Cor. xv. 42. So that, in fact, instead of our "always having," as he asserts, "αναστασις εκ νεκρων or αναστασις νεκρων," we have these four expressions:

εξαναστασις των νεκρων, as in Phil. iii. 11.
αναστασις εκ νεκρων, as in Luke xx. 35.
αναστασις των νεκρων, as in 1 Cor. xv. 42.
αναστασις νεκρων, as in 1 Cor. xv. 12, 13, 21.

But, to come more directly to Philanastasius's objection: The force of it entirely depends on the accuracy of the canon which he wishes to establish—namely, That, wherever the preposition εκ occurs in the sense of "separation," it uniformly requires to be followed by the article prefixed to the noun specifying the object from which the separation is made. But this rule will not, on examination, be found to hold good. We have clear instances of εκ being used in this sense, without being followed by the article.

Acts xv. 14: ὁ Θεος επεσκεψατο λαβειν εξ εθνων λαον επι τῳ ονοματι αυτου: "God did visit the Gentiles, *to take out of them* a people for his name."

Acts xv. 23: αδελφοις τοις εξ εθνων: "to the brethren *out of the Gentiles.*"

Rom. ix. 24: ους εκαλεσαν ἡμας ου μονον εξ Ιουδαιων αλλα και εξ εθνων: "whom he hath called, not *out of the Jews* only, but also *out of the Gentiles.*"

Heb. v. 1: πας γαρ αρχιερευς εξ ανθρωπων: "for every High Priest taken *from among* men."

These passages are obviously destructive of Philanastasius's canon, and take away the whole force of his first objection, which is grounded on the assumption that εκ νεκρων does not admit of the rendering "from out of the dead."

I would observe further, that I very much doubt whether εκ νεκρων admits of the meaning which he would attach to it—namely, "from the state of death." Had such been the Apostle's meaning, I think he would have written, not εκ νεκρων, nor, as Philanastasius suggests, εκ νεκρου, but εκ του θανατου, which expression we thus find used in a figurative sense 1 John iii. 14. The instances which Philanastasius adduces in support of his

translation are clearly not to the point. Rom. vi. 13 I should translate, "As alive from out of the dead," predicated of the *election* of grace—some being raised to spiritual life, leaving others in spiritual death. Rom. xi. 15 is, as I conceive, "life from the dead ones," whether it be applied nationally to the Jews, or, as some commentators contend, to the first resurrection.

Philanastasius observes, that in either of these cases the article would not be admissible, in the sense in which he understands them. I suppose he argues from the context in which they occur, when he so unhesitatingly asserts that they refer to a resurrection "from the *state of death*." Now, in Ephes. v. 14 we have a passage strictly parallel with these, which, to be consistent, Philanastasius must maintain applies to a resurrection from a state of death. But in this passage the article *is* used: "Arise from the dead:" αναστα εκ των νεκρων. If Philanastasius would render this "from the state of death," it militates against his own rule. If he would render it "from dead ones," then I think he must admit, that, so far as any argument is to be drawn from the context, the passages in Romans admit of a similar rendering; and then his objection falls to the ground. The comparison of these passages strongly confirms me in the opinion, that the introduction or omission of the article is not essential to the argument*.

A similar remark would apply to the quotation from Sophocles. I should have no difficulty in producing instances from the profane authors, establishing the use of the preposition for which I am contending; but I purposely refrain, thinking it better that the question should be determined by the usage of the New-Testament writers. Essential as is a knowledge of the classics to an interpreter of the New Testament, great caution is necessary in the application of profane criticism to the Sacred Writings. The language of the New Testament is so much a language *sui generis*, that much injury has been done to it by the hypercriticism of the mere scholar. Much soundness of

* In further proof that the omission or introduction of the article is not essential to the point under discussion, the reader is requested to compare the following passages.

Matt. xiv. 2: "This is John the Baptist; he is risen from the dead:" αυτος ηγερθη απο των νεκρων. Here with the article.

Mark vi. 16: "It is John, whom I beheaded; he is risen from the dead:" αυτος ηγερθη εκ νεκρων. Here without the article.

Matt. xxviii. 7: "Go quickly, and tell his disciples that he is risen from the dead." Here the article is inserted: ηγερθη απο των νεκρων.

John xx. 9: "For as yet they knew not the Scripture, that he must rise from the dead." Here the article is omitted: ὁτι δει αυτον εκ νεκρων αναστηναι.

Again, Col. ii. 12: "God, who hath raised him from the dead." Here with the article: του εγειραντος αυτον εκ των νεκρων.

1 Thess. i. 10: "Whom he [God] raised from the dead." Here without the article: ὁν ηγειρεν εκ νεκρων.

judgment, as well as a correct knowledge of the original, is essential to the character of a useful interpreter.

Were we, however, to concede that αναστασις εκ νεκρων might fairly admit of being rendered "a resurrection from the state of death," it does not follow that such would be the true rendering in the passages before us. Were this the only phrase employed, it might be more questionable; but we find another expression (αναστασις νεκρων) which must be translated consistently with the former. Philanastasius conceives that the expressions are perfectly synonymous; yet in so interpreting them he is obliged to attach a different meaning to the word νεκρων: which in the one case he translates "the state of death;" in the other, "dead persons." Is it not much more easy and natural to suppose that the same writer means the same thing by the same expression? that if St. Paul writes αναστασις νεκρων, meaning thereby a "resurrection *of* dead persons;" when he writes αναστασις εκ νεκρων, he means "a resurrection *from* dead persons?" It does also appear somewhat extraordinary, if we receive Philanastasius's view of the expressions being synonymous, that they are always used in the places where the distinction, which I have contended for, would require them to be used. In no one instance do we find εκ νεκρων where we should expect νεκρων, nor *vice versa*.

I may here also mention an additional argument in favour of the rendering of εκ νεκρων, to be deduced from Luke xvi. 30, 31. When Dives speaks of sending one from the dead, απο νεκρων, it will be admitted that he means "from those who were dead;" and this is expressed in Abraham's answer, in the next verse, by εκ νεκρων.

The reasons given by Philanastasius for the remarkable language employed by our Lord, Luke xx. 27, &c., seem to me to be quite inadequate. Αιων εκεινος, I agree with him, refers to the dispensation of the Millennium; but upon his rule of interpretation I cannot perceive how "the addition of the words της εκ νεκρων, '*that from the state of death*,' shews that the resurrection which shall synchronize with the opening of this dispensation will be positively a literal resurrection:" for every resurrection, whether literal or spiritual, must be *from a state of death*, a phrase which implies no speciality. Neither can I admit that there is any *ambiguity* at all in the word αναστασις. Through the whole of the New Testament it is never once used but in a sense *strictly literal*.

2. The next objection of Philanastasius is taken from the interpretation given to εξαναστασις. As the argument does not depend upon its being written in one word or two, I will not here enter upon the discussion of that point. Let it be taken either way, and in my view it supports the proposed distinction.

I admit that the two passages, Acts xxvi. 23, and Rom. i. 4, *may* be translated, as Philanastasius proposes, by "a resurrection of dead," i. e. of dead persons. But how does this translation suit the sense of the passages? How, for instance, was Jesus declared or *defined* ὁρισθεντος, to be the Son of God with power, by a resurrection of *dead persons*? Perhaps it may be answered, that it refers to those who came out of their graves after his resurrection (Matt. xxvii. 52, 53). To this I should not very much object; but I greatly prefer the rendering which our own translators have given, who consider the passages as referring to the resurrection of Jesus alone, and which the original unquestionably admits; the εκ before νεκρων being omitted for the sake of the euphonism.

Philanastasius's translation of Phil. iii. 11, εις την εξαναστασιν των νεκρων, "unto the resurrection of the dead out of—" is very questionable in a critical point of view; but a still more fatal objection to it is, that it destroys the whole force of the passage. What does the Apostle say, according to this rendering? "If by any means I might attain to a resurrection of the dead out of their graves:" that is, it makes him guilty of the absurdity of striving with all his might to attain an object which it was physically impossible for him to avoid; for St. Paul well knew that every individual descendant of Adam must be raised up from a state of death. The rendering proposed in my former paper, and which Philanastasius seems to admit *may* be the true one, gives a perfectly good and worthy sense to the passage. There is a resurrection *of the saints* at Christ's coming, which is their *peculiar* privilege: to the attainment of which St. Paul laboured, "lest, after having preached to others, he himself should become a cast-away." By Philanastasius's quere he appears to think that St. Paul, being one of the elect, and on that ground assured of a participation in the first resurrection, had no need to labour for it. But this is an abuse of the doctrine of election: we are chosen to *the means* as well as to *the end*. Therefore, while it is *abstractedly* true that St. Paul, as one of the elect, was certain of a part in the first resurrection, it is no less *practically* true that he could not attain to it without a holy fear of apostasy, and constant effort to "make his calling and election sure." By these remarks it will appear, that, in reference to Philanastasius's quere, I consider that *all the saints*—i. e. *the whole mystical body* of Christ—will be raised at the commencement of the Millennium. The following passages appear to me decisive on this point: 1 Cor. xv. 22, 23; 1 Thess. iv. 14—18; Rev. xi. 15—18. In these passages the terms are quite general, excluding, as I think, the idea of any exception: "They that are Christ's"—"them which sleep in Jesus"—"the dead in Christ"—"to thy servants the prophets, and to

the saints, and to them *that fear thy name, small and great.*"

3. The next observation of Philanastasius is upon Dan. xii. 2. It will be remembered that I referred to that passage in my former paper, in order to obviate an objection which might be deduced from the apparent discrepancy between it and John v. 28, 29. If Philanastasius's criticism will stand, the difficulty is more satisfactorily cleared, and in the harmony of the Prophet and Apostle the argument in favour of two resurrections is strengthened. I should feel disposed to agree to his rendering of מִישֵׁנֵי "from out of those sleeping;" giving the same force to מ in Hebrew, which I would give to ἐκ in Greek. But his interpretation of the two relatives, אֵלֶּה וְאֵלֶּה, is much more questionable. The passage is certainly one of considerable difficulty.

In reply to Philanastasius's second quere, I would observe, that John v. 28, 29, does not, in my view, give any countenance to the idea of a partial resurrection of the wicked along with the righteous. Our Lord merely mentions a life-resurrection and a condemnation-resurrection, without specification of time. Rev. xx. 5, absolutely forbids the supposition: "They (the saints) lived and reigned with Christ a thousand years: but the *rest of the dead* lived not again until the thousand years were finished."

4. I would not lay much stress on the use of the double copulative, Acts xxiv. 15, 21; nor did I intend to deny that our translation was correct according to the Greek idiom. In fact, there is no difference of meaning between "both of just and unjust;" and "of the just, and also of the unjust." The design of the remark was merely to convey to the English reader that the distinction between the resurrection of just and unjust is rather more marked than if it had been written δικαιων και αδικων. The observation, however, is of little importance, and quite collateral to the main argument.

I beg here to observe, not so much in reference to what has fallen from Philanastasius as to what has appeared elsewhere, that it was never intended to *prove* the truth of the whole doctrine of the Millennium by the use of a Greek preposition. It is not probable that any great leading truth of our religion should rest for its main support on verbal criticism. I have been accused by a writer in the Christian Observer, who styles himself an *unprejudiced* inquirer into prophetical truth, "of retailing other's arguments," and, to use his own elegant language, "jumping to conclusions, and then seeking for arguments to support them." In replying to his observations, I thought it unnecessary to notice an accusation so perfectly gratuitous. But I would here observe, that the proper office of Scripture criticism

is rather for the *confirmation*, than for the *discovery* of Divine truth. Surely it will not be contended that we should withhold our belief of a doctrine until we have discovered *all* the arguments by which it may be supported. The truth of the doctrine of the first resurrection rests, 1. On its being the universally received doctrine of the church in the first three centuries of Christianity; 2. On the express testimony of Holy Scripture, confirming the testimony of the church. But when the opponents of this doctrine endeavoured to overthrow it by resolving the language of St. John (Rev. xx. 4, 5) into a mere figure, telling us that there is no literal first resurrection, it became us to search the Scriptures, to discover on what authority they founded so bold an assertion. In doing this, it occurred to me to examine closely the language in which the Apostles spoke of the resurrection, to see whether any thing could be inferred from it, either supporting or opposing the view of a general resurrection *simul et semel:* and I think it must be admitted as remarkable, by every *unprejudiced* inquirer, that wherever the resurrection of the saints is spoken of it is expressed by εκ, simply or in composition, preceding νεκρων, or των νεκρων and that where the general resurrection is spoken of we have no preposition, but simply αναστασις νεκρων or των νεκρων.

Such is THE FACT. How is it to be accounted for, on any other principle than that maintained in this paper? W. D.

NOTE.

Since writing the above, the Christian Observer has appeared which professes to contain my reply to his correspondent. The paper has been *altered and mutilated without my consent*, which I must think in itself an act of editorial unfaithfulness. The Editor was at least bound to give me the option of withdrawing it, after he had made his proposed amendments. This he had neither the justice nor the courtesy to do. But, besides this act of injustice, he has inserted a note, in which he gives his readers to understand that I have employed some very irritating language, unfit for the public eye. He professes to quote the word "insulted," as if I had used that term in an angry and offensive manner. The sentence, which he seems so greatly to disapprove, in reply to the *gentle conciliating* language of his own correspondent, was, I believe, nearly as follows: "The uncourteous style of this communication, and the unfounded imputations on the character of one wholly unknown to the writer, need no remark. With a parade of charity he acquits me of *wilful dishonesty!* and *intentional untruth!* by affixing upon me an imputation scarcely less insulting." Such is the sentence to which the Editor affixes the charge of "pungent retort," and "personal animadversion." And the following expressions of his own correspondent applied to an unknown opponent are, I must presume, in his judgment, characteristic of "good temper, fraternal kindness, and calmness of judgment:"—"Taking up the sentiments of others;" "taking incredible liberties with the word of God;" "*manufacturing* one word out of two;" "building on the authority of others;" "retailing their arguments;" "jumping suddenly to conclusions, and then seeking for arguments to support them."

So much for the Christian Observer's profession of *impartiality*. Perhaps it would not have been worth while to notice this unfairness, but that it may account for the silence of the contributors to the Morning Watch, if in future they should choose not to reply to objections advanced in periodicals of this description. If we cannot gain a fair hearing, it is useless to attempt a defence.

W. D.

TO CORRESPONDENTS.

MR. BORTHWICK'S paper is again unexpectedly delayed, but we can positively promise it in our next. The paper of FIDUS is also postponed. Two from *Sevenoaks* are under consideration, and several shorter ones. We request communications to be sent two months before the day of publication, having experienced some inconvenience in our arrangements from want of sufficient time.

In answer to applicants for our first Number, we have to state, that the SECOND EDITION will be ready for delivery at the end of September.

THE

MORNING WATCH.

DECEMBER 1829.

ON THE GRADUAL UNFOLDING OF PROPHECY.

IN studying the prophetic Scriptures, nothing strikes us with greater wonder and delight than the exact accordance and symmetry which we discover between all the several parts of a prophecy when it is fully understood, compared with the irregularities and seeming disorder which we attributed to the same prophecy before its interpretation was unfolded. This wonderful art—by which the mystery of God is veiled till he pleases to discover it, when it becomes clear without any additional revelation—while we reverently admire, we may also profitably inquire into, and shew some of the important ends it answers. Of the many ends which are attained by this clearing up in the fulfilment, growing out of the previous mystery of prophecy, the scope of our present argument leads us to mention one only—namely, that it records beforehand the purposes of God in a manner which his church may understand, so as to derive from thence the continual assurance that nothing happens by chance, but that all things are minutely determined and overruled by him; while, on the other hand, such a degree of mystery overhangs it, that the men of the world are repelled from its study, and therefore neither presumptuously attempt to forward nor impiously to counteract the designs of God. To the people of God, a waiting, watchful spirit is that most frequently enjoined in Scripture; and this frame of mind is mainly produced and encouraged by the assurance of certain great interpositions on their behalf, coupled with ignorance of the exact time when these acts shall be performed. The soul is thus kept suspended upon the will of God, with whom alone are the issues of events; and in constant readiness to welcome every development of his purpose, in the evolution of those times and seasons which the Father hath kept in his own power.

Previous to the first coming of our Lord, though the harp of prophecy had long been silent, we know (Luke ii. 38; Mark xv. 43) that there were many who, like Anna and Zacharias, were waiting for the consolation of Israel; and, though they knew not the exact time when the Lord would visit and redeem his people, did know that the period was then approaching; and were ready, with Simeon, to exclaim, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." The sources of these their expectations were manifold. Some, undoubtedly, were, like Simeon's, special revelations; some might be traditions; but the greater number are to be traced to their study of the prophecies respecting the Messiah, all of which seemed now to have their preliminary signs accomplished, and the whole world to stand in readiness for its promised Redeemer. The dying Patriarch had declared that "the sceptre would not depart from Judah till Shiloh came;" but the sceptre had passed into the hands of Herod, and Judea was a province of Rome. Of Jesse nothing but "a stem" remained, as a root in a dry ground, whence the "rod" or scion should spring (Isai. xi). The fourth monarchy of Daniel was fully manifested: it ruled the whole world, and was as "a beast, dreadful and terrible, and strong exceedingly; it devoured and brake in pieces, and stamped the residue with the feet of it" (Dan. vii. 7). And, more than all, Daniel's seventy weeks had nearly expired, which were "to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy" (Dan. ix. 24). But, though these signs led the Jewish people to expect that God would at this time "raise up for them an horn of salvation in the house of his servant David," yet they fell into mistakes, both as to the nature of this salvation, and as to its time of manifestation: a brief notice of which will help us to account for mistakes of a like kind, into which the Christian church fell, respecting the spiritual domination of Antichrist in the Papacy, and his literal manifestation as a person, in the last days of this present dispensation.

The first error we notice, in those who accompanied our Lord, was one of impatience. They saw in the prophecies but one Messiah, to whom various offices were assigned; some of humiliation and suffering, some of mighty power: they rightly concluded that all these acts would be performed by the same person; but they erroneously, though naturally, concluded that they would all be performed at the same time. When, therefore, they saw Jesus do many of those acts which proved him to be the Messiah, they cried out with impatience, "How long dost thou make us to doubt? if thou be the Messiah tell us plainly," and

would even have taken him by force to make him king. This mistaken notion was not confined to those who were imperfectly instructed among the multitude; our Lord's disciples partook of it: and even after he was risen from the dead, and had for forty days taught them the things pertaining to his kingdom, the very last question they put to him was, "Lord, wilt thou *at this time* restore the kingdom to Israel?" To this their anxious inquiry, they received for answer, "It is not for you to know the times and the seasons, which the Father hath kept in his own power; but ye shall receive power after that the Holy Ghost is come upon you." They were not wrong in their expectation, but only in looking for its immediate fulfilment; forgetting that our Lord had told them that the kingdom must begin "*within*" them, and that in the gift of the Holy Ghost they should be qualified for and impelled to their work of preaching the Gospel, to establish in the hearts of men that spiritual kingdom of the Lord which precedes his second advent to fill the throne of David: and, without giving them to know the times and the seasons, it was intimated they should have abundant encouragement in the success they would find in heralding the good news of that coming kingdom. We, who have seen centuries intervene, now know that it could not have been otherwise. Constant watchfulness and indefatigable exertion were both to be sustained; and these were both kept in full vigour by the continual expectation of their Lord's glorious advent to restore the kingdom to Israel. Had they known how distant was this object of their hope, exertion might have flagged, and carelessness crept in; but their perfect certainty of the fact of their Lord's return, combined with their uncertainty of its exact time, kept all their hopes and energies in full activity.

An error similar to this of the Jews respecting Christ, prevailed for some centuries in the Christian church respecting Antichrist. As Christ was spoken of in a twofold character, and came then to establish a spiritual, while he shall yet come to establish a literal kingdom; so Antichrist is spoken of as already at work in the Apostles' days, and the antichristian character elsewhere described with the utmost accuracy as it manifested itself in the Papacy; while in other places language is employed which can only apply to a person, who shall assume a literal sovereignty more ample than man has yet dared to usurp, and claims of Divinity more blasphemous than Satan or any of his agents have hitherto arrogated. And, according as Christ said, "the kingdom of heaven cometh not with observation," and many of the most striking signs passed unobserved at the time, "but after He was risen from the dead then remembered they that they had done these things;" so the usurpations of Antichrist have hitherto been gradual, and unobserved

at the time, though afterwards recognised: and we doubt not, that, when the last personal Antichrist shall come forth, it shall be true of the commencement of his career that he "cometh not with observation." It is written, 1 John ii. 18, "It is the last time; and as ye have heard that Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time." Paul declares, 1 Tim. iv. 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. In all the later Epistles—as 2 Thessalonians, 2 Peter, 2 Timothy—a falling away of the church and a manifestation of Antichrist are stated to be the signs immediately preceding the coming of the Lord. And, last of all, in the Apocalypse many details are given of the course of action of this oppressor of the church and enemy of the Lord, and the period is also stated during which the saints were to be given into his hand, under the different forms of forty-two months—twelve hundred and sixty days—three years and a half—and a time, times, and the dividing of time. Though the early fathers expected a principle of hostility to Christ, which they called Antichrist, to be manifested in a body of men and a system of things growing out of the corruption of the church, and under this expectation were constantly guarding against corruptions; yet they all interpreted the "lawless king" of Dan. xi. 36—45, and "the wicked one" of 2 Thess. ii. 8, of an individual, whose career should be one of only three years and a half; and they were continually endeavouring to recognise in the persecuting Emperors some features of "that man of sin, the son of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Their view of the succession of events accompanying the manifestation of Antichrist, may be seen very distinctly given in the two treatises of Hypolitus, "On Antichrist," and "On the end of the world," as also in detached passages in Irenæus, Justin Martyr, and Lactantius; and Jerome, in his comment on Dan. xi., contends strongly, against Porphyry, that Antiochus and the other persecutors were but types of the personal Antichrist, whom the Lord himself shall come to destroy.

All the first Christians had been living in continual expectation of the second advent: three centuries rolled on, and still the Lord delayed his coming. These were times of almost uninterrupted persecution; but this the church had been taught to expect, and therefore faithfully testified under it, and regarded the increase of persecution as only indicating the nearer approach of that time when their great Deliverer should appear. The conversion of Constantine introduced a change in the aspect of the church: the power of the empire, heretofore directed against her, was now ranged on her side. This she was not prepared

for; and the same church which had boldly and faithfully adhered to the truth under persecution, was enervated and deteriorated by this patronage of the state. It suffered loss in general doctrine and discipline: but these it would be beside our present object to notice; the deterioration we have to do with is that which respects the one doctrine of the coming of the Lord. The church found itself unexpectedly courted, caressed, and loaded with favours, while accustomed to look for nothing but persecution from men. The Scriptures, it is true, promise a time of blessedness upon earth; but the day of vengeance, the day of the Lord, the coming of Christ, uniformly precede it. They now found themselves very much at ease, and were willing to persuade themselves that the time of blessedness promised in Scripture had already begun: they therefore lowered the prophetic announcements, calling them poetical and metaphorical, and exaggerated their own prosperity; imagining that by this double process they made the prophecy and their own times accord: and a little ingenuity of the same kind made the day of vengeance already passed. Origen had before taken the same unwarrantable liberty with other doctrines of our faith: and from sources no more worthy than these is the greater part of the modern system of spiritualizing to be derived. But the halcyon days of Constantine quickly passed, and these men of metaphor were driven to great straits. Some of the thorough-going spiritualizers were determined to maintain their interpretation at all hazards, and insisted that they were still living under the reign of peace which the Millennium denoted, and that Julian's persecutions did not materially alter its character of blessedness; which preposterous folly has been revived by Grotius and Hammond. Others declared that the Millennium was passed, and that Satan was again loosed from the bottomless pit. But the greater number abandoned part of their error, and still retained the other part: they re-asserted a personal Antichrist, to be revealed in the last times, whom the Lord would come in person to destroy; but they thought that this coming would be the end of the world, and that the Millennium was only a figurative expression for the joy of heaven. In this state of uncertainty, mingled with hope, the church remained till about the thirteenth century; with light enough to guide the elect in the course of their duty, and with knowledge enough to enable many individuals to protest against the errors and superstitions which were in these times heaped upon the true doctrines; but not with light or knowledge sufficient to enable them to detect and expose that Antichristian principle which had then grown up in the church. In the thirteenth century the Papal abuses had become so enormous, and these were so like the characteristics of Antichrist in Scrip-

ture, that all those who partook not of its plunder hesitated not in condemning and denouncing the Papacy. They also began to think that the 1260 days of the beast's ascendancy might be understood as so many years; which having now run their course, the downfall of this usurping power might be soon expected. The Pope, confident in the strength of that well-knit fabric of policy over which he presided, often disregarded these murmurings; or when, from the station and character of the parties, they became too important to be passed by, he crushed them with the most unsparing rigour: and such was the compact strength of this stronghold of superstition, that it went on, accumulating abuses and defying the attacks of the champions of truth, for two centuries more; when the Reformers gave it a blow from which it has never wholly recovered. A brief notice of these times is necessary, that we may see how light broke in upon that large portion of Scripture which foretells the tyranny and downfall of "Babylon the Great, the Mother of abominations."

The authority of Christ being two-fold, as King and as Priest, political and ecclesiastical; the usurpations of Antichrist were also two-fold, and were gradually assumed by the Pope, one after another; till, in the plenitude of his pride, in the fourteenth century, he had blasphemously arrogated to himself all the dignities belonging solely to Christ. The nomination to the popedom, as to all other bishopricks, was originally in the Emperor, and was confirmed to the Emperor Charles V. by the 22d canon of the Synod of Rome, held under Adrian A. D. 773, one hundred and fifty-three bishops being present. The decree runs, "ut ipse habeat jus et potestatem eligendi pontificem, et ordinandi sedem apostolicam; denique ut archiepiscopi et episcopi per singulas provincias ab eo investituram accipiant. Refrangentes huic decreto anathematizat synodus." This decree was often acted upon; insomuch that Otho I. deprived Pope John XIII. and substituted Leo VIII. in his place. But Gregory VII., Hildebrand, wrested this prerogative from the Emperors; and though Henry IV. disputed it, and even deposed Hildebrand, putting Clement in his place, yet was he ultimately foiled, and excommunicated by the Pope, and forced to sue barefoot before Gregory to have the excommunication removed. These monstrous usurpations of the Pope, and the corresponding enormities in doctrine, had grown out of the vice and ignorance of the tenth century, probably the very darkest era of the church. Historians generally described this century as "devoted to ignorance and debauchery." Caranza, Genebrard, and Baronius, describe it as "a monstrous age." Ratherius, Bishop of Vicenza at that time, charges the whole clergy with being utterly corrupt and profligate; and he says, the Italians were the most so of all, by reason of their

greater proneness to debauchery and vice: that the doctors there neglected all discipline, insomuch as the clergy did in nothing differ from the laity but in their habits. And he says, such was the extreme ignorance in the priests of his diocese, that they could not so much as say the Apostles' Creed; and he charges the priests, in his synodical epistle, that they learn to say it without book, together with that of St. Athanasius. The same testimony is borne by Atto, Bishop of Verceil in that time. These abominations went on, with little check or hindrance, till the thirteenth century; at which time the exactions of the Pope, the pest of the begging friars, and the gross corruption and insolence of the whole body of the clergy, became intolerable to the people: but so compact and politic was the papal fabric, and so numerous were those who fattened upon its luxuries, that another century passed before it could be at all humbled, or the people obtain any mitigation of its exactions. About 1230 the Apocalypse came to be employed as the most powerful weapon against the Papal apostasy, and it is curious to observe, that Gregory IX. seems to have been the first to unsheath this sword whose point was afterwards turned with such tremendous effect against himself and his system. He put forth an edict against the Emperor, Frederic, beginning, "Ascendit de mari bellica bestia, wherein he declareth the causes, wherefore he curseth, and giveth the Emperor to the divel of hell, and dejecteth him from all his princely dignity." Frederic, in his reply, says: "The Lord Pope hath compared us to the beast rising out of the sea: to take the words in the true sense and interpretation, he is that great dragon, that hath deceived the whole world: he is that Antichrist, of whom he hath called us the forerunner."—In 1240, God stirred up faithful teachers in sundry countries, many of whom are mentioned in Crantz. In 1250, Arnoldus de Nova Villa denounced the Papists for teaching only historical faith, which is the faith *historiæ non fiduciæ*, and their other abuses. Then also lived Gulielmus de Sancto Amore, denounced as an heretic by the Pope. In 1250, too, Grosthead, Bishop of Lincoln, refused to admit Frederic, the Pope's natural son, and a minor, as canon or prebendary of Lincoln. Writing to the Pope, he says: "Moreover, next after the sin of Lucifer (which shall be in the latter time, to wit, of Antichrist, the child of perdition, whom the Lord shall destroy with the breath of his mouth), there is not, nor can be, any kind of sin so repugnant and contrary to the doctrine of the Apostles and holy Scripture, and to our Saviour Christ himself more hateful, detestable, and abominable, than to destroy and kill men's souls, by defrauding them of the mystery of the pastoral office, which by the ministry of the pastoral cure ought to save and quicken the same. Hereby it is manifest that the inducers of such wicked destroyers of God's image and deifica-

tion in the sheep of Christ (i. e. the church of God) are worse than those chief destroyers, to wit, Lucifer and Antichrist." In 1260, Laurence, an Englishman, did in his teaching and preaching condemn the Papal abuses, and by divers proofs and testimonies argued and proved that Antichrist was not far off to come. In 1290, Petrus Johannes proved from the Apocalypse that the Pope was Antichrist, and that the synagogue of Rome was Great Babylon. In the beginning of the fourteenth century, Armachanus, Primate of Ireland, set himself to oppose the friars. In 1364, Nicolas Orem preached against the abuses of the time, in presence of the Pope. In 1366, Militzius declared Antichrist come. To these we might add many more during these times which we have gone over; but we hasten to the first effectual and permanent resistance to the Pope, which began in Wickliffe.

"After all these heretofore recited (says Fox), by whom it pleased the Lord something to work against the Bishop of Rome, and to weaken the pernicious superstition of the friars; now remaineth consequently, following the course of years, orderly to enter into the story of John Wickliffe our countryman, and other more of his time, whom the Lord raised up here in England, to detect more fully and amply the poison of the Pope's doctrine, and false religion set up by the friars. In whose opinions and assertions, albeit some blemishes perhaps may be noted, yet such blemishes they be which rather declare him to be a man that might err, than which directly did fight against Christ our Saviour, as the Pope's proceedings and the friars' did. This is certain, and cannot be denied, but that he, being the public reader of divinity in the university of Oxford, was, for the rude time wherein he lived, famously reputed for a great clerk, a deep schoolman, and no less expert in all kind of philosophy. The which doth not only appear by his own most famous and learned writings, but also by confession of Walden, his most cruel and bitter enemy; who, in a certain epistle written unto Pope Martin V., saith that he was wonderfully astonished at his most strong arguments, with the places of authority which he had gathered, with the vehemency and force of his reasons, &c. It appeareth that this Wickliffe flourished about 1371; but as touching the just number of the year and time, we will not be very curious at this present. This is out of all doubt, that at what time all the world was in most desperate and vile estate, and that the lamentable ignorance and darkness of God his truth had overshadowed the whole earth. This man stepped forth like a valiant champion, unto whom it may justly be applied that is spoken in the book called Ecclesiasticus, of Simon son of Onias. Even as the morning-star being in the midst of a cloud, and as the moon being full in her course, and as the bright beams of

the sun; so doth he shine and glister in the temple and church of God. In these latter days and extreme age of the church; whenas the whole state and condition, not only of worldly things, but also of religion, was depraved and corrupted, the only name of Christ remained amongst Christians; but his true and lively doctrine was as far unknown unto the most part, as his name was common unto all men. The world, leaving and forsaking the lively power of God's spiritual word and doctrine, was altogether led and blinded with outward ceremonies and traditions: insomuch that scarcely any other thing was seen in temples or churches, taught or spoken of in sermons, or finally intended or gone about in their whole life, but only heaping up of certain shadowed ceremonies upon ceremonies; neither was there any end of their heaping. The people were taught to worship no other thing but that which they did see, and did see almost nothing which they did not worship. Thus, in these so great and troublous times and horrible darkness of ignorance, what time there seemed in a manner to be in no one so little a spark of pure doctrine left or remaining, this foresaid Wickliffe by God's providence sprang and rose up; through whom the Lord would first waken and raise up again the world, which was overmuch drowned and overwhelmed in the streams of human traditions."

Till the time of Wickliffe the Papal system had never been opposed as a principle of falsehood and blasphemy. Acts of individual oppression, and separate antichristian doctrines, had been often and loudly complained of; but these were rather the angry or indignant feelings of individuals, wrung from them by their personal experience, than convictions deduced from Scripture and appealing to the general character of the Papacy, to prove that its whole system was inherently, irremediably, and wholly antichristian; that it was incapable of amelioration; and that the only safety was in separating from it, inevitable destruction being the doom of its adherents. The Papacy was now openly arraigned as Antichrist; the charge was fairly proved by Wickliffe and his companions; but the pleadings lasted a whole century, that it might be evident to all the world that the Papal abominations were not the accidental vices or follies of individuals, but that they formed inseparable parts of a system which was no longer a true church, but an apostasy; no longer under Christ, but under Antichrist. Till the time of the Reformation, the Papacy did contain within itself a true church: all its standards and confessions were orthodox; and its enormous abuses are to be considered rather as the vices of individuals than of the Roman church, for they had not yet been enjoined by any council or public authority. Luther and the Reformers were members of the Roman church: and as the Reformed church

which they constituted was a true church, so they, while members of the Roman church, constituted it a true church. But when they were cast out from the Papacy they drew up the Confession of Auxburg: this became the chief occasion of calling the Council of Trent; which, putting forth its confession in opposition to the Confession of Auxburg, did in that public act, by which it is still bound, proclaim itself an apostasy; and from that time forth the Auxburgh Confession, and those which followed it, may be considered as the symbols of a true church, and the decrees of the Council of Trent may be considered as the symbol of the apostasy. The church is one body, holding the true doctrines and true ordinances: false professors in a church do not make it an apostasy, so long as sound doctrines and ordinances are maintained in its standards; for a church without false professors has never existed on earth, as Judas, Simon Magus, Demas, &c., may prove. The church is the body of called ones (εκκλησια εκ καλεω, the "many called"): of this body the elect are the chosen ones (εκλεκτος εκ λεγω, "the few chosen.") But when the doctrines and ordinances of a church are corrupted, and these corruptions justified by those in authority, then it is no true church, but an apostasy. This demonstration was necessary to justify the Reformers in separating from Rome; for if it was still a true church, then were they schismatics in leaving her communion; and, down to the present day, every Protestant who calls the Papacy a true church, does, in so doing, plead guilty to the sin of schism.——But it is more to our purpose to remark, how from this time forward the prophecies respecting Antichrist opened to the church. They now saw the general scope of all these prophecies realized in the system they opposed; and endeavoured to interpret them with an ardour quickened by the sense of their own personal interest in understanding them; sanctioned, too, as it was by the advice and encouragement of those learned Reformers who had broken up the monopoly of interpretation, which the priests had hitherto enjoyed; and facilitated as it was by the translation of the Scriptures into the vulgar tongues, which then became general. Then, too, they began to understand the great periods of the oppression of the church; and gave their true sense, in many instances, though mistaken in the time of their commencement; for it is worthy of remark, that the exact interpretation of any of the prophetic periods has never been known with perfect certainty till its expiration.

A striking instance of this general truth of interpreting the prophecies of Antichrist and the periods, combined with mistake of the time of their commencement, may be found in Fox, p. 440, vol. i. in "the Storie and Processe against Walter Brute," A. D. 1391: "being a layman, and learned; brought up, as it seemeth, in the University of Oxford, being there also

graduate." "The chiefest occasions that seemed to stir up the heart and zeale of this Walter against the Pope, was the impudent pardons and indulgences of Pope Urban, granted to Henry Spencer, Bishop of Norwich, to fight against Pope Clement." His zeal thus roused, Brute shews at large that the Pope is Antichrist, and that Rome is Babylon; saying, "If the high Bishop of Rome, calling himself the servant of the servants of God, and the chief vicar of Christ in this world, do make and maintain many laws contrarie to the Gospel of Jesu Christ, then is he of those that have come in Christ's name, saying I am Christ, and have seduced many a one." He then cites many texts in proof, and proceeds, "Thus, by the testimonie of all these places, is he the chief Antichrist upon the earth, and must be slain with the sword of God's word, and cast with the dragon, the cruel beast, and the false prophet that hath seduced the earth, into the lake of fire and brimstone, to be tormented world without end. If the citie of Rome do allow his traditions, and do disallow Christ's holy commandments and Christ's doctrine that it may confirme his traditions, then is she Babylon the great....Yet is she ignorant that within a little while shall come the day of her destruction and ruin by the testimonie of the Apocalypse (chap. xvii.); because that from the time that the continual sacrifice was taken away and the abomination of desolation placed, there be passed 1290 days; and the holie citie also hath been trodden under foot of the heathen for forty-two months; and the woman was nourished up in the wilderness 1260 days, or else for a time, times, and half a time, which is all one. All these things be manifest by the testimonie of the Apocalypse, and the chronicles thereto agreeing." Afterwards (p. 444), he says, "And from that time hitherto have passed near about 1290 days, taking a day for a year, as Daniel takes it in his prophecies, and other prophets likewise: for Daniel, speaking of sixty-two weeks, doth not speak of the weeks of days, but of years; so, therefore, when he saith, 'from the time when the continual sacrifice was taken away,' &c., 1290 days must be taken for so many years from the time of the desolation of Jerusalem even unto the revealing of Antichrist; and not for three years and a half, which they say Antichrist shall reign. Wherefore that cruel beast coming up out of the sea doth rightly note the Roman emperors. And the power of this beast was for forty-two months; because that from the first emperor of Rome, that is to say, Julius Cæsar, unto the end of Frederic, the last emperor of Rome, there were forty-two months; taking a month for thirty days, as the months of the Hebrews and Grecians are; and taking a day always for a year, as commonly it is taken in the prophets. By which things it may plainly appear how unfitly this prophecy is applied to that imagined Antichrist; and the forty-two months taken for three

years and a half, which they say he shall reign in, against the sayings of the Prophets; because that days are taken for years: as in the Apocalypse, chap. ii., 'They shall be troubled ten days,' which do note the most cruel persecution of Diocletian against the Christians, that endured ten years." He then goes on to expose many of the corruptions of the Papacy, and proves, from Apocalypse xviii., that "This Babylon, this great city, is the city of Rome;" That "the beast with seven heads and ten horns is the Roman Empire;" That "the feet of the image which Nebuchadnezzar saw did betoken the empire of Rome;" That "the beast with two horns like the lamb signifieth the spiritual dominion of Rome.....This beast hath two horns, because that he challengeth to himself both the priestly and kingly power, above all other here on earth." "Thus sitteth the Bishop of Rome in the temple of God, shewing himself as God, and extolleth himself above all which is called God, or worshipped as God."

Another remarkable instance is given by Fox (i. 503), in the Sermon of R. Wimbledon, preached at Paul's Cross, 1389. "We shall find in the Gospel of Matthew, that the disciples being asked of Christ three questions: first, what time the city of Jerusalem should be destroyed; the second, what token of his coming to the doom; and the third, what sign of the ending of the world: and Christ gave them no certain *time* of these things when they should fall, but he gave them tokens, by which they might know when they drew nigh. And so, as to the first question, of the destruction of Jerusalem, he said, When the Romans come to besiege that city, then soon after she shall be destroyed. And as to the second and the third, he gave many tokens, i. e. that realme shall rise against realme. But the last token that he gave was this: When ye shall see the abomination of desolation spoken of by Daniel the Prophet, &c. Upon which text a Doctor argueth that this abomination shall be in the great Antichrist's days, 1290. Now proveth this Doctor, that a day must be taken for a year, both by authority of holy writ in the same place, and in other, and also by reason: so it seemeth to this clerk that the great Antichrist should come in the year 1400 from the birth of Christ; the which number of years is now fulfilled, not fully twelve years and a half lacking. And this reason put not I as to shew any certain time of his coming, since I have not that knowledge; but to shew that he is nigh; but how nigh I wot never. But take we heed to the fourth part of the second vision of St. John, put in the Book of the Revelations; in the which, under the opening of the seven seals, is declared the state of the church from the time of Christ unto the end of the world. The opening of the four first seals shew the state of the church from the time of Christ, to the time of Antichrist and his foregoers; the which is shewed in the opening of the other three seals. The opening of the fifth seal telleth

the state of the church that then God shall follow. The opening of the sixth seal telleth the state of the church in time of Antichrist's time. What is there after this to fall, but that the mystery of the seventh seal be shewed, that he come in his own person that Jesu Christ shall slay with the spirit of his mouth, when the fiend shall shew the utmost persecution that he and his servants may do to Christ's limbs? and that shall be the third warning that the world shall have to come to this dreadful doom."

These extracts may suffice to shew how truly, in the general, these confessors understood the prophecies of Antichrist; and little more was done in the way of interpretation by the Reformers themselves. They brought to the controversy a far greater stock of learning than their precursors, but the clearing of the great doctrines of the Apostles from the rubbish with which the Papists had defiled them was the great and sufficient occupation of Luther and his companions. They denounced Antichrist and Babylon, as boldly as Wickliffe, Huss, or Jerome of Prague; but gave all their labour and energy to establish justification by faith, the sole merits of Christ, the sufficiency of Scripture, and such fundamental doctrines. These great points continued also to occupy their successors, and little or no advance was made in the interpretation of prophecy. Commentaries were from time to time written; but they were, for the most part, detached remarks, without any attempt at system; and therefore, though often right in nearly all the separate parts, are wrong in the whole. Brightman on the Revelations, 1616, should not, however, be passed over without commendation, for it contains much that may even now be perused with advantage, and is the first work we have met with which gives the true interpretation of the two witnesses, Rev. xi. 3. "We do gather and judge that these two prophets are the Holy Scriptures." "Now they are two, to answer to the two Testaments, Old and New." (p. 462). Which interpretation Schmidt also gives 1658: "Duo Testamenta Jesu Christi.....illa duo Vetus et Novum." (Comm. in Apoc. xi).

In emancipating us from the thraldom of Popery, the Reformers had to break through all the strong shackles of prejudice, and all the holier ties of reverence for a church which had been once pure and Apostolic: and, bold as they were, we doubt whether they would have dared to burst their fetters, had they not seen the Papacy branded with all the characters given to Antichrist in the Scripture, and had not these characters been for nearly a century pointed out, and been but the more confirmed by the endeavour of the Romanists to disavow them. Their knowledge of the Papal Antichrist enabled them first to defy, then to triumph over, this great instrument of Satan. But another, and a still severer trial yet awaits the church; and in preparation for this tribulation we have now to trace out another

unfolding of prophecy. The Scriptures, in many passages, declare that an Infidel Antichrist shall arise in the last days, who shall as much exceed the Pope in enormity, as the Pope himself exceeded all other usurpers. We are now able, by the experience of eighteen centuries, to separate between these two Antichrists, and to perceive that this last Infidel, shall be the personal Antichrist which the early Fathers expected, being the "lawless king" of Dan. xi. 36—45, the "Assyrian" of Isaiah xiv. 25, the "king" of Isaiah xxx. 33, and so on. We are now also able to see that, in some of the prophecies, the two Antichrists are blended together, as if they were but one; as in the verses preceding, Dan. xi. 36, and Isaiah xiii., and xiv. 1—22; 2 Thess. ii. 7, 8, &c. And in the Apocalypse, where the Papacy has been represented during its whole period as a woman, this last form of Antichrist is represented (xvii. 3), under the complex figure of a woman riding upon a scarlet-coloured beast full of names of blasphemy. This last persecutor does, in fact, spring up in the Papacy before its period expires, and is also made the chief instrument for its destruction; and yet makes use of the Papacy to promote his own ends, and professes to intend its honour. The principles in which the infidel Antichrist shall find his strength have been long at work; long before they found patronage in Frederic of Prussia and his witlings; long before the Encyclopedists trumpeted them forth to the world; and they exploded at the French Revolution, just as a warning of the tremendous convulsion which they shall occasion when again fully prepared, and when God shall give the signal. As early as the time when this principle began to work, means were preparing by which the church might collect the signs of this approaching storm, and be provided with protection when it should come: these means are, in one sentence, The opening of unfulfilled prophecy;—a comprehensive sentence whose boundless sweep and immeasurable sublimity calls forth an act of adoration while we record it. The first and chief instrument whom God made use of in modern times for explaining unfulfilled prophecy, was Joseph Mede; a man singularly endowed for the work. He was gifted with admirable piety, profound humility, much patience, clear judgment, perfect sincerity, and competent learning. He entered upon the study of prophecy with the deliberation and calmness of one whose aim is not distinction, but to know the will of God; and seeking this first, all other things were added unto him. He soon perceived that the Apocalypse is the key to all the other prophecies, and that it is also the scale by which they are to be adjusted: then, reasoning by analogy, and concluding that the scale must be well understood before it could be applied with advantage to any other thing, he endeavoured to adjust the structure of the Apocalypse from the book alone, and independently of any interpretation. A very important principle this, which serves as a good test of

modern commentators, who, we believe, have never succeeded in their interpretations except in proportion as they have adhered to this principle. In adjusting the structure, he endeavoured to fix the synchronisms of the book, by putting together passages which are similar and observing the places they respectively occupy in the visions to which they belong. This led him to the parallelisms between different portions of the book, and gave theoretically a perfect plan of the whole scheme and object of the Apocalypse. With the degree in which Mede perfected his design, we have here no concern; it will come before us in a future Number: his mistakes were very few, but had they been ever so numerous, they would not have detracted from his principle, which every competent judge will allow was the most important one that had yet been discovered for settling the interpretation of all prophecy. The principles established by Mede were taken up and further illustrated by Maton, Holmes, Henry More, and many others of that age; who did not so much distinguish themselves in interpretation, as in perfecting the means by which their successors were enabled to interpret, when the epoch arrived for unsealing the prophecy. From the time of Mede, in the beginning of the seventeenth century, there has been an uninterrupted succession of commentators, increasing in number as they approach our own times; whom but to enumerate would swell this paper to an unreasonable length; and whom it is not necessary to notice in the present sketch, as they added nothing material to the principles which had been settled by Mede; and who all seem to have had the presage which Sir Isaac Newton expressed, that the "main revolution" mentioned in all the prophecies must take place before they could be interpreted with certainty:—"The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets; and all together will make known the true religion, and establish it." (p. 252.) This "main revolution" we believe to have been that of 1793, affecting in its consequences not merely France, but the whole of Christendom, and bringing about moreover, by the evil principles it disseminated, that more tremendous second earthquake, spoken of in prophecy, whose shock shall be felt throughout the whole world. Whiston, in his Essay on the Revelation, p. 321, 1744, says that it was a conjecture of Sir Isaac Newton, which he told to Dr. Clark, "that the overbearing tyranny and power of the Antichristian party, which hath so long corrupted Christianity and enslaved the Christian world, must be put a stop to and broken in pieces by the prevalence of infidelity, for some time before primitive Christianity could be restored; which seems (says he) to be the very means now working in Europe for the same good and great end of Providence." This conjecture of Newton we saw verified in its first degree and

preliminary form at the French Revolution, at which time infidelity first shewed its open front, and gave demonstration of its tremendous character. But the consequences of this terrible convulsion to *the church* were most important and beneficial. She was thereby shaken out of the sloth which had crept over her; was driven in her terror to the Scriptures, her only anchor and pole-star; and found, to her joy, that they were no longer a sealed book, but that the mystery of God was drawing to its close, and that the events of every year explained something previously unknown. Multitudes, no doubt, thus strengthened their faith, who have never published the results; but many did immediately publish, and the sudden perspicuity of interpretation is very observable. Bicheno began in 1793; the Rev. E. W. Whitaker in 1795; Towers's Illustrations of Prophecy 1796; the Rev. G. S. Faber preached his Sermons on the Vials in 1796, but his Dissertation on the Prophecies was not published till 1806. These works we pass without any particular remark, as they have been in all respects superseded by those which follow; for they only prepared the way to the more exact interpretations which began in 1812, and are still proceeding. Among these, Mr. Cuninghame leads the van, in his Dissertation on the Seals and Trumpets, 1813: in which, though we differ from him in some points, we are prompt to acknowledge the great service he did to the church, particularly in fixing the commencement of the great period of 1260 at the edict of Justinian, A. D. 533, and its consequent termination at the French Revolution. A still more important service was rendered to the church by Mr. Frere, who in 1814 published his Combined View of the Prophecies; a work which leaves little to be done in the way of structure—perhaps nothing, but carrying his own principles consistently through into their necessary consequences. In 1816, Mr. Lewis Way was travelling through the Steppes of Russia, and was there led to meditate on the coming kingdom of Messiah; while Mr. Bayford in London was at the same time led into a similar train of reflection; the results of which were afterwards published in Mr. Bayford's "Messiah's Kingdom," and Mr. Way's "Letters of Basilicus," which give perhaps the clearest and neatest exposition of the main points concerning the kingdom, any where to be found. Many other works were published during the next ten years, throwing additional light on the doctrines brought forward in the publications we have named. But a new and more powerful impulse was to be given to the study of prophecy than any it had hitherto received; and for doing this, Mr. Irving was made the instrument, who having been led to investigate the subject by Mr. Frere, brought his convictions before the public in 1825, in a discourse preached before the Continental Society, which was published in an enlarged form in 1826, under the title of "Babylon and

Infidelity foredoomed of God." We are not now in the character of panegyrists, and would endeavour even to make more than due allowance for the partialities of friendship and affection while expressing our opinion of this work; and we think that it is only cold, strict justice to say, that it has done more towards promoting the study of prophecy, and awakening the church to a sense of the approaching crisis, than any, or all, of the publications which preceded it. Since that time Mr. Irving has been indefatigably employed in spreading the "good news of the kingdom," and been made the honoured instrument of bringing thousands and tens of thousands into a state of joyful waiting for the coming and kingdom of their Lord.

Last among the means by which prophecy has been unfolded to us, we have to mention "the Times and Seasons:" that is, the typical application of the set times of the Jewish year to the order of events declared in the prophecies. The manner of its application to prophecy was explained in No. I. of this Journal; and, though last in order of discovery, we regard it in importance as among the first and chiefest of the means we possess for understanding prophecy. But it came, most happily, when probability of the highest degree had been attained by other modes of interpretation, and gave to this highest probability the stamp of certainty. If any one think that we are here speaking too confidently, we can only reply, that it is no exaggeration, but our deliberate conviction; and let such an one investigate the system and its application with an unbiassed mind, and we are confident that he will form an estimate of its importance not much lower than our own. We now possess means amply sufficient for understanding and interpreting all the prophecies which bear on our own times, and which therefore affect our own choice and practice; and if we obstinately refuse to employ those means, we must take the consequences of our own folly, and, when overtaken by the judgments, stop our mouths and stand self-condemned, confessing to warnings which we have neglected and despised.

And now let any one, who has heard the popular objections to the interpretation of prophecy, ask himself whether they are not all obviated by the above statement of historic facts, however slight and imperfect it may be. We are thought presumptuous, as if prying into the "secret things which belong to the Lord our God;" whereas we only endeavour to understand the "revealed things, which belong to us and to our children." We are thought arrogant, in expecting to understand more of prophecy than the wise and good men who have lived before us; but this is not the true way of regarding it, for they did seek to understand the prophecies which concerned themselves and their own times, and we do no more. The prophecies now fulfilling

they would not be the better for understanding, but we can neither act nor believe aright without knowing them: and we have seen in their case, that before each great crisis the prophecies relating to it became intelligible in the use of means which were then provided. Before the great separation from the Papal apostasy at the Reformation, the prophecies relating to it were unfolded: and, now that the Papacy is about to be destroyed by an apostasy still more reckless and direful than itself, this catastrophe, and the character of the principal actors, are now recognisable by a further unfolding of prophecy, which many clear passages of Scripture have promised to those who should live in these "times of the end." "Seal up the prophecy *until the time of the end:* the wise shall understand," &c. (Dan. xii.) We assert that this time of the end is arrived, and offer sufficient proof of our assertion; and this scriptural proof ought to be received as sufficient warrant for our expectations. But we further shew, that we now have not only an accumulation of all the means of interpretation severally possessed by our predecessors, but many which they had not; nay, all that need be wished for or required. It is often asked, 'Had not our ancestors knowledge sufficient for salvation?' and then inferred, that the same knowledge will suffice to save us, and that therefore we need not seek after more. There is a confusion in this way of speaking, which requires to be explained; and which may easily be done, as it proceeds from using *knowledge* in an ambiguous, and *salvation* in an indefinite sense. Faith springing from knowledge saved them, and their salvation was attained through death. Their saving faith rested on knowledge of doctrine—a knowledge at all times necessary, and at all times possessed by the true members of Christ. But we believe a time is near at hand when salvation will be decided before the hour of death, according as a man is ranged under the banner of Christ or that of Antichrist; and, moreover (which is a still more awful consideration), that many who think themselves sincere, and who now appear to rank with the soldiers of Christ, shall be found unprepared for the events which shall burst like a thunder-clap upon the world; and some timidly apostatize; some, like the foolish virgins, run to buy their oil when they ought to be ready to go in with the Bridegroom. The knowledge of doctrine which in ordinary times suffices for saving faith, will not suffice to save in times like these, which will require knowledge of every kind, and when our Lord has told us the delusions shall be so very plausible as to "deceive (if it were possible) the very elect." May God preserve us; enabling us to put on the whole armour of God; to watch and pray always, that we may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of Man!"

ON THE INTERPRETATION OF THE APOCALYPSE.

I ENTER on the interpretation of this hallowed book with much fear and trembling; knowing that it is the Revelation (or manifestation) of Jesus Christ, which man may not approach but with the greatest solemnity, and with a constant fear lest he should obscure this revelation, or darken counsel by words without knowledge. And although I feel encouraged in my attempt by the promise with which this book opens (i. 3), "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein;" and by the corresponding benediction at its close (xxii. 7); "Blessed is he that keepeth the sayings of the prophecy of this book;" yet am I much appalled at the penalty by which its sanctity and integrity is guarded: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (xxii. 18, 19). Under the influence of these mixed feelings of encouragement and awe would I endeavour to interpret this book; and I would earnestly request my readers to cultivate the same feelings in perusing my interpretation. May God so overrule my thoughts, that I incur not the guilt of adding to or detracting from the words of this sacred book! But, if, notwithstanding my care I should in any respect mistake its meaning, not being wilful, I trust to be forgiven by God; and hope that my errors will be discovered and rejected by my readers, and that such demonstrations of man's fallibility may not be allowed to prejudice the reader against any truth which the other portions of these remarks may contain.

This interpretation makes scarcely any pretension to originality, being little more than an attempt to combine in one view the several points of correct interpretation which my predecessors have established. I would gladly acknowledge my obligations to them; but it would have crowded my pages with references, and unnecessarily added to a paper already too long, and which I am unwilling to divide: and for the same reasons I avoid as much as possible fortifying my interpretation against objections which I may foresee, or stating why I reject other interpretations which have been given already.

The Apocalypse is the manifestation of Jesus Christ. The glory of his Person is first shewn; and then the prophetic history of his future actings in behalf of his church is given, in a series of visions and revelations, which reach to the end of time. In his actings, he is first exhibited under the character of universal Bishop, or Head of the church (ii. iii.); secondly, as universal Lord, by his angels ordering all things for the final glory of his

church, till he shall come forth in person and take to himself the power and reign as King of kings and Lord of lords (iv. —xx). In i. 5—7 there are two doxologies: the first having respect to his character of Bishop and Priest: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever: Amen." This song the church may sing during the whole of the present dispensation. The second doxology (ver. 7) is for a future time: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: Even so, Amen." This has respect to his Kingly character, which he shall assume, for the deliverance of his church and his ancient people, in the time of their greatest straits, "when they shall look on him whom they have pierced, and mourn" (Zech. xii. 10), and when the proud oppressors of the earth shall be humbled, and "wail because of him." In the latter part of this chapter (i. 13—18) the glorious Person of the Son of Man is shewn, walking in the midst of the churches, clothed in priestly garments, and having the seven stars (or angels of the churches) in his right hand; yet majestic as the "Ancient of Days" of Dan. vii. 9—22: "His voice as the sound of many waters; his countenance as the sun shineth in his strength;" "the First and the Last;" "he that liveth and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death." Such is Jesus Christ, whose manifestation we are now contemplating. Chapters ii. iii. teach us Christ's care over his churches; but as they contain nothing which relates to our own times, I shall pass them at present, and begin with Chap. IV,—"the things which must be hereafter" (i. 19).

This revelation of future things begins with a magnificent vision of the final end to be attained by the various acts and manifestations of Providence which are revealed in detail throughout the remainder of the book. This end is, the full display of the glory of God in the accomplishment of his purpose, and the consequent adoration of every created thing: "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created" (iv. 11). This vision I consider, not as an exhibition of things already existing, but of that "which must be hereafter;" and I think it is placed thus at the beginning of the whole Revelation, to assist our comprehension: just as an architect might exhibit, first, a complete model of an intended edifice, and then take it to pieces, and shew its several parts in detail. And we shall find, that, at the beginning of each new series of visions, the end to be attained by that particular series is in like

manner shewn. I think that the final and eternal state of things is represented in chap. iv. from the adoration being henceforth incessant—" They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;"—and also from all things being now conformable to the will of God,—" For thou hast created all things, and for thy pleasure they are and were created " (iv. 11).

Thinking chap. iv. to be a proem to the whole book, I think Chap. V. to be a proem to the seven-sealed book: and as chap. iv. exhibited the results of all the future events to be revealed, so chap. v. exhibits the results of what is revealed by the opening of the seals. In this preface to the seals, the throne, the elders, and the living creatures, are the same as before; preserving the unity of the several revelations, and shewing that they proceed from one purpose and tend to one result. But a book is now seen in the right hand of him that sat on the throne, whose seven seals the Lion of the tribe of Judah hath prevailed to open. This Mighty One, who alone was able to open the seals, appears in the form of " a Lamb as it had been slain; having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth" (6). These circumstances assist us in fixing the time to which the vision extends: for the seven spirits, which in iv. 5 had been represented as burning before the throne, are here the eyes of the Lamb sent forth into all the earth; like as in Zech. iii. 9, " the stone graven with seven eyes, which are the eyes of the Lord, which run to and fro through all the earth:" intimating that the Holy Spirit, which proceedeth from the Father and the Son, doth now act through the Son; who baptizeth with the Holy Ghost and with fire; who breathed upon his disciples, saying, Receive ye the Holy Ghost; and serves as eyes to the Lamb during the present dispensation, called, Zech. iv. 10, " the day of small things." The Lamb has also seven horns, indicating plenitude of power, as the eyes do plenitude of wisdom: the whole shewing that all power is given to the Lamb that was slain; and because he became obedient to death, even the death of the cross, therefore God hath highly exalted him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that he is truly made Christ the power of God, and Christ the wisdom of God. That the vision in this chapter only extends to the end of the present dispensation, is also evident from the song of the elders: " Thou *hast* redeemed us, and *hast* made us unto our God kings and priests, and we *shall* reign on the earth" (9, 10.) This redemption the church has not yet received; for it is represented, vi. 9, 11, beneath the altar, and " waiting till their brethren should be killed as they were;" and Rom. viii. 23, " Ourselves also, which have the first-fruits of the Spirit.....groan within ourselves

waiting for the adoption, to wit, the redemption of the body." But the church shall receive it when the seventh trumpet sounds (xi. 18); "the time that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." When these are destroyed, they *shall reign* on the earth; but they *are redeemed* at this time. This conclusion is put beyond all doubt by the song of the angels and of the whole creation which follows, v. 11—14; which is similar in all its parts with the song of exultation over Babylon's destruction, xviii. 20; xix. 1—6: "Rejoice over her, thou heaven, and ye holy apostles and prophets."....." I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. And the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, saying, Alleluia, for the Lord God Omnipotent reigneth." The time to which this vision extends is therefore Babylon's destruction; and these redeemed ones are delivered at that time, and wait for the further destruction of all the enemies of Christ in the wine-press of wrath, when Christ's Millennial kingdom shall commence, and they "shall reign on the earth."—Thus I regard chapter iv. as a display of the consummation of the purpose of God, when all things shall be brought into perfect harmony with the will of the Creator, and every creature be, to its utmost capacity, incessantly manifesting that glory whose shewing forth was the occasion of its being called into existence; the worship being uninterrupted, and no indication of any further increase of blessedness: while chapter v. I regard as an exhibition of one of the steps or stages towards this ultimate purpose, as attained under the seals; and they still look forward to a time of reigning on the earth. And the four living creatures (v. 14, vii. 12, xix. 4) only respond "Amen" to the worship which the whole creation first offers; whereas in iv. 8 the living creatures lead the song of praise, which the elders join in and follow.

Chapter VI. contains the opening of the seals, which shew the political relations of the church, and how the revolutions of empire would be made to bring about the purpose of God respecting his church. The commencement of the seals may be easily fixed to the time of Constantine. The whole book of the Apocalypse is stated to consist of three parts:—i. 19: "Write the things which thou hast seen" (i. e. the glorious vision of Christ immediately preceding, "and the things which are" (i. e. the state of the churches at that time, and the epistles to them), "and the things which

shall be hereafter" (i. e. the visions from chap. iv. to the end). Now, from the time when the Apostle saw these visions, down to the time of Constantine, the church continued in nearly the same state, and received the same treatment from the world: there was no change in its aspect: and this consideration alone would lead me to apply "the things that are" to the whole of that unvarying period in the history of the church. But we have warrant in the epistles themselves so to extend "the things that are;" for it is said, ii. 10, "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." Now all the principal interpreters are agreed in thinking this predicts the ten persecutions inflicted by the Roman empire upon the church, and that the devil is the great red dragon, xii. 3, 9. The last of these persecutions, by Dioclesian, lasted ten years; and, beginning A. D. 303, brings us down exactly to the period of Constantine's conversion, and the empire's patronage of Christianity. This was a change in the condition of the church so great, that Paulus Orosius compares it to the exodus of the children of Israel from Egypt; and the church increased to that degree, that Theodoret says "all nations flocked to the faith of Christ, and were baptized, dashing to pieces the idols of their fathers," and the Christian religion was nominally embraced from the heart of India to the shores of Spain. Well, therefore, may we interpret the first seal as immediately ensuing the ten days' tribulation, being the first curtailment of the power of the dragon (xii. 3); which was to be still further lessened under the next three seals, to make him change his policy, under the fifth, and give "his power and seat and great authority" to his deputy, the Papal beast (xiii. 2). And it is worthy of remark, that though the time during which this last beast, the Papacy, should have the ascendancy, is several times specified as forty-two months, or twelve hundred and sixty days (xiii. 5; xi. 2), yet no time is assigned to the dragon; he being previously in existence, and passing imperceptibly into the Papacy; and even continuing to animate the Roman empire after the Papacy is judged, till he is bound, at the beginning of the Millennium.—The seals may therefore be considered as a prophetic history of that church establishment which calls itself Roman Catholic; beginning with Constantine, when it was almost catholic; taking a decided character in the time of Justinian; shaken to its foundation at the time of the French Revolution; but dragging on a precarious existence till the great day of wrath shall come (vi. 17), in the course of which it shall be cast into the lake of fire (xix. 20). The proem (ch. v.) shews its bearing upon the true church, and the glory to which she shall be brought at the termination of the seals. On opening each one of the first four seals, one of the living creatures invites the Apostle to "come and see;" denoting

that, through the intervention of these ministers of the sanctuary, the church, which the Apostle represents, becomes acquainted with the intention of God in these events: denoting also, as I shewed in the Structure [see Morning Watch No. III], the change in the aspect of the church which should accompany these political changes. These first four seals we might have mistaken, and supposed them to be wholly political, but for the introduction of the living creatures: and this is a mistake into which many commentators have actually fallen. The fifth seal is wholly ecclesiastic, and the sixth is its consequence. And so the whole series becomes homogeneous, representing the succession of events in Christendom according as they affect the church; and they may be each given in one word: 1st, triumph; 2d, contention; 3d, famine; 4th, corruption; 5th, martyrdom; 6th, judgment.

The first four seals have each a horseman for the chief symbol. This has its peculiar meaning. When a triumph was granted to any one, he rode in a chariot drawn by four white horses; but to obtain this, it was necessary that five thousand of the enemy should have been slain in a single conflict, that the bounds of the empire should have been enlarged, and that the conquests should be transmitted in peace and security to a successor. In cases where victory had been obtained without bloodshed; or over antagonists of an inferior class, as slaves or pirates; or where war had not been regularly declared; in any of these cases, a lesser species of triumph was granted, called an ovation. In an ovation the conqueror entered on horseback, wearing a crown of myrtle: this I think to be the meaning of the horsemen. And very remarkable it is, that the last who rode in triumph was Belisarius, under Justinian: so that triumphs ceased in the empire just at the time when the horsemen disappear from the vision. The symbols in the first seal will thus denote Constantine riding in ovation for the bloodless triumphs of the Gospel which followed his conversion to Christianity. The "bow" denotes not only the extent of the triumphs of Christianity, but that, like an arrow shot to a distance, it should reach distant quarters, never visited by Constantine. The "crown" given unto him is not the royal diadem, but στεφανος, the myrtle garland of victory; and Constantine, to whom alone of the horsemen it is given, is not by this symbol distinguished in *rank* from the rest, but only in success. Constantine was the last that ruled over the entire empire: under his successors it was not only divided, but that which remained to them was continually encroached upon by the barbarians. The phrase "he went forth conquering and to conquer," intimates that the Gospel should henceforth progressively extend and triumph; and also alludes to the miraculous cross inscribed εν τουτω νικα, *in hoc vince*, which Constantine saw in the heavens, and which he ever after bore on his principal standard. The

first seal, by the white horse, had shewn the prosperity of the empire, and its several emblems of victory indicated the peaceful triumphs of the church: the second seal discloses a red horse; its rider taking peace from the earth, and bearing a great sword. This symbolizes Theodosius, who, though a successful warrior and a zealous Christian, deluged the empire with blood and filled the church with contention. He was baptized A. D. 380, 3d March; and ordered that no one should henceforth profess any other faith than that which was sanctioned by Damasus the bishop of Rome, or Peter bishop of Alexandria. His reign was one series of destructive wars; but he ordered the heathen temples to be thrown down, and sacrifices to be no longer offered, on pain of crucifixion.—The third seal discloses a black horse, denoting the calamitous reign of Honorius. The "balance, or yoke," in the rider's hand, may indicate both the scarcity which prevailed at that time, and the bondage under which both empire and church groaned occasioned by Alaric and his Goths: but the chief thing intended is famine; as the voice proves: "A measure of wheat for a penny," &c. But the principal reason why Honorius has place in this series, is because he ordered the heathen temples to be razed to the ground, which till then were only partially destroyed. —The fourth seal is full of signs of mourning and lamentation and woe. A livid-green horse denotes the corrupted, gangrenous state of things, both in church and state, when Justinian lived; who is here named "Death," to signify the bloodshed and havoc of his time, from which some of the provinces never recovered; and who is here followed by "Hell," signifying the soul-destroying Papacy, which he introduced, and the climax of whose merchandize (xviii. 13) is "the souls of men." These symbols hold true also in another sense, that, as Death consigns men to that state from whence they are only redeemed by the Son of Man, who, having himself triumphed over death and hell; has the keys of both, so Justinian consigned the church into a captivity from which she shall only be delivered by the coming of the Son of Man. "Power was given unto them (*i. e.* to death and hell) over the *fourth* part of the earth." This fourth enables us to fix and limit the quarter to which this part of the vision extends. There were two prætorian præfectures before the time of Constantine, who, when he made Constantinople the seat of empire, appointed four: 1st, of the East; 2d, of Illyricum; 3d, of Italy; 4th, of the Gauls. After the division of the empire, the first two were under the Eastern emperors, the last two under the Western; but, the western provinces being overrun with barbarians, in the reign of Valentinian III. the two Western præfects ceased to be appointed. Justinian recovered Africa A. D. 528, and re-constituted that præfecture; and when he, soon after, drove out the barbarians from Italy, it

was placed under the same jurisdiction; and thus what was originally called the Italian, became now the African præfecture; and, being the only one then existing, answers well to "the fourth part of the earth." But Justinian is best known by the code of laws which he enacted, and at the beginning of which he acknowledges the Pope to be head of all the churches, and gives him supreme and independent authority in all ecclesiastical matters; and at the same time writes in most submissive terms to Pope John, March A. D. 533. I give an extract from this letter, to shew that the church was now really put under the authority of the Pope of Rome: "Reddentes honorem apostolicæ sedi, et vestræ sanctitati (quod semper nobis in voto et fuit et est), et ut decet patrem honorantes vestram beatitudinem, omnia quæ ad ecclesiarum statum pertinent festinavimus ad notitiam deferre vestræ sanctitatis....Ideoque omnes sacerdotes universi Orientalis tractus et subjicere et unire sedi vestræ sanctitatis properavimus....Nec enim patimur quicquam, quod ad ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit, quod movetur, ut non etiam vestræ innotescat sanctitati quæ caput est omnium sanctarum ecclesiarum." These edicts, the epistles to the Pope, and the Pope's reply, were published by the Emperor Justinian with that code which he made the law of the empire. It continued the basis of ecclesiastical law throughout Christendom till supplanted by the Napoleon Code; and on it our own ecclesiastical law rests to the present time. And this historical fact both fixes the time from whence the Papal ascendancy is to be dated, and defines its extent, by limiting it to those who acknowledged the code of Justinian.

The first four seals exhibit the triumphs of Christianity under the patronage of those four Emperors who alone did any public acts advancing the prosperity of the universal church. Constantine, on his conversion, prohibited persecution, and threw open Christianity to the empire; and it was extensively embraced: he also shut up the heathen temples, and forbad sacrifices; but the temples were left standing. Theodosius ordered the temples to be destroyed, and prohibited augury and divination under the severest penalties. But some of the temples were still left standing, which Honorius again ordered to be razed to the ground. Justinian, under the fourth seal, gave absolute power, in all ecclesiastical affairs, to the Bishop of Rome*.

* Constantinus igitur ad abolendam impietatem sacrificia prohibuit, et templa claudi jussit, non evertit. *Euseb. in Vit. Const.* iv. 25; *Nicephorus Eccles. Hist.* xii. 25. Theodosius vero magnus templa etiam evertit, et exta ex sacrificiis consuli vetuit, pœna crucis proposita his qui id egissent. *Rufinus* xi. 33; *Sozozemus* vii. 15; *Theodoret* v. 22. Non tamen omnia templa fuere eversa, sed plura in villis remanserunt, quæ Honorius dirui præceperat. Postea

The fifth seal exhibits the use which the Pope made of the power so conceded. There is now an entire change in the aspect of things: we have no more note of triumph or prosperity to the church; but the Apostle "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth?" The altar here, is the brazen altar of sacrifice; and the saints are represented as victims, whose blood cries for vengeance. The brazen altar stood in the midst of the court of the congregation, which, in xi. 2, is represented as given to be "trodden under foot of the Gentiles for forty-two months." This Gentile period is the "little season" during which these martyrs are required to wait: "It was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (vi. 11.) For these forty-two months, or 1260 years, "power is given to the beast.....to make war with the saints, and to overcome them..... and all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (xiii. 5—8). But this "little season" extends beyond the Papal period, including the whole sixth seal, and expiring at the sounding of the seventh trumpet (xi. 15—18), which shall announce "the time of the dead, that they should be judged; and that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." In the other passages which relate to the time when this "little season" terminates, it is written (xiv. 13), "Blessed are the dead which die in the Lord: yea, from henceforth;" and (xix. 9), "Blessed are they that are called to the marriage supper of the Lamb." In which last passage (ver. 8), the church is represented as "arrayed in fine linen" clean and white; just as, vi. 11, white robes are given to the saints beneath the altar: all alluding to the wedding garments. The characteristic of this fifth seal is the slaughter of the saints. The command to "wait" for their fellow-martyrs, intimates that the slaying shall go on remorselessly; and "the white robes," that it shall continue up to the marriage-preparation day. There is no hint of repentance or amendment in their persecutor, and therefore nothing but destruction can he look for. This has been intimated in the passage just quoted (xi. 18); "shouldest de-

Theodosius Junior in universo imperio cuncta templa solo æquari jussit, A. D. 428. Sciamus ipso Justiniano teste, qui in Novellis Romam sacerdotii fontem appellat.....cæteris ecclesiis Romano paruisse.—*Gravina.*

stroy them which destroy [corrupt, *marg.*] the earth:" and it is clear from many other passages; as xiii. 2, 5, 10, in which the beast, to whom (ver. 2) the dragon gave his power, and his seat, and great authority, and to whom (ver. 5) was "given a mouth speaking great things and blasphemies, and he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven," has his doom given (ver. 10): "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword: here is the patience and faith of the saints." Accordingly, on the opening of the sixth seal an earthquake ensues, which, as I have said in my paper on the Structure (see Morning Watch No. III.), seems to include the whole day of wrath, from the first shaking of Babylon at the French Revolution, down to "the great and terrible day of the Lord" (Joel ii. 28, 32; Mal. iv. 5, 6). And the symbols in which it is set forth are taken from prophecies in which the destruction of Babylon and the last enemies of the church is described; as Isai. xiii. 10: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine: and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." It is also identified with the time immediately preceding the coming of the Son of Man (Matt. xxiv. 29): "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The judgments ensuing on the opening of the sixth seal are spoken of in the largest terms: "The kings of the earth, the great men, the rich men, the chief captains, the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains" (vi. 15). From this universal consternation and ruin an exception is made, chap. vii.; wherein we are shewn a body of men sealed, and exempted from the tremendous effects of this earthquake and day of wrath. The "four winds," which designate the wrath of God, are restrained that they should not blow; and an angel "having the seal of the living God cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This bears a close analogy with Ezek. ix., where a man clothed in linen sets "a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of Jerusalem;" and these alone escape the destroying weapons of the six men who follow, to "slay utterly old and young." These

men who are spared are a portion of the same people who are destroyed; inhabitants of the same city; not differenced in circumstances or privileges: their only distinction is, that they sigh and cry for the abominations done in the land. This is important in helping us to understand who are meant by the sealed tribes (chap. vii). It is evident we must seek them among those upon whom the judgments are about to fall; and they must be a people upon whom the judgments would have fallen, but for this sealing. They must be, moreover, an entire people: for herein they differ remarkably from those in Ezekiel; that his are an election taken individually from among the people, but these are an entire people, taken by tribes; and in each tribe the same round number, to express totality. From the tribes of Israel being the symbol here used, some have supposed this sealed people to be the literal Jews: but this cannot be; for these tribes are most indisputably protected by sealing from judgments *to which they would otherwise be exposed:* now these judgments are brought on by the Papal persecutions, in which every kingdom of Christendom has at some time or other taken part, but in which the Jews have never joined, being themselves objects of persecution. We must therefore seek for these tribes among the nations of Christendom. The structure of the book also ties us down to the French Revolution as the time when these judgments began, and we know that at that time the Jews had no peculiar exemption. And as the whole twelve tribes are here enumerated, while ten of the tribes of Israel have been lost and unknown for more than twenty centuries, it is absurd to interpret these sealed ones of the Jews, who belong but to two of the twelve tribes. This is a symbolical book, and solely concerns the Christian church; nor are Jews, as such, ever introduced or mentioned herein. The term *Jew* in this book has a symbolical meaning; as is evident from ii. 9, "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan;" and iii. 9, "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." In these passages it is quite clear that the literal Jews cannot be meant: for it is not *saying* so that makes a literal Jew, but circumcision; and, that sign being completed, he cannot cease to be a Jew: nor (even supposing that profession made a man a Jew) would it be "blasphemy" to say so falsely. But the meaning of Jew here, must be true believer, which these men falsely professed: according to Rom. ii. 28: "He is not a Jew which is one outwardly; but he is a Jew which is one inwardly .....in the spirit, and not in the letter; whose praise is not of men, but of God." The propriety of this symbol is further evident

from the consideration that these judgments fall on mystic Babylon: the people exempted from the judgments must therefore stand in the same relation towards the Papacy in which the Jews stood towards old Babylon. The Papacy, like Babylon of old, long held the church in bondage; Britain as well as the other nations. From this captivity we have been delivered, as were the Jews of old from Babylon; and the church in these lands did, like those marked in Ezekiel, sigh and cry for the abominations done in the land; and, being Jews not in name only, but in spirit and in heart, was not only saved herself, as a church, in being drawn out of Babylon, but afforded refuge to all those who were willing to come out of her: and for the sake of the church within the land, the nation was exempted from that earthquake which shook down every other throne in Christendom. This sealing manifestly covers the whole time of the sixth seal; and the opening of the seventh seal is the time when the Lord comes in person to tread the winepress (xix. 11). Herewith agree the notices of these sealed ones in other places: as xiv. 1—5, where they "follow the Lamb whithersoever he goeth" (a conclusive proof also that they cannot be Jews); and, xv. 2, where they "have gotten the victory over the beast;" and, xvii. 14, "they that are with him are called, and chosen, and faithful." But the Apostle (vii. 9) "after this beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are differenced from the sealed tribes: 1st, In their station, "before the throne;" and, ver. 15, "before the throne of God, and serve him day and night in his temple:" whereas the sealed tribes "follow the Lamb whithersoever he goeth" (xiv. 5). 2dly, In their song, which is not the "new song" (xiv. 3): "no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth." 3dly, They "came out of great tribulation" (ver. 14); from which the sealing had protected the twelve tribes. 4thly, They bear palm branches in their hands (vii. 9.) These points of difference shew the priority and the privilege of the sealed ones. They are "redeemed from among men, being the first-fruits unto God and to the Lamb" (xiv. 4, xvii. 14), before the thrones are set (xx. 4). They are the first to recognise his judgments (xv. 4): "Who shall not fear thee, O Lord, and glorify thy name? for thy judgments are made manifest." They also shall, I believe, share in the very first beginning of Christ's reign; receiving power over the nations, as he has received of the Father (ii. 26). And to these, who are perhaps the only ones who "hold fast" (ver. 25) the true doctrine, he "will give the morning-star" (ver. 28): "To them that *look for* him shall he appear" (Heb. ix. 28): "We, which

are alive and remain unto the coming of the Lord, shall be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 13): and, like the morning-star in the heavens, receive the full effulgence of the beams of the Sun, before he rises upon the earth; and be to those on earth the sign and harbinger of the coming day, when "the Sun of Righteousness shall arise with healing on his wings" (Mal. iv. 2).

This countless multitude (vi. 9) have "palms in their hands," denoting that the Feast of Tabernacles, at which palm-branches were borne, is the time at which these are gathered. The sealed ones are gathered when Christ comes from without the veil (Heb. ix. 28); denoting the Day of Atonement, when the high priest came out the last time from the holy of holies. The Day of Atonement was on the 10th Tisri; but the Feast of Tabernacles, or ingatherings at the year's end, was on the 15th Tisri: therefore this palm-bearing multitude are gathered after the sealed ones. They also come out of *the* great tribulation—εκ της θλιψεως της μεγαλης (vii. 14)—and are, I believe, "the elect" who are left in the great tribulation after the sealed ones are delivered, and for whose sake "the days are shortened" (Matt. xxiv. 22); the foolish virgins (Matt. xxv.); and the *remnant* of the woman's seed with whom the dragon went to make war (Rev. xii. 17). Two such classes are also indicated xx. 4: the first class consisting of the armies of heaven (xix. 14), who sit on thrones; the second, of such as "were beheaded for the witness of Jesus;" and they both collectively "live and reign with Christ a thousand years." A very important end is served by thus blending together these two classes of redeemed ones, these two feasts of the Atonement and of Tabernacles, and these two earthquakes of the French Revolution and of the End: for by so doing sufficient notice is given of the fact of our Lord's coming, and signs abundantly sufficient to warn those who will be warned; while the exact time of this event is left uncertain, and the careless and the worldly overlook or disregard the signs, and are unexpectedly surprised by the judgments. Thus are those passages completely reconciled, in which it is said, on the one hand, "of that day and hour knoweth no man" (Matt. xxiv. 36); "the day of the Lord so cometh as a thief in the night" (1 Thess. v. 2): while, on the other hand, it is said, "Ye are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4); "when ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi. 28). For the same reason the events of the seventh seal are not related here. Those mighty acts Christ shall execute in person, and that portion of the church affected by the seals shall be translated at the end of the sixth; and therefore be witnesses of, not partakers in, the events of the

seventh. Besides, the seventh seal, the seventh trumpet, and the seventh vial, all are fulfilled at the same time: therefore six of the trumpets, and six of the vials must be first given, that the one stream of events, in which they all then converge, may be given as one history. The time of the seventh seal is also the transference of Christ's throne from heaven to earth; or, rather, he then leaves his Father's throne, where he has been sitting on the right hand of the Majesty on high, and plants his own throne on Mount Zion: "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. xliii. 7). On all which accounts it is said (viii. 1), "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

The seal series being brought to an end, the proem to the trumpet series is given viii. 2—5. This, like all the other proems, shews the effects to be produced on the church by those events now about to be revealed. All the imagery in this proem is taken from the Day of Atonement: the "*golden* censer" was only used on that day: the "*much* incense" refers to the increased allowance appropriated to that day; the "smoke of the incense ascending *before* God out of the angel's hand" refers to the high priest entering the holy of holies on that day, when he so carried the censer of incense that a cloud of smoke intervened between him and the mercy-seat; and the "fire *cast* into the earth" alludes to the high priest's casting the coals which remained in the censer beneath the altar, when he came out the last time from within the veil. The day of atonement was the time of deep affliction and humiliation of soul to the Jews; and that portion of the earth affected by the trumpets is represented in such a state of suffering. After the seventh trumpet (xi. 19), "the temple of God is opened, and the ark of his covenant seen" (indicating the opening of the veil on the day of atonement; upon which the final earthquake immediately succeeds:) and I therefore conclude that the earthquake, viii. 5, is the final one, because it also ensues on the coming out of the angel from within the veil. The fire of the altar cast into the earth (viii. 5), like the sealed tribes (ch. vii.), has reference to Ezekiel; where (x. 2) the man clothed with linen is commanded to fill his hand with coals of fire, and to scatter them over the city. This is the same man who before (Ezek. ix. 4) had set a mark on the foreheads of the men who sigh and cry for the abominations: and the slaughter of those who were not marked takes place (ix. 11) before he scatters coals over the city (x. 2). Immediately after this, the glory of the Lord departs from the midst of Jerusalem (x. 19), and the destruction of Jerusalem ensues. This reference to Ezekiel greatly confirms that order of events which we have derived from the Apocalypse alone; coupling the

marking (Ezek. ix. 4), with the sealing (Rev. vii.); the slaying (Ezek. ix. 6), with the first earthquake (Rev. vi. 12, xi. 13); the fire (Ezek. x. 2, viii. 5, xiv. 18), the departure of the glory (x. 19), with the removal of the saints from the earth (Rev. xi. 18); and the destruction of Jerusalem (Ezek. xi.), with the final earthquake (Rev. viii. 5, xi. 19, xvi. 18), and to which, in fact, the sixth seal extends.

The trumpets have one feature common to all of them but the fifth, that they affect only the "*third* part of the earth," &c. This forces us to apply them to a portion of the earth different from that affected by the seals, in which series the "*fourth* part" (vi. 8) is the only locality given. The "earth" is the Roman empire before it was divided, sometimes called "the world," as Luke xi. 1. It was divided into three parts by Constantine, that he might give a portion to each of his sons. To his eldest, Constantine, he left Gaul, Spain, and Britain; to his second, Constans, he left Italy, Africa, and Illyricum; to his third, Constantius, he left all the eastern provinces, of which Constantinople was the capital. This division took place A. D. 337; and A. D. 340 Constantine was slain, and Constans became master of the whole Western Empire. We are therefore limited to these three years for the commencement of the trumpet series, as then only was the empire divided into three parts; and which of these parts it relates to is put beyond controversy by the sixth trumpet (ix. 14), which all commentators of judgment have agreed to interpret of the Turks, who overran and have held for centuries that third part of the Roman empire which was left to Constantius, the third son of Constantine the Great.——In the interpretation of the trumpets, I have nothing to add to what has been already published, and therefore only enumerate them. The "hail, and fire mingled with blood," which follow the sounding of the first, denote those invasions of the northern barbarians by which the Eastern empire was continually harassed down to the time of Valens, A. D. 378. The "great mountain burning with fire," after the second trumpet, denotes Alaric the Goth, A. D. 400 to 410. The "falling star" of the third trumpet, is Nestorius, A. D. 430; whose heretical doctrines, especially concerning the person of our Lord, turned the streams of life into wormwood, and poisoned the souls of men. The fourth trumpet brings in that low and degraded state of things which continued in the East till the time of Heraclius, A. D. 610, and prepared the way for the woes which ensue. The fifth trumpet brings in the Saracens, A. D. 622; and the "falling star who opens the bottomless pit" is Sergius, who was the main cause of Mohammed's early successes, and who assisted him in composing the Koran. To the ravages of the Saracens alone no limitation of a third is given: by which is intimated that they should pass beyond the

bounds of the Eastern empire, and break in upon the West; as they did, in overrunning all the southern shores of the Mediterranean, and occupying the best part of Spain. To this invasion of Christendom the "men which have not the seal of God on their foreheads" may refer; but its full meaning I do not understand. Some have supposed that it is connected with the sealing in chap. vii., and that we should therefore carry back the sealed tribes to this time of the Saracens. But the slightest examination shews that the two passages have nothing in common, but the mere mention of a seal. For vii. 1—3 shews that the *trees* are to be *hurt* as soon as the sealing has taken place, while in ix. 4 it is expressly "commanded that they should not hurt the grass of the earth, neither any green thing, neither *any tree.*" And these have only "power to torment men five months;" a very different idea from the consternation of the sixth seal. And this (ix. 12) is but the first woe, to which two woes more succeed; whereas in the sixth seal "the great day of wrath is come, and who shall be able to stand?" (vi. 17.) The sixth trumpet is the Turkish woe under its four sultanies, whose career of triumph was limited to an hour, a day, a month, and a year, or 391 years and a fraction;—a time which I think capable of being fixed with the greatest accuracy, though I am unable to do so. Certain it is that they continued to be a woe till the French Revolution, the earthquake of xi. 13: immediately after which it is said, (ver. 14) "The second woe is past; and, behold, the third woe cometh quickly;"—and certain it is, that the power of this "great river Euphrates is dried up" under the sixth vial (xvi. 12). Therefore we may be assured, from the wasting of the Turkish power which we daily behold, that the second woe is past, and that the way is preparing for the third woe, which cometh quickly.—The trumpets differ from the seals, in being wholly of a penal character, and in having no corrective effect. In the judgment of the sixth seal, men are represented as seeking to "hide themselves from the wrath of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" (vi. 17.) These expressions indicate a belief in the existence of God and of the Lamb, and an expectation of a day of wrath and retribution; and look like signs of repentance about to spring up, if they be not its first symptoms. But under the trumpets they "repented not of the works of their hands, that they should not worship devils: neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." (ix. 21). This I account for by there still being a church in the quarter of the earth to which the seals apply, while heresy has wholly overrun the East, where the judgment of the trumpets falls.

Chapter X. 1—7, is the proem to the vials, and shews the important issues following their effusion. The vision is most magnificent, being a display of Christ himself, in this manifestation embodying the most remarkable of the symbols by which these his last actings had been represented in Holy Writ. And the issues are most stupendous: for these vials are "the seven last plagues, for in them is filled up the wrath of God" (xv. 1): into this series also are gathered the conclusion both of the seals and of the trumpets; and in "the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (x. 7). This "mighty Angel" is clothed with a cloud; alluding, I think, to the cloudy pillar which led the camp of Israel into the promised land; and I think it is also meant to intimate that this is not Christ's personal coming, but a manifestation of his power in providence. The "rainbow upon his head," designates him the Angel of the Covenant, and invests him with power to change that constitution of things whose continuance the rainbow guaranteed. His "face as the sun," marks him the Sun of Righteousness, the Light and the Life of men. His "feet as pillars of fire," reminds us of i. 15, ii. 18, where "his feet are like fine brass, as if they burned in a furnace." These are Oriental symbols, and allude to threshing, which in those countries was performed by the feet of oxen. This figure is common in Scripture: as Micah iv. 13; "Arise and thresh, O daughter of Zion: for I will make thy hoofs brass, and thou shalt beat in pieces many people." The "fire" alludes to the burning of the tares, chaff, and stubble, which follows the harvest, being the last act of the present order of things, and immediately succeeded by the vintage, trodden in person by the Word of God, the King of kings and Lord of lords. (xix. 11.) He had in his hand a "little book open." This is the title-deeds of his inheritance (Jer. xxxii. 11—14), which as the goel גואל the (next of kin) he now comes to claim: it is also, I think, the seventh seal, that portion of the book which peculiarly reveals himself (*βιβλαριον ιδιον*), since by the same one act he was worthy to take the book, to open the seals thereof, to redeem the inheritance, and to make his people kings and priests unto God. His "right foot on the sea and left foot on the earth," may signify taking possession of them both as his inheritance; but I rather prefer understanding them symbolically: the earth, the symbol of stability, as the church; the sea, the symbol of instability, as the world: both of which he shall take under his controul before the vial series runs out. This action refers to Dan. xii. 7, where our High Priest declares, that at the expiration of the time, times, and a half, the scattering of the Jews shall be finished. He "cried with a loud voice, as when a lion roareth," denoting the

time to be that of harvest, and Babylon's destruction (Isai. xxi. 8—10; Jer. xlix. 19; l. 44). The "seven thunders" are the seven vials, not to be written here, because to be given at large xv. xvi. His "standing upon the sea and upon the earth" is repeated ver. 5, to shew that the action was continuous, and that the roaring of the lion, and the seven thunders, which come between 2 and 5, are also continuous actions. He "sware that there should be time no longer;" shewing that Daniel's first times (xii. 7) are now run out; and intimating to the world and to the church that they have no further time to calculate upon, and that she should be always ready, "for in such an hour as they think not; the Son of Man cometh;"—the seventh trumpet may now sound at any time; all the preliminary signs are accomplished; and "in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets" (x. 7).

This stupendous vision, in which the visible creation is exhausted to furnish emblems of dignity to the Person by whom such mighty works are to be achieved, unites also in itself the two preceding series, in the mention of the little book and the seventh trumpet; leading us to expect the same reunion of events under the vials, to which this vision is the preface. But the revelations now about to be given so peculiarly concern the church, both as foretelling her destination and regulating her conduct, that she is not stinted to the mere relation of the events of these last times, but prepared for rightly understanding and applying these events by a history of the church itself, the clue to the labyrinth of politics, the band of its discordant materials. This history is given under the three aspects, of—First (ch. xi.), prophesying, preaching, or calling out from the world, the first step towards a church: and under this aspect they are considered as individuals, and the word of God as their only confidence, as it is the chief external means of their difference from the world: "faith cometh by hearing, and hearing by the word of God;"—Second (ch. xii.), the church as a body, persecuted by the dragon, but "keeping the commandments of God and the testimony of Jesus" to the end (xii. 17);—Third, the antagonist of the church, to whom the dragon gave his power and seat and great authority for forty-two months, and who blasphemes the name of God and his tabernacle, and them that dwell in heaven, during that time (xiii. 6); and the last infidel antagonist (xiii. 11, 18). The Apostle personates the church, as the receiver of the revelations now about to be given; and to qualify him for understanding them, he is commanded to eat the book which Christ holds in his hand. The same is done by Ezekiel (ii. 8—10, iii. 1—3), to qualify him for his prophetic office, after he has seen the vision: and Jeremiah (xv. 16) com-

pares the spiritual enjoyment of the word of God to the nourishment and exhilaration which food affords to the exhausted body: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."—There is great beauty and propriety in the three series of the Apocalypse being addressed to the different senses of seeing, hearing, and tasting. The seals affect that portion of the earth in which the church was to be placed, and she would therefore *see* around her the changes brought on by the opening of the seals. But the trumpets relate to a remote land, and the church would therefore *hear* only their distant sounds. While these revelations, which prepare for the vials, and the vials themselves, intimately concerning the church itself and its conduct, the knowledge of them being its sustenance, life, and strength during this time of trial, the book is represented as its food, its daily bread; and throughout the vials allusions to the same sense are kept up: as, drinking the wine of God's wrath (xiv. 10), blood to drink (xvi. 6), golden cup full of abominations (xvii. 2—4, xviii. 3). In the mouth of the Apostle it was sweet as honey (x. 10): "How sweet are thy words unto my taste! sweeter than honey to my mouth" (Psalm cxix. 103): but in his belly it was bitter; involving sufferings of the church, in which every member sympathizes; oppositions and persecutions from without; and, what is still more bitter, unbelief and contradiction from the brethren: but still the church "must prophesy before many peoples, and nations, and tongues, and kings." (x. 11.)

Chap. XI. is the history of prophesying from the Apostle's time till the translation of the saints. The Apostle is commanded to "measure the temple of God, and the altar, and them that worship therein." In Ezek. xl. the Angel measures the temple, while the Prophet looks on; indicating that the Prophet would have no part in raising the temple which he saw in vision: but here the Apostle himself is the measurer; shewing that the temple denotes that church which he and the other Apostles had founded, which church continued to retain the temple of God (*i. e.* the tabernacle), and the altar (*i. e.* the golden altar of incense), and them that worship therein (*i. e.* the daily offering of incense); but cast out the court without the temple (*i. e.* the court of the congregation) and all its contents—as the brazen altar and all the sacrifices offered thereon, the laver and all ceremonial purifications, the outer inclosure which separated the tabernacle from the camp—throwing open the church now, not only to the whole camp, but to every stranger that passed by. This is an exact and beautiful representation of the Christian church, as the substance or antitype which the tabernacle typified; "the true tabernacle, which the Lord pitched, and not man" (Heb. viii. 2). We direct our faith to the true holy of

holies, "where Christ is entered, now to appear in the presence of God for us" (Heb. ix. 24); where he as our High Priest ever liveth to make intercession for us (Heb. vii. 25). The daily prayers of saints are offered, too, upon the golden altar before the throne, Rev. viii. 3, 4: "Let my prayer come before thee as incense, and the lifting up of my hands as the evening sacrifice" (Psal. cxli. 2). But, retaining thus every thing *within* the tabernacle, every thing *without* it is done away in Christ. No more brazen altar; for Christ "by one offering hath perfected for ever them that are sanctified" (Heb. x. 14): No more laver of purification; for he "hath washed us from our sins in his own blood" (Rev. i. 5): No more barrier of separation: "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 28). This Apostolic Christian church retains in itself the spirit of prophesying till the Gentile period of forty-two months begins; when it is transferred to Christ's "two witnesses; and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth" (xi. 3). These forty-two months, and twelve hundred and sixty days, denote the same period of time, reckoning thirty days to a month; but it is called months when applied to the Papacy—referring to the moon, her waxing and waning, her shining by night, &c.;—while the same period is reckoned by days when applied to the church and its true witnesses—referring to the sun, which rules the day. These two witnesses are the Old and New Testaments; and they prophesy of the two offices of Christ, as King and as Priest. They are said to be clothed in sackcloth, because during the Papal period they were not allowed to appear in their own becoming dress of the original Hebrew and Greek, but every one was obliged to receive them in the degrading sackcloth of the Latin Vulgate, "These are the two olive-trees, and the two candlesticks, standing before the God of the earth" (xi. 4). In Zech. iv. there are two olive-trees, but only one candlestick. For the difference there is this reason: that in the time of Zechariah's vision there was but one book and one church, to testify of Christ the King and Christ the Priest; but during the Gentile period there were two books, and two classes of men who interpreted them: and it is remarkable, that the Jews have always strenuously maintained, from the Hebrew Scriptures, the kingly office of Messiah, overlooking his priestly office; while the Christians have, from the New Testament, chiefly, insisted upon his priestly office, not giving sufficient importance to the kingly: therefore, for the full testimony to Christ we need both books and both classes of witnesses. The "fire proceeding out of their mouth and devouring their enemies," intimates that they contain within themselves their own sanction: and the same figure is

used Jer. i. 10: "See, I have set thee this day over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant;" and, v. 14, "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." When they have finished their testimony—i. e. at the expiration of the twelve hundred and sixty days—"the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them" (xi. 7). This is that spirit of infidelity which, gaining the upper hand in France May 1793, abolished public worship; declared the Scriptures to be a fable; treated them with the utmost contempt; changed weeks for decades; substituted the year of the republic for the Christian era; and did, as far as the influence of infidelity extended, overcome and kill these two witnesses, by suppressing their prophesying, in which alone their life and power consisted. The place where this is perpetrated, is "the street of the great city, spiritually called Sodom and Egypt, where also our Lord was crucified" (ver. 8); "the tenth part of the city" (ver. 13). The great city is Babylon; the tenth part is one of its ten kingdoms: Sodom symbolizes gross vice and sensuality; Egypt denotes science; and the crucifixion of our Lord, reckless unsparing persecution of the truth: and all these characters well agree with France. But the joy on the suppression of these two witnesses is not confined to France alone, for the infidels of other countries send their congratulations: "They that dwell on the earth shall rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth" (ver. 10). But their joy is of short continuance; for (11) "after three days and an half the Spirit of life from God entered into them." These witnesses recovered their energy in that very place where they had been most completely suppressed; and this revival was exactly three years and an half after their suppression: from which time till the present they have been receiving more and more honour, being translated into almost every known tongue, and spread abroad into all lands, wide as the winds of heaven. The prophesying of the two witnesses here ends gloriously, and it is taken up, in ch. xiv., by the angel "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." The "earthquake" which follows in the text, I believe to have *accompanied* the slaughter of the witnesses, and not to be after their revival: and the seven thousand men, or "names of men," who are slain, I think denote a large number of the chief men in church and state, who fell in the French Revolution: and "the remnant who are affrighted, and give glory to God," I think to be a remnant of these influential classes. At the time of this earth-

quake it is declared "The second woe is past; and, behold, the third woe cometh quickly" (ver. 14). The second woe is the sixth, or Turkish, trumpet; and it is thus intimated that the Eastern empire is again about to be brought into contact with the church. Accordingly, in 1798 the French expedition to Egypt, and the English expedition which followed, powerfully impressed the Orientals with the superiority of European warfare, and proportionally lowered the Mussulman name, once so formidable. The revolt of Ali Pacha further demonstrated the weakness of the Turk, in the treachery to which he had recourse to supply the want of power. These things, combined with their intercourse with Europeans, led to the Greek insurrection; which in its results has led to the guarantee of Greek independence by the European powers, to the war between Russia and Turkey, and to the demonstration which it has afforded that the water of the great river Euphrates is dried up (xvi. 12). All this succession of events occurs between "the second woe, and the third woe, which cometh quickly." The third woe is the seventh trumpet (xi. 15), which finishes the mystery of God (x. 7); but before it becomes a woe the servants of God are delivered from the evil to come—just as the sealed ones were protected from the effects of the earthquake of the sixth seal (vii.)—for immediately on its sounding it is proclaimed that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," and that "the time is come to give reward to his servants the prophets, and to the saints, and to them that fear thy name, both small and great;" and to these the temple of God was opened in heaven, as an ark of refuge from the coming storm. This storm is the last earthquake: "There were lightnings, and voices, and thunderings, and an earthquake, and a great hail."

Prophesying in the church being carried on to its close in xi. we receive a history of the church itself in Chap. XII. This is one of the most important chapters in the book, and requires the most careful attention. To obtain any clear understanding of it, we must accurately observe the scene where the vision begins, and the subsequent changes of place; we must also exactly note the several marks of time which are given, and combine them with the corresponding parts of the vision which have not time inserted; that we may thus bring out of the vision a regular history of the church, having the essential characteristics of both time and place. The scene is first laid in *heaven*: "There appeared a great sign in heaven" (ver. 1); and "there appeared another sign in heaven" (ver. 3); "and the dragon stood before the woman.....to devour her child as soon as it was born" (ver. 4). The contest, therefore, begins in *heaven*, or the invisible; where also the hardest conflict of the church is said to

take place Eph. vi. 11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [heavenly, *marg.*] places." But after a time "there was war in heaven" (ver. 7), which issues in "the dragon and his angels being cast out into the earth" (ver. 9); and then the scene of conflict changes to the *earth*, where the dragon persecutes the woman (ver. 13); where also the woman is helped by the earth against the dragon, who makes war with the remnant of her seed (ver. 17). The time of this vision is after Pentecost, because not till then was the church fully constituted; and the conflict here begins *after* the time of Constantine, who divided the empire into three parts, and to which allusion is made in "the third part of the stars of heaven whom the dragon drew down to the earth with his tail" (ver. 4). But it is before the Papal period of 1260 days that the man-child is brought forth (ver. 5); for immediately after his birth she flies into the wilderness; and it is after this birth that the dragon was cast into the earth, and persecuted the woman that had brought forth the man-child (ver. 13).

With these marks of time and place in our memory, let us go to interpretation. The woman (xii. 1) represents the true church, she is "*clothed with the sun;*" Christ, the Sun of Righteousness: ("As many of you as have been baptized into Christ have put on Christ," Gal. iii. 27); and it signifies that whenever the church is seen, and from whatever quarter, she manifests Christ: he is her adorning; her bridal raiment comes from him. "*The moon is under her feet;*" she is founded upon the Jewish church: reflecting the light of the Sun; shining by night, before the Sun arises. "*And upon her head a crown of twelve stars;*" the twelve Apostles. ("The stars are the angels of the churches," i. 20). "*And she, being with child, cried, travailing in birth and pained to be delivered*" (ver. 2). This figure is often used in Scripture, not only of the church, but of the "whole creation, which groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body" (Rom. viii. 22, 23). By this "hope we are saved," and "do with patience wait for it" (Rom. viii. 25); and to such the promise is given, "Hold fast till I come: and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers, even as I received of my Father: and I will give him the morning star" (ii. 25, 28). This patient hope of the church is by our Lord

illustrated by the same figure, John xvi. 21: "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This "lively hope" of "an inheritance ready to be revealed in the last time, at the appearing of Jesus Christ" (1 Pet. i. 3—5, 7), was constantly entertained by the early Christian church, and its accomplishment earnestly longed for down to the time of the Papacy; and did greatly prepare for and facilitate the antichristian usurpation of Christ's future dignity, and the blessings it shall bring upon the church, which the Pope arrogated to himself. The travail state of the church I extend over the first four centuries. The child can be none other but Christ himself*, for none but he can be said to have been "caught up unto God, and to his throne." While the church continued to hope for this glorious Deliverer, the dragon, or Roman empire, stood on the watch, like Herod, to destroy him †: but for the 1260 days she is represented as bereft of this hope, as fleeing into the wilderness; and not as then persecuted by the dragon, but as blasphemed by that beast (xiii. 6), to whom "the dragon gave his power and his seat and great authority" (xiii. 2). This wilderness period of 1260 years, alludes to the wanderings of the children of Israel; the tabernacle shifting from place to place being the type of the church, xiii. 6. And as the murmurings and disbelief of the children of Israel occasioned their forty years' wandering, so the faithlessness of the Christian church brought about her longer wandering and severer affliction.

The "war in heaven" is next described (ver. 7): which has frequently been interpreted as past, from the expression of our Lord, Luke x. 18, "I beheld Satan as lightning fall from heaven." But this relates to an entirely different thing—*i. e.* the subjugation of devils to the name of Christ—nor was there at that time an occasion for crying "Woe to the inhabiters of the earth" (xii. 12), for

* "Man child" (xii. 5) is, in the original, υιον αρρενα, *manly son;* an expression which occurs no where else in Scripture. In ver. 13 it is αρρενα, but in every other place in this chapter "child" τεκνον—a very general word, of which the nearest translation is *offspring*. This change of expression demonstrates the change of idea, and led me to the interpretation I have given.

† The Jewish church is often represented in the same state: as Micah iv. 9, 10, 13; "Now why dost thou cry aloud? Is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered."...."Arise and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass," &c. the hope being realized at Babylon's destruction.

the power of Satan was lessened by the coming of our Lord; and from that time oracles ceased, delusions were less frequent, and demoniacal possessions were mitigated, and the evil one restrained. Satan also, when in heaven, is represented as "the accuser of our brethren" (xii. 10); and "they overcame him by the blood of the Lamb" (ver. 11): therefore his accusing them in heaven is subsequent to the death of Christ, and not previous to the sending forth of the seventy (Luke x. 18; Isai. xiv. 12, 13). And, moreover, we have Satan represented as "prince of the power of the air" (Eph. ii. 2), "in heavenly places" (Eph. vi. 12); and, above all, in this very chapter the dragon is represented as "in heaven" (xii. 3). The leader in this war in heaven is Michael; and I believe it will take place at that time when (Dan. xii. 1) Michael stands up for the people of Israel. This time, we know from the context in Daniel, is the first resurrection: "Many of them that sleep in the dust of the earth shall awake:" and then I think will the air be cleared of Satan and his hosts, who shall give place to the risen saints. That this is the time, I also infer from the song of triumph which ensues, xii. 10; "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:" compared with xix. 1, "Salvation, and glory, and honour, and power unto the Lord our God;" ver. 5, "Praise our God, all ye his servants, and ye that fear him, both small and great;" ver. 6, "Alleluia! for the Lord God omnipotent reigneth;" xi. 15, 17, "We give thee thanks, O Lord God Almighty, because thou hast taken to thee thy great power, and hast reigned;" xii. 12, "Rejoice, ye heavens, and ye that dwell in them;" xviii. 20, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." This corresponds with the principle which runs through the Scripture, in which spiritual and visible things answer to each other. The national resurrection of Israel (Ezek. xxxvii. 12) agrees with the first resurrection; and the casting out from heaven of Satan and his angels corresponds with the destruction of his master device on the earth, "Babylon the great, the mother of abominations."—Another proof is derived from the cry of "Woe to the inhabiters of the earth" (xii. 12), which ties it to the last, or third woe trumpet (xi. 15), and during which he shall persecute the woman in "the remnant of her seed" (xii. 17) with "great wrath, because he knoweth that he hath but a short time" (ver. 12). But for this interpretation it is necessary either to make a break between vers. 13 and 14, as in the usual interpretation a break is made between vers. 6 and 7; or to understand ver. 14 onwards, as a second flight of the woman into the wilderness, during the ascendancy of the infidel beast, for three years and an half. I myself lean to the first view,

and think ver. 14 a repetition of the same period, to shew a different form of suffering in the church, and a different kind of protection. But, in either case, I think the remnant of her seed are some who, like the "foolish virgins" (Matt. xxv.), not having "oil in their lamps," and not having inquired into the signs of the Lord's coming, do not receive him as the "Morning Star," but who, still loving their Saviour, will be then ready to witness for him even to the death, and by martyrdom receive a place in the Millennial kingdom; being the second band in xx. 4, "who were beheaded for the witness of Jesus, and for the word of God."

In Chap. XIII. we have the history of Antichrist, the manifested adversary of Christ and his church, in his two different forms of opposition: first, as the Papal Antichrist, for forty-two months (xiii. 1—10); second, as the Infidel Antichrist, to the end of the chapter. This beast rises up out of the sea—*i. e.* a turbulent, unsettled, corrupted, unfruitful state of things. Like the dragon in xii. 3, it has seven heads and ten horns; but they differ in this, that the *heads* of the dragon were crowned, while in this vision the horns have crowns, and upon his heads the name of blasphemy. The interpretation of these heads we have xvii. 9—12: "The seven heads are seven mountains, on which the woman sitteth." Mountains, in Scripture, stand for power: "Thou hast made my mountain to stand strong" (Psal. xxx. 7); "Who art thou, O great mountain?" (Zech. iv. 7). And on these "the woman sitteth:" therefore they must be forms of power exercised in Rome, "the woman," and we may not go out of Rome to seek for them. "And there are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space" (xvii. 10). Now it is carefully to be noted, that this vision (xvii. 1) is shewn by "one of the seven angels which had the seven vials," to indicate that the *time present* (ver. 10, "one is, and the other is not yet come") is the time of the vials. Before this time "five are fallen:" these five I think to be kings, consuls, dictators, decemvirs, and emperors. "One is," which I think to be the King of Rome, identified with the Napoleonic head; and "the other, not yet come," will be, I think, a revival of the King of Rome; becoming thus at once "the eighth, and of the seven." The *heads* of the dragon are represented *crowned*, xii. 3, to shew that the supreme power was then *in the head*, namely, the Emperor; but in xiii. the heads are not crowned, to shew that the imperial dignity was then in abeyance; and "blasphemy" is written on the heads, to shew the blasphemous appellations given by the Emperors to the Popes, who themselves "blaspheme God and his name and his tabernacle, and them that dwell in heaven" (xiii. 6). The ten *horns* are represented *crowned*, to shew the ten kings, among whom this little horn should rise up (Dan. vii.

8—24), and over whom he should obtain such power as to make them his instruments of ruling all. The head "wounded to death" (xiii. 3), I think was the imperial head; which, after being "as it were wounded to death, was healed" again in Charlemagne, and thenceforth continued for the remainder of the "forty and two months" (ver. 5) "to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations" (ver. 7). At the end of this Papal period a complete reverse takes place; "He that leadeth into captivity, shall go into captivity" (ver. 10). This is promised in other parts of Scripture: as Isai. xxxi., "Woe to thee that spoilest, and thou wast not spoiled: when thou shalt cease to spoil, thou shalt be spoiled," &c.; and xiv. 2, "And they shall take them captives, whose captives they were.... And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" And "here is the patience and the faith of the saints" (xiii. 10, xiv. 12); now the martyrs behold what they have so patiently waited for (vi. 10, 11); now the "holy apostles and prophets rejoice over" Babylon (xviii. 20); now "a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great; for the Lord God omnipotent reigneth" (xix. 5, 6); "And the temple of God was opened in heaven" (xi. 19), which is the first resurrection.

At ver. 11 "another beast is seen coming up out of the earth," the preceding beast (xiii. 1) having risen up out of the sea. The sea not only denotes turbulence, and a destructive irruption, as Jer. li. 4; but when contradistinguished from the earth, denotes those nations who lie beyond the bounds of the Roman empire, which empire is itself generally called the earth; as Isai. lx. 5, "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." In this sense the Gothic invasions of the fifth century may be likened to an irruption of the sea, out of which the Papal beast arose: but this second beast shall come out of the earth; shall find his occasion and take his origin in the midst of the Roman earth; and his beginnings shall be while all things appear externally to be stable and tranquil, and promise long endurance. "His horns are like a lamb:" his actual power is small, and, as I think, will wear a semblance of being exerted for Christ;—but he shall "speak as a dragon:" his arrogance shall equal that of Satan himself. "And he exerciseth all the power of the first beast before him" (ver. 12). To the first beast power was given to continue forty-two months (ver. 5):

this power now passes to the second, which, though really a different beast, has its beginnings while the former exists, and still upholds its external forms; having at the same time so much similarity as to render their co-existence necessary, and such difference as to forbid their identification. To represent the mixed character of both the civil and ecclesiastical powers at this time, complex symbols have been employed in Scripture, and the descriptions run into each other in such manner as to require the greatest discrimination in an interpreter. The "wilful king" of Dan. xi. 36, was not till recently discovered to be a different person from the one in vers. 21, 29. They are in like manner blended in Rev. xvii. 11: "The beast that was, and is not, even he is the eighth, and is of the seven:" and the apostasy is at the same time represented (xvii. 3) as a woman riding upon a beast full of names of blasphemy. Bearing these things in mind, our interpretation will not be difficult. The beast, actuated by Satan, is represented as in existence during the whole continuance of the fourth (or Roman) monarchy; and he is represented throughout as having seven heads and ten horns, from his first appearance as Pagan Rome (xii. 3), till his last as Infidel Rome (xvii. 3), in which form he shall be cast into the lake of fire (xvii. 14; xix. 20). This beast (xiii. 12) "causeth the earth, and them that dwell therein, to worship the first beast whose deadly wound was healed." The deadly wound was given in Augustulus and healed in Charlemagne, and this worship shall be given to a revived imperial head; according as we have it, Dan. xi. 36: "He shall exalt and magnify himself above every god." "And he doeth great wonders" (xiii. 13): "Whose coming is after the working of Satan, with all power and signs and lying wonders" (2 Thess. ii. 9). These are both taken together, Rev. xix. 20: "And the beast (the imperial head) was taken, and with him the false prophet (the other beast, xiii. 11) that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into a lake of fire burning with brimstone." This clearly proves that this second beast endures to the coming of our Lord; and I find no record of him earlier than the pouring out of the vials (xvi. 2); and his existence is noted again (xiv. 9), just before Babylon's second earthquake. With the vials Infidelity began to be judged, as well as Babylon: in the second judgment on Babylon, Infidelity shall be employed to bring it on; and when Babylon as a city is destroyed, Infidelity shall grow to a pitch of enormity which shall bring down the Lord himself to destroy it with the brightness of his coming. We have thus a period of forty-two months, during which all that dwell on the earth worship the first beast, whose names are

not written in the book of life: and a second beast (ver. 11), who continues to the end of this age; who first exerciseth all the power of the Papacy in its presence; next causeth the earth and them that dwell therein to worship the imperial head; then by miracles deceiveth, and causeth them that dwell on the earth, to make an image of the imperial head; then giveth life (spirit) to the image, and causeth those who would not worship this image to be killed; and then causeth all men to receive a mark in their right hand, or on their foreheads, "and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." These, I think, will not all be manifested at once, but will be successive steps in wickedness, each increasing in enormity; and the climax of all will be the imprinting of this mark in the right hand and forehead; which being, I think, future, has not yet been explained. That which seems to bid fairest for being the meaning, is one of the earliest conjectures, given, with a dozen more, by Irænеus—*i. e.* Lateinos, λατεινος, לטינית—for, thus holding true in both the sacred tongues, it is in this way the best: and it must have some solution of this kind, because the beast is king of Rome.

The church being now prepared for understanding the mighty actings of the Lord on her behalf under the vials, by a complete history of prophesying (ch. xi.), a complete history of the church itself (ch. xii.), and a complete history of Antichrist in his Papal and Infidel form (ch. xiii.); the signs in the church are given (Chap. XIV.) for her special guidance; and, to make it complete, it runs on beyond the time of the translation of the saints, to the final vengeance on the last Christian apostasy, at the end of this age and the commencement of the Millennium. In Chaps. XV. XVI. XVII. the judgments on the "red dragon" are set forth, or Rome political, which the dragon has used from the beginning as his instrument for oppressing the church. In Chaps. XVIII. XIX. the judgments on Antichrist are set forth, or Rome ecclesiastical; first, in its Papal form (ch. xviii.); second, in its Infidel form (xix. 11—21). We thus see the beauty, and even the necessity, of the histories given in chaps. xi., xii., and xiii., that the church may understand the reason why God has so long forborne, and be prepared to justify him as a God of love, even in the tremendous judgments by which the dragon and all his crew of apostates and infidels are swept from the earth. We learn, too, on how extensive a scale God's dealings towards man are conducted: that he treats one community as sanctified by the true church embodied in it; and upon another community, when its cup is full, brings down the accumulated vengeance which centuries of guilt have provoked. The church, thus admitted as it were into the counsels of God, grows into conformity with his purpose, and is prepared to shape its conduct entirely

according to those signs which are given for that end in the word of God. This frame of mind is well represented in the sealed company (xiv. 1, xv. 2), "who follow the Lamb whithersoever he goeth.....and in their mouth was no guile; for they are without fault before the throne of God.....Who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; and who sing, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." The events of this last period of the Christian dispensation, extending from the conclusion of the Papal period of twelve hundred and sixty days to "the time of the end," are given thrice: first, as signs to the church, taken from the seasons of the year; secondly, as signs to the world, in political events; thirdly, as signs to the apostasy, in the history of its downfall. These three series, and their mutual relations, I have given at some length, both in the Structure in Morning Watch No. III. and in a paper read before the Society for the Investigation of Prophecy, and printed in their Transactions. I will not therefore unnecessarily lengthen this paper, by going over the same ground, but merely mention the points of parallelism which I endeavoured in those papers to establish: xiv. 1—5 is parallel with vii. 1—8, xv. 2—4; xiv. 6, 7, with xi. 12, xv. 4; xiv. 8, with xi. 13, xviii. 2; xiv. 9, with xviii. 4; xiv. 10, with xviii. 6; xiv. 11, with xviii. 8—18; xiv. 12, with xi. 15, xiii. 10, xvi. 17; xiv. 13, with xviii. 20, xix. 1—10; xiv. 14, with xi. 19; xiv. 15, with xi. 19, xvi. 18; xiv. 18, with xvi. 14; xiv. 19, with xvii. 13, xix. 18, 19; xiv. 20, with xix. 15; xvii. 14, with xix. 16.

But in those papers I did not sufficiently examine the last events to occur in the present age—i. e. those which are now beginning, and shall be terminated by the beast and false prophet being cast alive into the lake of fire burning with brimstone, by the remnant being slain with the sword of Him that sat upon the horse (xix. 20, 21), and by the binding of Satan for a thousand years (xx. 1—3). This time of vengeance is called the "treading of the wine-press, xiv. 20, xix. 15: and before the act of vengeance, "the beast and the kings of the earth and their armies are *gathered*" (xix. 19), the vine of the earth is *gathered* (xiv. 19), the kings of the earth and of the whole world are *gathered* to the battle of that great day of God Almighty (xvi. 14). The elect of God have their *gathering*; beginning at the same time; completed in the "wise virgins," or those who are "looking for and hasting to the coming of our Lord," at the end of harvest (Matt. xiii. 43; Rev. xiv. 12, 15); and completed in all the body of Christ before the treading of the wine-press, or

at all events before the feast of tabernacles (Rev. vii. 9, xx. 4). The note of preparation for this gathering of *both parties* is under the sixth vial; where "Behold, I come as a thief," is the note of preparation for the church; while three unclean sprits at the same time prepare for the great day of God Almighty, when his enemies shall be "gathered into a place called in the Hebrew tongue Armageddon." The etymology of Armageddon has much been disputed, and is difficult, from its being a compound Hebrew word written in Greek characters; which two languages differ so greatly, that scarcely any one letter of the Hebrew alphabet can be adequately represented by any Greek character. Our only safe method of investigating the etymology, in such cases, is to ascertain the ideas which must necessarily be conveyed, and to seek for words which convey these ideas. Armageddon is a place of gathering, issuing in excision or concision (Joel iii. 11); and it has its type in Gideon's slaughter of the Midianites; and I think that which bids fairest for being the true etymology is a compound of ארה *to gather*, and גדעון *Gideon*, derived from גדע *to cut off*. Armageddon will thus mean "a gathering for excision," and the place will probably be the valley of Jehoshaphat. This gathering is spoken of frequently by the Prophets: as Joel iii. 11; "Assemble yourselves and come, all ye heathen, and gather yourselves together round about.....Multitudes, multitudes in the valley of decision" [concision, or threshing, *marg.*] It is also paralleled with Gideon's destruction of the Midianites (Psalm lxxxiii. 9; Isa. ix. 3, 5): in which last passage, be it observed, the joy is "according to the joy of *harvest*;" "the rod of the oppressor is broken, as in the day of Midian;" and "the battle is with burning and fuel of fire." Now taking these things together, we have a gathering beginning under the sixth vial, making head and receiving a tremendous overthrow at the end of harvest, and yet continuing till vintage, when every member of the gathered host shall be destroyed; the whole time, from threshing to treading the wine-press, being one unbroken day of wrath on that crew which the three unclean spirits have gathered. The whole range of judgments are brought together in Joel iii. 13: "Put ye in the sickle; for the harvest is ripe: come, get ye down; for the press is full, the vats overflow." The two acts of judgment too are interlaced in Rev. xiv. 16—18; where "the angel having power over fire" (ver. 18) belongs to the burning of stubble and tares after harvest, while ver. 17 belongs to the vintage. By the confession of all, we are now living in the time included in the sixth vial (xvi. 12—16). The effects of this vial are, 1st, The drying-up of the Euphrates; which every one, friend and foe, is now ready to admit as fulfilled in the complete exhaustion of the Turkish empire: 2d, The gathering of a revolutionary

host under the three unclean spirits of despotism, superstition, and radicalism; which every one, whether friend or foe, is equally ready to grant is now begun, and in rapid progress: 3d, The warning to the church, "Behold, I come as a thief;" which every one must admit has been given, and of which the existence of this Journal adds another to the many proofs. These are *all* the signs given under the vials: these are all in such state of progress that no man can be sure that the concluding vial may not be poured out *immediately*, and every attentive student must be convinced that it *cannot* long tarry. Oh that I could communicate to others part of the feeling of paramount, imperative necessity which presses upon my soul to study these things now, while we have a breathing-time, while the Lord delays his coming; thus to prepare ourselves to welcome him with joy, and not to be overwhelmed with surprise and terror when he comes as a thief in the night! To one who has studied the subject, it is clear to demonstration that we are very near the crisis of the church: for it may be proved that the seventh vial and seventh trumpet are synchronous; and that the last trump (1 Cor. xv. 52; Zech. ix. 14; Matt. xxiv. 31; 1 Thess. iv. 16) is the seventh trumpet, at whose commencement the *mystery* of God shall be finished—the "mystery" which St. Paul shews 1 Cor. xv. 51—even the mystery of the dead being raised incorruptible, and the living being changed; when Christ shall give reward to his servants the prophets, and to the saints; and "destroy them which destroy the earth" (Rev. xi. 18); and when a great voice shall come out of the temple of heaven from the Throne, saying, "It is done" (xvi. 17). On the translation of the saints, the dire judgments on Babylon immediately ensue: "Shouldest destroy them which destroy the earth" (xi. 18); "great Babylon came in remembrance before God" (xvi. 19). In the harvest the saints are gathered as wheat into the barn (Matt. xiii. 30; Rev. xiv. 14): the tares are left in bundles on the field. Babylon is threshed and burnt as chaff after harvest (Isai. xxi. 10; Jer. li. 33; Mal. iv. 1). "Whose fan is in his hand, and he shall throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (Luke iii. 17). The "threshing" includes the earthquake and hail, or northern invasion (xi. 19, xvi. 21); and the "burning" which ensues, is utter destruction: "She shall be utterly burnt with fire" (xviii. 8). "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion....The land thereof shall become burning pitch: it shall not be quenched night nor day; the smoke thereof shall go up for ever" (Isai. xxxiv. 8—10). "Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes" (Jer. xlix. 13). These judgments on

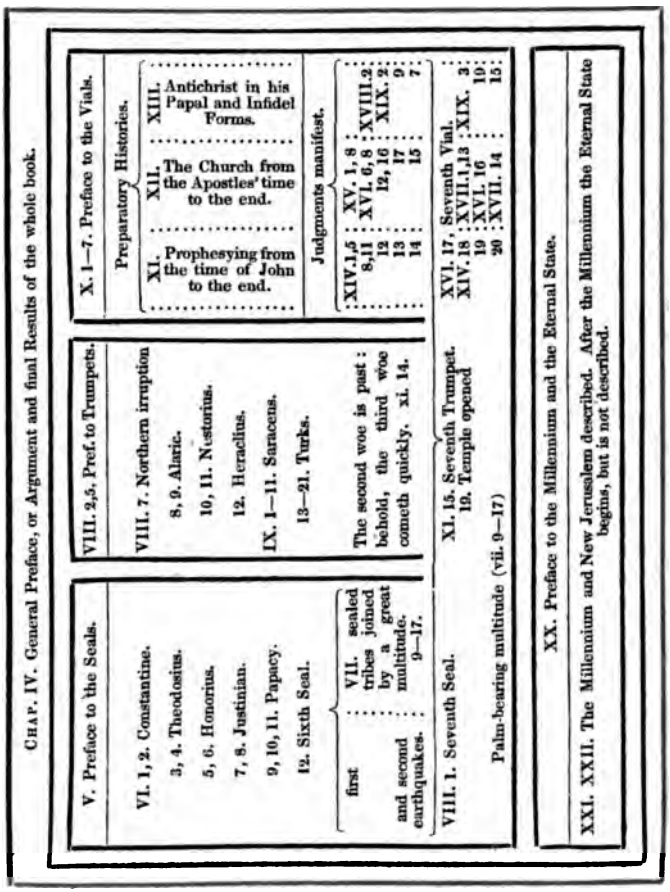
Bozrah (Isai. xxxiv. 6) are, in Isai. lxiii. 1, brought into immediate connection with the wine-press: "Who is this that cometh from Edom, with dyed garments from Bozrah?.... I have trodden the wine-press alone....and their blood shall be sprinkled upon my garments, and I will stain all my raiment." We also find, that before the final destruction of all his enemies (Rev. xix. 17, 21), he was "clothed in a vesture dipped in blood" (ver. 13). The burning also is represented as beginning symbolically (xvii. 16) before it begins literally; while xix. 17 couples the concluding judgment with Ezek. xxxix. 17, and with Isai. xiv. 25, Dan. xi. 45. From the whole of which I gather, that all the several acts of threshing, winnowing, burning, gathering the grapes, treading the wine-press, and supper of the great God, are contemplated in Scripture as "one great day of the Lord, which shall come as a destruction from the Almighty" (Isai. xiii. 6). This I think is manifestly the same with "the day of the Lord," 2 Pet. iii. 10; the conflagration, being the same with Isai. xxxiv., and the "new heavens and new earth wherein dwelleth righteousness" being the same with Rev. xxi., which is the new Jerusalem. In Christendom has the glory of God in the salvation of man been most fully preached; and not only has the Gospel been most obstinately rejected, but the name of God has been most frequently blasphemed, and human nature been most basely degraded, in this quarter of the earth. Here, therefore, shall the severest judgments of God fall; and here also, I think, shall the New Jerusalem be planted; that the area on which the truth of God has been displayed may at once exhibit its glorious results to those who have received it, in the new Jerusalem; and its fearful condemnation to those who have rejected it, in the worm that dieth not, and fire that shall not be quenched (Isai. lxvi. 24).

These judgments upon the wicked being finished, Chap. XX. is a preface to the Millennium, which is described at large in Chaps. XXI. XXII. Satan is first bound for a thousand years, and then the Apostle "saw thrones, and they (i. e. the armies in heaven, xix. 14) sat upon them; and judgment was given unto them (αυτοις, dative); and *I saw* the souls (ψυχας, accusative) of them that were beheaded," &c. These martyrs are therefore a second company, being that multitude represented (vii. 9) coming in at the feast of tabernacles with palms in their hands, "which came out of *great tribulation*" (vii. 14). I think these answer to the foolish virgins in the parable (Matt. xxv.), who are excluded from the marriage supper, but, though not provided with oil or knowledge to attain the privilege of the day-star resurrection, have still faith to die for their Lord, and by martyrdom attain a place in the Millennium. When the thousand years are expired, Satan is loosed, numbers are deceived by

him, and together with him are cast into the lake of fire and brimstone, where the beast and false prophet are. Then is seen a great white throne; the final judgment takes place, and the eternal state begins. The narration returns in chap. xxi. to describe the New Jerusalem; which, succeeding to the "first heaven," is necessarily identified with the "new heavens and new earth" (2 Pet. iii. 13); and, being prepared as a bride adorned for her husband" (xxi. 2, 9), is also identified with xix. 7—14, xx. 4. At this joyful time "the tabernacle of God is with men" (xxi. 3); identifying it with Ezek. xliii. 4, when the Shekinah returns to the temple, no more to be withdrawn. But in the New Jerusalem it is to be taken in a higher sense: for God himself shall be with its blessed inhabitants, "and be their God, and wipe away all tears from their eyes; and to them there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away....And he that sat upon the throne, said, Behold, I make all things new"—Not only new heavenly Jerusalem, but new earthly Jerusalem (Isai. lxv. 17); new covenant with the house of Israel and with the house of Judah (Jer. xxxi. 31, xxxii. 40); new heart and new spirit (Ezek. xxxvi. 26, xi. 19, Jer. xxiv. 7); and a new creation (Isai. lxvi. 25, xi. 6—9, Rom. viii. 9—23). On the description of the New Jerusalem which follows in xxi. 10, xxii. 5, I have nothing to say, further than observing that it takes matter in the purest and least corruptible and most resplendent form we at present know, to form a fit habitation for the incorruptible and glorious bodies of the risen saints: "The great city, the holy Jerusalem, is seen descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal: and the city was pure gold, like unto clear glass; having a pure river of the water of life, and the tree of life, and the throne of God." The earthly Jerusalem described by Ezekiel xlvii., and which co-exists at the same time, in many respects agrees with this description; having only the same kind of difference as there shall be between the inhabitants of the two cities; the saints in their glorified bodies, the restored and converted Jews in flesh and blood. The earthly Jerusalem has a temple, which the Shekinah, or glory of the Lord, shall fill; the heavenly Jerusalem has no temple, for God and the Lamb are its temple and its glory. Healing waters issue from the eastern threshold of Ezekiel's temple; the New Jerusalem is watered by the river of life proceeding out of the throne of God and of the Lamb. By the river in Ezekiel "shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary;

and the fruit thereof shall be for meat, and the leaf thereof for medicine;"—but the heavenly Jerusalem has "the tree of life, whose leaves are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no more night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.... He which testifieth these things saith, Surely I come quickly. Amen: even so; come, Lord Jesus."

JOHN TUDOR.


CHAP. IV. General Preface, or Argument and final Results of the whole book.
V. Preface to the Seals.
VI. 1, 2. Constantine.
3, 4. Theodosius.
5, 6. Honorius.
7, 8. Justinian.
9, 10, 11. Papacy.
12. Sixth Seal.
first and second earthquakes.
VII. sealed tribes joined by a great multitude. 9—17.
VIII. 1. Seventh Seal.
Palm-bearing multitude (vii. 9—17)
VIII. 2,5. Pref. to Trumpets.
VIII. 7. Northern irruption
8, 9. Alaric.
10, 11. Nestorius.
12. Heraclius.
IX. 1—11. Saracens.
13—21. Turks.
The second woe is past: behold, the third woe cometh quickly. xi. 14.
XI. 15. Seventh Trumpet.
19. Temple opened
X. 1—7. Preface to the Vials.
Preparatory Histories.
XI. Prophesying from the time of John to the end.
XII. The Church from the Apostles' time to the end.
XIII. Antichrist in his Papal and Infidel Forms.
Judgments manifest.
XIV. 1,5 : XV. 1, 8 :
8,11 : XVI. 6, 8 : XVIII. 2:
12 : 12, 16 : XIX. 2:
13 : 17 : 9:
14 : 15 : 7:
XVI. 17. Seventh Vial.
XIV. 18 : XVII. 1,13 : XIX. 3:
19 : XVI. 16 : 19:
20 : XVII. 14 : 15:
XX. Preface to the Millennium and the Eternal State.
XXI. XXII. The Millennium and New Jerusalem described. After the Millennium the Eternal State begins, but is not described.

INTERPRETATION OF ALL THE OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

(*By the Rev.* E. IRVING—*Continued from* p. 350.)

INTERPRETATION IV.

From Isai. x. 28 *to* Isai. xiii.; *being the Consummation of Immanuel's Action.*

THE Prophet, after announcing in such large style and with such inclusive language the destruction of all Israel's oppressors under the one name of The Assyrian, is directed by the Holy Spirit to contract the eye of his vision unto the minute features of that invasion of Sennacherib which was about to take place; to the end that, when these particulars should have been exactly fulfilled, the whole strain whereof they are a part might be most surely known to be from the Lord, and as a divinely inspired writing might be laid up in the synagogue. For it is one of the vulgar errors of these times to suppose that a man, being once called to be a prophet, must needs be kept, as it were, in a state of supernatural guardianship from saying any thing wrong. This I believe to be the sole prerogative of Him whose name is The Truth: but for all other prophets, they might speak presumptuously, or they might speak by inspiration of the Lord: and to guide the church to make the difference between the sacred and the common, between the inspired and the uninspired, this rule was given by the mouth of Moses the servant of the Lord, Deut. xviii. 21, 22: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Now, forasmuch as all true prophets spake in the name of the Lord, and likewise the false prophets, whom the Lord permitted to come, yea, and sent (1 Kings xxii. 22, 23); in order to make this divine criterion available, it was necessary that every true prophecy should contain in it matters which, by being soon fulfilled, should give it Divine attestation, and separate him who spake it from the multitude of lying prophets; who were ever leading the church astray in those times, and in every time, not excepting the present; in which, as it is the time of the end, we may surely expect them to abound the most, and deceive the most cunningly. These matters, which were to be speedily accomplished, gave a stamp to the whole prophecy with which they were interwoven; and thus the canon of true prophecy came to be made up as we now possess it. Now, those parts of the prophecy which looked to events near at hand, and those

more important parts which looked to events afar off, are so intermingled with one another as not to be separable; yea, they are not parts, after the manner of numerical division, nor yet of logical discourse, but after a manner peculiar to prophecy; which is not otherwise to be explained, or understood, than in the belief of a Divine Providence, which did so order the events proximate and the events ultimate as that one set of words should be applicable to both, and capable of describing and foretelling both—applicable, not by any straining of their import, but by a true faithful interpretation of them. This is true; and yet it is not the whole truth which I seek to express. For if the letter of any prophecy had received complete accomplishment—as of Babylon, of Cyrus, of the Assyrian, of the rebuilding of the Temple, of Elias, or even of Messiah himself—then were there left no craving for events still future, concerning these things; and no grounds upon which to construct the new strain of prophecy in the Apocalypse, concerning the mystical Babylon, the coming of Christ, the destruction of the last Assyrian, the new Jerusalem, and other matters, which are still in reserve for the church. Our explanation, therefore, that one set of words should be able to express two events similarly constituted by an all-wise Providence, is therefore not complete. It must be manifest that the first event is accomplished, truly and literally accomplished; and yet that the prophetic word is not exhausted; that there are distant hints and dark discoveries of a thing yet more remote, of an event yet more grand, of a consummation yet more glorious. And it always is so: the word is too large and swelling for the event which it includes within itself, but is not included by. The event at hand is not loosely stated, but minutely and circumstantially described; is not, as by an ancient oracle, equivocally expressed, or included in some general truth; but most accurately traced out, so as to forewarn, and be demonstrative of Him who knows the end from the beginning.—Of this rule we have already seen several examples in the course of these interpretations; and I may say, that it is impossible to interpret a single prophecy without having examples obtruded upon our attention. A reader has only to set himself down to the word of God, as he would sit down to the writing of any trust-worthy man, resolved to understand the words according to their honest meaning, and he will be brought to the conclusion which is stated above—to wit, that there is such an exact prediction of the proximate event, as to put it beyond a doubt that the prophecy is of Divine origin; but, at the same time, that there are such hints of other things far remote; such enlargements upon the event that hath come to pass; such rangings onward, even

unto eternity; such descriptions of One more mighty than the sons of men, destined to accomplish things beyond the measure of what man hath seen or can well imagine—in one word, such descriptions of a state of blessedness yet about to be realized upon the earth; as will leave no doubt upon the mind of an honest man, that the Giver of the prophecy had other, and higher, and remoter, and vaster ends in view, than merely to foretell a coming event, or to give warning of a judgment at hand. Now, instead of addressing themselves to discover and define what this great ultimate event is, upon which God is so intent as never to lose sight of it, the most part of the readers, yea, and interpreters of prophecy, have altogether given up this object, and contented themselves—some, with comparing the event fulfilled with the prophecy; others, with the higher object of deriving from the whole, lessons of the Divine being and providence. These are great and good objects, and we have towards those who pursue them no feelings but those of goodwill and brotherhood; while at the same time we assert for ourselves, or rather for the church, or rather for God himself, another object in all prophecy, intermediate between these two, which is, the object of foreshewing unto the world the manifestation, the action, and the consummate work of the man Christ Jesus; as it is written, "The testimony of Jesus is the spirit of prophecy." To foretell His coming, the manner of it, the end of it, and the cause of it; to foreshew his experience both of weakness and of power, of abasement and exaltation, of death, resurrection, and triumph over all his enemies; and his final establishment of the redeemed earth in rest and joy—this is truly the proper object, the perfect unity, the God-like purpose of all revelation by inspired men. Now, from the scattered leaves of prophetic truth I seek to inform myself, and to inform the church, and to inform the world, concerning this glorious act of God. I seek to know it, not with vague indefinite confusion, but with distinct and clear apprehension, so far as God hath given me the materials; and in so doing I believe that I am glorifying God, and occupying the talent which my Lord and Master has given to me: and though ten thousand voices should lift themselves up against me, with the hideous cry of blasphemy and presumption, I will pursue my path, with undismayed confidence in my Teacher and Guide; who said, before he was removed from us, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will shew you things to come." Let us, then, proceed upon our way, and bring our interpretation of this glorious prophecy to a close.

Our former interpretation concluded a strain of general redemption unto Israel from all her oppressors; as it is written in these words (x. 27): "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulders, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." These words finished one of the large prospective passages of the prophecy, wherein the hope of the Jewish people is carried forward, over the dark period of their oppressions, unto the glorious time of their kingdom; whereof the great procuring cause is declared to be the anointing of Immanuel to be their King; which anointing we shewed to be his generation and possession of the Holy Ghost. This grand emancipation of Israel from all their troubles, God, being willing to enforce upon their faith with all argument, and to place beyond all doubt whatever, doth straightway confirm the certainty of it, by foretelling with the most studied minuteness a deliverance of Jerusalem close at hand, at which not only Israel but the whole world should be astonished. This was that destruction of Sennacherib and his host by the angel of the Lord in the passing of a night described Isai. xxxvii.; which event is here anticipated with minutest particularity, for the purpose of attesting the prophecy, and likewise foreshewing how the last Assyrian oppressor, and all oppressors together of God's people, should be brought to an end: as if God had said, 'Doubt not what my Prophet hath told you concerning your deliverance out of all your troubles; for, behold, by his mouth I shew you a deliverance of the like kind, which not many days hence all of you shall see accomplished. I give you a sign; and that sign is the destruction of the Assyrian whom ye fear, and of that host which, like the swellings of Euphrates, hath poured over the plains of Israel and Judah, of Egypt and Ethiopia, and deluged to the very walls of Jerusalem. This shall be the sign to your posterity, over whom a thousand storms are yet to pass, that they shall yet see days, years, and ages of rest and royalty: and to this poor land of yours, which is now overflowed to the neck with the waters of Euphrates, and which many rivers shall yet spoil, be this the assurance that it shall in the end rejoice and blossom like the rose.'

"He is come to Aiath; he is passed to Migron; at Michmash he hath laid up his carriages." This describes the march of the Assyrian upon Jerusalem. Aiath is believed to be the territory around the town of Ai, which Joshua smote first after Jericho fell into his hands, situated about three leagues, as is believed, from Jericho, towards the north: and I conceive it to be first mentioned, as being the first place on this side Jordan at which the Assyrian's army would make itself to be felt. And next in his march he took in Migron; of which little

is known, except that it was a town of Gibeah, into whose borders the children of Israel passed next after they had destroyed Ai: but the craft of the Gibeonites did not now stand them in stead, as in the days of Joshua. Concerning Michmash, where he is said to have laid up his carriages, we have information given us in the xiv th chapter of the First Book of Samuel, where it is said (ver. 4), "between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side; and the name of the one was Bozez, and the name of the other Seneh. The fore front of the one was situated northward over against Michmash, and the other southward over against Gibeah." By which I understand, that there was at Michmash the gorge of a narrow pass amongst the mountains of Judah, which opened again towards the south at Geba. To this mountain pass allusion perhaps is made in the Apocryphal Book of Judith, iv. 7, in these words, 'charging them to keep the passages of the hill country, for by them there was an entrance into Judea; and it was easy to stop them who should come up, because the passage was strait for two men.' The Assyrian, having passed the Jordan, and overspread the plain country around Ai and Migron, would find himself at Michmash incumbered with the baggage and train of his army, which could not be taken through the defile without much loss of time; and, being instant in his purpose, a man of conquest, he leaves his carriages at Michmash, to follow him with what speed they might, and advances with his fighting men through the pass, which, entering in at Michmash, opened again into the plain country at Geba; and therefore it is next added, "They have taken up their lodging at Geba." This, as well as most of the other towns here mentioned, was of the tribe of Benjamin (Neh. xi. 31—33). We read, 1 Sam. xiii. 3, that Geba was a place of strength: "Jonathan smote the garrison of the Philistines that was in Geba." Now from this I should suppose that it was a fortified place, commanding the southern mouth of the pass; which in former times the Philistines had occupied, in order to prevent the land of Judah from receiving succour from the north. When, therefore, the Assyrians are said to have taken up their lodging at Geba, I should understand it to mean that there they encamped on the evening of the day he broke up from Michmash, to gather his forces before breaking loose upon the country around Jerusalem. Now the reason for which, as I believe, Michmash and Geba, with the circumstances of the Assyrian laying up his carriages in the one and his encamping at the other, are mentioned, is to give that extraordinary minuteness to the prophecy which might put it beyond all doubt as being from the Lord, when it should thus be found accomplished. It

points out, also, the wonderful security and degradation into which the men of Judah would be fallen, that they should not have manned the fastnesses of the country, and kept them against the invader. Thus always it is when God visits an apostate church with a scourge. Apostasy brings on the paralysis of faith and the destruction of foresight; and as a people who fear the Lord are insuperably brave, and a country which is united to serve the Lord is invincible; so a people who have forsaken the Lord do run into the way of destruction. They are given up, and left without the ordinary faculties of self-preservation. How was this lately exemplified in France at the Revolution, when her king and nobles, and all her established authorities, seemed by their follies but to feed the flame which burned them up root and branch. See also how it was exemplified in Italy, which Bonaparte burst in upon, through her undefended fastnesses, and overwhelmed her, as Sennacharib did Judah in the days of Isaiah. See also how Spain fell as a fool falleth, until the arm of Britain sustained and reared her up again. This I believe to be the true character of an apostasy, as distinguished from other forms of national wickedness: it unmans, unnerves, paralyses, aye, and petrifies a kingdom. Oh that men knew that God is the God of battles, and that from him is the spirit of victory!

"Ramah is afraid, Gibeah of Saul is fled." This Ramah, we know from 1 Kings xv. 16—22, was a place of strength, which commanded the passages out of the north unto Jerusalem; and it was fortified by Baasha king of Israel, for the very purpose of preventing all resort of his people thither. When, therefore, it is said that Ramah was afraid, a strong impression is conveyed of the terror which the Assyrian inspired as he came along, and of the lamentable weakness to which the people were brought. So, also, is it signified when it is said, next, "Gibeah of Saul is fled." It is called Gibeah of Saul, because Saul was born there, and afterwards made it his royal seat; whence it grew to be a place of consequence; standing on a hill, as the name imports, and therefore, perhaps, a place of strength.

"Lift up [cry shrill with thy voice], O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth!" This is a beautiful apostrophe, finely diversifying the prophetic narrative; and teaching us how consistent with truth the most exquisite touches of art are in the word of God, and therefore well justifying them in the word of man. This Gallim was a city of Benjamin, which in the original signifies "*heaps*"—having its name, perhaps, from the hilly character of the country round. The "daughter of Gallim" is a common figure, to signify the people thereof; of which there is an example Isaiah i. 8. She is invoked, and required to lift her voice up with shrillness, like one that mourneth over calamity suddenly experienced,

or like one that sees calamity ready to seize upon her: and Anathoth, which was a town of Benjamin, within a few miles of Jerusalem, the birth-place of Jeremiah, is invoked as "poor Anathoth," from the miserable calamity which was to come upon her; and she is required to reverberate the shriek of Gallim, until it shall be heard even unto Laish, the extreme north of the land of Canaan, the Cæsarea-Philippi of the New Testament. Now, to understand the beauty of this invocation of Anathoth, it is necessary to know that Anathoth in the original signifies *responses;* being compounded of two words, signifying *The Place of the Echo;* having no doubt obtained this name from some remarkable echoes in its neighbourhood. Lying to the south of Laish, the prophet puts a shriek into the mouth of the daughter of Laish, and calls upon the echoes of Anathoth to reverberate it to the extremities of the land. There is an elegance, as well as a sublimity, about this little apostrophe to the daughter of Gallim, which I could not pass without admiring, and holding up to the admiration of this matter-of-fact generation. As I said above, we are men of one faculty; schismatical in our taste, and understanding, as well as in our spirit: but the word of God is large and catholic; the pattern at once of the sublime and the simple, wonderful no less for its art than its truth. Oh what models of style in every kind this word containeth! I pity again the poverty of style, as well as of matter, which we its interpreters have fallen into; and for myself, I will ever take it for my model, as well of truth in the mind, as truth upon the tongue; truth of knowledge, as well as truth of word.

The description having been thus relieved, as well as strengthened, by the apostrophe to the daughter of Gallim proceeds onwards in the natural style in which it began, to describe the progress of the Assyrian's terror: "Madmenah is removed, the inhabitants of Gebim gather themselves to flee." The first of these was a town of Judah (Jos. xv. 31), which is said to be wholly removed out of its place—that is, utterly spoiled and wasted, and its inhabitants scattered abroad. Of Gebim nothing is known; for it is not mentioned elsewhere in the Scriptures, and therefore some have taken it in its literal signification of *mountains*—"the inhabitants of the mountains are fled"—as if pointing out to us the universal terror which this invasion would inspire, that it reached not to the inhabited cities only, but even to the scattered hamlets of the mountains: for the deluge was to "reach even to the neck, and to fill the breadth of thy land, O Immanuel."

And now we come to the last mentioned place in the progress of the Assyrian: "As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." The Rabbis say

that Jerusalem might be seen from Nob; and the form of the language seems to require it. It lay west of Jerusalem, and was the place where David took refuge when he fled from the face of Saul (1 Sam. xxi. 9). It was a sacerdotal city, and is reckoned amongst the Levitical cities, Neh. xi. 32, where it is declared also to have been in the tribe of Benjamin. Here he is said to "remain that day"—literally, "Yet this day at Nob to stand (or stay)." Whether this means that another day would bring him to Nob, or that at Nob he would make his station for a time, and thence take measures against the city, I know not well, nor have we any means of ascertaining. Perhaps at that place he came first in view of Mount Zion; and therefore it is mentioned as the place at which he rested, and stayed the rapidity of his march, having now his victim full in view, against whom he shook his hand in threatening wrath. Why the words "that day" are here introduced, I can see no reason but this: that from Geba, where he lodged, at the mouth of the mountain passages, unto Nob, where he shook his hand against Mount Zion, was but the march of one day—that day, to wit, that very day, on which he broke up from Geba, and Ramah and Gibeah of Saul fled in consternation, and the daughter of Gallim shrieked in terror which poor Anathoth reverberated unto Laish—that day that Madmenah was removed, and the inhabitants of Gebim gathered themselves to flee, did he make his stand at Nob: he rested not till he came to Nob, from which he could behold the object of his expedition, and take measures against it; for the distance would be easily accomplished by one march of an invading army, not passing beyond twenty miles. Being thus understood, it gives great power and force to the whole passage, describing the terror, the flight, which went before him, nor stayed to resist, or even to meet, his approach. Most of these towns standing within a few miles of Jerusalem, whither the astonished population of the towns and villages and country would flee amain, we may well conceive what a day to be remembered that would prove; and how the prophecy which described it would, when thus fearfully fulfilled, have a power and an evidence of God's own finger, which nothing could resist. Thus it is that God prophesies. Not in the unintelligible hieroglyphics in which the opposers of prophetic interpretation idly and wickedly represent it to be written: no; it is written, as Belshazzar's doom was written, in letters of flaming light. Now, will these idlers say that the men of Jerusalem could not understand what this prophecy meant till after it was fulfilled? The truth is, the men who thus speak know not what they are speaking about; being as ignorant of the prophecies in detail, as they are of the Sybils' books, or the Vedas of the Brahmins, or the Koran of Mohammed. They have not read them with the view of interpreting them. They do not know what is in them;

and their judgments concerning them are worth just as much as their judgment concerning the laws of Confucius. These are strong words; but they are not strong enough to represent the perverse ignorance of the man, who will say that the prophecies of Scripture are not to be understood, nor yet to be sought into, till after they are fulfilled. The man that so speaks is worthy of excommunication from the church: it is blasphemy against God's holy word. But such ignorant speeches, believed by an ignorant generation of the church, are, in very truth, the only, or at least the chief, stumbling-block in the way of the church's knowledge of the prophetic word. And should such a lying, ruinous prejudice be spared? No; it ought to be torn to pieces, and scattered to the winds. It is the idol of ignorance, which ought to be pounded to powder, and cast into the running brooks. I love the church's safety more, I see the church's peril better, than to spare it. But our God alone can remove it; and to thee, O Lord, we look for help.

This most minute description of the Assyrian's march, introduced into the heart of the prophecy for the sake of attesting it, being brought to a close, the strain changeth, or rather resumeth, with the figurative language of a forest; which had been first introduced in the 17th, 18th, and 19th verses, and discontinued in order to give place for two other topics—the one, of the dispersion of Israel, from verse 20 to verse 24; the other, of the Assyrian king, from verse 24 to verse 33, at which we are now arrived. These variations of the predominant figure are not accidental, but introduced with much skill and effect, and carefully reverted to from time to time, all through the prophetic piece. Here, at verse 33, the predominant figure of the forest is introduced; and it is kept up, with less or more distinctness, until, at verse 1 of the next chapter, it gives place to the predominant figure or topic of the humble and righteous King; and at ver. 11, to that of the dispersion; and the strain gloriously concludes in chap. xii. with a song of triumph unto the Holy One of Israel, who had wrought for his people such wonderful deliverance. These four subjects—the forest of the Assyrian, the seed-royal of Jesse, the recovery of the dispersion, and their establishment in everlasting habitations—remain to be interpreted; but, ah me! it seems to my mind as if interpretation were an untwisting of the beautiful tissue of the Divine discourse, and a destroying of the grand and sublime effect of it as a whole. My interpretations are so inadequate to express my feeling of the beauty and the power of the Divine writing, that I must entreat my readers, that, after they have studied it along with the interpretation, they would lay the interpretation aside, and read it, and meditate it, and labour to attain to the feeling of the Divine poesy and heavenly harmony, which no prosaic interpretation can express.

Ver. 33: "Behold, the Lord, the Lord of hosts, shall lop the

bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled; and he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one: and [but] there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." Here the Assyrian, in his glory and his pride, is compared to the stately bough of a noble tree, which exalteth itself aloft above the trees of the forest round about; and his fall is compared to the rushing ruin of that loftiest bough of the forest, when it comes down with a dreadful crash under the axe of the woodman; and he, by whose stroke it falls, is denominated the Lord, Jehovah of hosts. There is in the original an appropriateness, a wonderful exactness, in the use of the many names of God, which in our version is almost entirely lost. These it is one of the chief offices of an interpreter to restore. Of the two words, both rendered the LORD, the first is derived from a root, or, rather, is the common word used to signify the *base*, or *support;* and therefore is applied to Him who is the base and support of all creation. Now this is properly an official prerogative of Christ, of whom it is said (Col. i. 15), "Who is the image of the invisible God, the first-born of every creature: for by him were all things created .....all things were created by him, and for him; and he is before all things, and *by him all things consist.*" These words, especially the last, do claim for Christ to be the base, or foundation-stone, of creation: and, indeed, it must be so, from the doctrine of the Godhead, which I cannot here enter into. Now it is commonly so found in the Old Testament; and I shall instance particularly the cxth Psalm, where this distinction between *Jehovah* and *Adonai*, the same as in the New Testament between *God* and *Christ*, is kept up. In that Psalm it is, "Jehovah said unto Adonai, Sit thou at my right hand:" and again (ver. 6), "Adonai, upon thy right hand, shall strike through kings in the day of his wrath." Now, from express quotations in the New Testament, we know that the person here denominated *Adonai* is Christ. In the passage before us, the office of lopping down the topmost branch and felling the whole forest of the oppressors of Israel, is ascribed to Adon-Jehovah-Sabaoth; and doubtless it refers to the same great act of "striking through kings in the day of his wrath," which was begun, as to the action before us, in the person of the Assyrian, and shall go on, until the last Assyrian, with all his subject kings, shall fall together in the battle of the great day of God Almighty in that place called in the Hebrew tongue Armageddon (Rev. xv. 14, 16); teaching us thereby, that God in the ancient times put forth his judgments by means of Messiah upon his enemies, as he is to do in the latter times. But, besides this name, the name of Jehovah is also given to him, to signify that, while he acts for God in creation, to make him known, he is God not the less because of this condescension;

and God he is proved to be by his name Jehovah, applied to him here and elsewhere, especially in that famous prophecy of Jeremiah, xxiii. 5, 6; where, in the same figurative language as in our text, it is thus written: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice on the earth: in his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our Righteousness:" which two verses do contain the sum and substance of the prophecy we are now examining.——Besides the name *Adon-Jehovah*, there is added *Sabaoth*, or *of hosts*. The meaning of this adjunct is better known than often reflected upon. It points out the instrument with which he will do that mighty work—namely, with hosts—that, when he comes to do execution upon the last of the Assyrian confederacies, he shall "bend Judah for him, and fill the bow with Ephraim:" that he shall come with his battle-axe and weapons of war; with his sanctified ones, who delight in his highness. Not that I suppose him as a man of war marching at the head of the tribes, or staining his sword with blood; but that I believe he shall with the presence of his glory march before the tribes of Israel "in the day of the great slaughter, when the towers shall fall." And, accordingly, in the xix th chap. of the Apocalypse, when he comes out of heaven in his triumphant glory, all his saints are represented as coming out along with him, against the beast and the false prophet, against the confederate kings and their armies. Not that the risen saints shall use a sword; but that they shall be with him, in the cloud of his glory, to execute the judgment written, "to bind their kings with chains, and their princes with fetters of iron." As heretofore at Sinai, "his angels were winds and his ministers flames of fire;" so then the supernatural agents shall be his risen saints, and his agents natural, or on the earth, shall be the tribes of Israel; and these are the hosts with which at that day he shall come attended: by these shall Adon-Jehovah do the work which is here described, of lopping the flourishing branch with a dreadful crash; cutting down the high of stature, and bringing the lofty low.

With respect, now, to the figurative language by which this action of Messiah is set forth, we have to observe, that the forest is the dwelling-place of every wild beast, where they bring forth their young, and whence they issue out to prey upon the orderly and beautiful works of man, and upon man himself. It therefore became unto the prophets an apt symbol for expressing the tyrannical kingdoms of the earth, whose chief persons are symbolized by wild beasts. The sons of pride are likewise well designated by the stately trees of the forest, whose towering height puts to shame the lowly cultivations of the husbandman; while, at the same time, the comparative unpro-

ductiveness of the forest doth well represent the barrenness which pride and ambition make every where around them. The justice of this interpretation of the symbol of a forest, will appear from consulting those parts of Scripture where it is used.

It is not, indeed, always used in an evil sense, to signify wicked power; and, perhaps, in what I have said above I may have given too much importance to this, which is rather the frequent concomitant than the necessary effect of princely and royal dignities, which are ordinances of God, yet ordinances most grievously abused by the ambition of wicked men. I consider, therefore, the stately tree to be the symbol of royal and imperial power, as God himself interprets it in the case of Nebuchadnezzar, in Dan. v.: and Ezekiel applies it unto Christ (chap. xvii. 22); where also (verse 24) the great ones are denominated the trees of the field. Nevertheless, though there be nothing evil implied in the symbol of the forest—as may be further seen by the promise contained in the xxxii d chapter of this Prophet, "The wilderness shall become a fruitful field, and the fruitful field shall be counted as a forest"—still, in the instance before us, pride, towering and arrogant pride, yea, and assumption of Divine honour and glory, is not only present in the symbol, but is the very point upon which the structure of the language of the prophecy turns. For instance: when they are all cut down, and Messiah is substituted in their stead, he is described as a *branch*: and that not the branch of renown, but a humble, despised branch. The word in the original is נֵצֶר (*netzer*); which is rightly translated, Isai. xiii. 19, "an abominable branch;" and is no where, save in this place, used to designate Christ; for the end, manifestly, of standing in contrast with the high towering pride of the Assyrian, and the kings his confederates and his successors in the oppression of Israel, and for other ends, which will come before us in the sequel. Be it understood, therefore, that the "bough," and the "high ones," and the "haughty ones," and the "thickets of the forest," and "Lebanon," the glory of whose cedars hath ever been pre-eminent, and still is among all trees, do designate the chief potentates of the world; who then, and in aftertimes, should use the eminent power to which God had promoted them for no other end save to tread and trample under foot his chosen people of both testaments, and to arrogate to themselves Divine honour, and to fight against that humble One, unto whom he in his counsel had purposed before the world was to give all power and dominion upon the earth for ever and ever. Whether there be any specific differences intended in these reiterated names, "the bough," "the high of stature," "the haughty," "the thickets of the forest," I can hardly determine. "The bough" is the chief leader, such as there always is until the last, when the kings

are led by the eighth head of the beast, which is also of the seven. "The high ones of stature," may be the kings which march under his banner: for the principal oppressor of God's people hath always been a "kings of kings," and the last ten kings of the Antichristian confederacy give their power to the beast. "The haughty" may be his commanders, whom he maketh "to be altogether as kings," and who upbraid Hezekiah with words like these (Isai.xxxvi. 9): "How then wilt thou turn away the face of one captain of the least of my master's servants?" And "the thickets of the forest" may be his valiant and numerous and well-disciplined armies, who seem impervious to all attack, like the thickest parts of the forest. Whether there be any intention of such an enumeration of particulars, or whether it be the rich variety and strong reiteration of prophetic style, I take not upon me to say. But, however it is, it doth express a most entire destruction of the haughty and uplifted potentates of the earth; the removal of the whole fabric and institution of power which till that time shall have existed; its total supplantation, its complete subversion; to make room for another form and fashion of it, which is set forth in the next chapter. This greatest revolution upon the face of the earth is expressed in an infinite variety of ways. In the cxth Psalm it is, "wounding the heads over many lands, and filling the places with the dead bodies:" in the iid Psalm, it is "God's Anointed King over Zion breaking them with a rod of iron and dashing them in pieces like a potter's vessel:" in the lxxxiid Psalm, "Ye are gods, and every one of you are children of the Most High; but ye shall die like men, and fall like one of the princes:" in the lxxvth it is, "All the horns of the wicked will I cut off." In the Apocalypse it is expressed by a diversity of symbols: vi. 13, "The heavens departed like a scroll, and every island and every mountain were removed out of their places." This is rather the preparation for the event than the event itself: the former we have seen during the years of the French Revolution and the changes which followed upon it; the latter we wait for, in the effects of that earthquake which is at hand, thus described, Rev. xvi. 20,—"And every island fled away, and the mountains were not found;" and, in plainer language, Rev. xix. 20,—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into a lake of fire burning with brimstone: and the remnant were slain with the sword of him that sat upon the horse." But perhaps the most grand and sublime of all the descriptions which are given of this event is in the second chapter of our Prophet, from which we take the following passage:—

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isai. ii. 10—19).—How few of the kings and the statesmen and the captains of the earth believe in any such subversion of their estate, because of the wickedness and pride and independency of God which are found in those that fill the thrones and occupy the dominions of the earth! They debate their questions, whether the power should be lodged in this or in that hand; they cry out for reform, and they are in fear of revolution; but no one hath an eye upon the rights of God's King, of God's Anointed King. To put in a claim for Him, were to obtain for yourself the appellation of madman, or fool, or knave. Yet such a claim, at such a risk, I do now put in. His are the thrones, His are the kingdoms. They belong neither to king nor to people, but to the Lord Jesus Christ. And the time is at hand for him to come and claim his own; to come and reckon with you, his stewards, O ye kings and judges of the earth! Therefore, be wise, be instructed; worship the Son; do homage and fealty to him; lest ye perish from the way, when once his wrath begins to burn.

Furthermore: it is declared that this grand subversion of the firmament of power not only is to take place by violence, such as that by which a forest falls, but also that it is to be effected by the hand of a Mighty One: "Lebanon shall fall by the hand of a Mighty One." In like manner is it written of the fall of the Assyrian, in two places of our Prophet; which, for the clearer understanding of that now before us, it may be well for us to consult. The first is in the xxxth chapter, where, in the midst of the most sublime imagery announcing the terrible coming and presence of the Lord, very similar to that contained in the xviiith Psalm, the Assyrian's fall is thus described: (ver. 31) "For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. (ver. 32) And in every place where the grounded staff

shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. (ver. 33) For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it." The first of these verses declares that he shall endure until that voice of the Lord be uttered, which is thus described in the preceding verse; "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." This is, no doubt, identical with that "sword which proceedeth out of his mouth," and by which the slaughter of that fearful day is wrought (Rev. xix. 21). And if the Assyrian is to endure till then, it confirmeth one of the great conclusions running through this interpretation,—that under the name of the Assyrian is the great oppressing power of God's church, both Jewish and Christian, until the coming of Christ, prophesied of.—The second of these verses connects his downfal with the downfal of all oppression: for as he falls, joy is to arise; as he is rooted out of his place with battles of shaking, the sound of the tabret and harp shall be heard. It shall not be any more to fall out of the hands of one oppressor into the hands of another; but out of the darkness of all oppression to emerge into the light and blessedness of everlasting joy and triumph. And this is true, whether by the words translated "grounded staff" we understand the staff with which the Great Builder lays the foundation of his everlasting structure; or whether we render them "the rod of correction," and understand by it the chastisements with which in the day of the Lord he shall be visited. And the last verse distinctly points out to us the very same event and act of God's wrath which in Rev. xix. 20 is expressed by the beast and the false prophet being cast into a lake of fire burning with brimstone; determining that the mystery of the Assyrian is coextensive with the mystery of the beast with seven heads; and that the "eighth head which is also of the seven"—that is, the infidel head of Rome yet to arise, and bring the false prophet to be at his steps—is the person properly meant by "the Assyrian" in Isaiah. For surely it was not for Sennacherib that the fire of Tophet is ordained, nor for any man who hath yet appeared upon the earth. The man still hath to appear who is not to die by natural death, but to be cast alive quick into the lake of Tophet.

The other passage in which the downfal of the Assyrian is described is in the xxxist chapter of Isaiah, where, at verse 8, it is thus written of a time when "every man shall cast away his idols of silver and his idols of gold:" "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of

a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. (verse 9.) And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." There is an enigma in the description here given of the person by whose sword he falls, who is at once represented as "not a mighty man," and "not a mean man." Now, in our text he is described as a mighty man. Is there a contradiction in this? Not a contradiction, but an enigma. For in our text, after he has been denominated a mighty man, he is immediately described as growing like a despised branch, a root out of a dry ground, without form or comeliness: so that he is at once "not mighty, and not mean:" having the identity of Jesus of Nazareth, he is the despised branch, "not mighty;" having the identity of Adon-Jehovah, he is "not mean." With respect to the event which is contained in the 9th verse, I know not well to what it refers. It may perhaps be a glance at the historical fact of the first Assyrian, who, after his troops were destroyed by the breath of the Lord, fled to Nineveh, his strong hold, and there ended his days; as we are informed, Isa. xxxvii. 36—38: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead." Or it may refer to some event connected with the last Assyrian, which is not elsewhere, that we can see, spoken of. Inasmuch as it points out a different end to him from those who are joined with him, it is indeed particularly referred to in Rev. xix. 20: inasmuch as it points out a different locality, we have not been able to find any note of it elsewhere. Let these illustrations from other parts of Scripture explain to us what is meant by the Assyrian's falling by the hand of a Mighty One. That Mighty One is doubtless Adon-Jehovah-Sabaoth, who does the action of lopping the bow with terror: the Mighty One who has been already described as the *El-gibbor*, the God-hero; "the mighty God;" the mighty One whose anointing of the Holy Ghost in his generation of the virgin doth destroy the yoke. He is the person celebrated in this Divine song of his conception, name, and action; and therefore every great event introduced is declared to come to pass by His might and power: under whatever figure it is set forth, the glory of the exploit is his. The whole prophecy is the testimony of him. It is Immanuel's great and wonderful birth, and name, and work which the

prophet is given to set forth, as the assurance to the faint heart of Ahaz and the sign to his wavering faith that the line and the throne and the exploits of David's house should never have an end.

The Assyrian, and with him all the oppressors of Israel, being thus brought to an end, that aspect of the subject is concluded; the aspect which concerns Israel's transgressions, Israel's punishment, and the punishment of all her oppressors together. And straightway the spirit of inspiration changes, and another form of the One Person is introduced to us; which might be entitled, The view of him as the Regenerator of the world, and its Redeemer from all the woes and miseries, the warfare and confusion, with which it hath been so long deluged. The prophetic harp ever closes with a strain of hope and blessedness; because all the severe inflictions of God are only to the end of destroying the enemies of peace. He maketh war, only to scatter them which delight in war, and to make wars to cease unto the ends of the earth: his desolations are only to cast out the desolator: he roots up the forest, and reverses the surface of the ground, only that he may turn it into the smiling garden and the fruitful field: as it is written in the xlvith Psalm, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." That stillness, that peace, that exaltation and blessedness of the world under Immanuel, the strain doth now proceed to describe.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." In order to describe the fulness of creation, as well as of Godhead, which is contained in the man Christ Jesus, it is the method of the Holy Spirit to take similitudes from every department of nature and of art, and by the perfection thereof to represent his all-inclusive perfection. Amongst reasonable men, he is Lord: amongst the captives, he is Redeemer: amongst the militant members of the church, he is the Captain of their salvation: amongst the beasts of the field, he is the Lion of the tribe of Judah: amongst the trees of the wood, he is the cherishing Vine, which supporteth as its branches all the fruitful creation; or the goodly Cedar planted upon the height of Zion, in the shadow of whose branches all fowl of every wing do dwell: of the great fabric of redeemed things, the great temple of the Holy Ghost, he is the Foundation-stone with its seven eyes, and the Chief Stone of the corner, which is to be brought out with shoutings, saying, Grace, grace, unto it: he is the Sun in the firmament of heaven, he is the Light of the circumambient air, he is the Resurrection from

the grave, he is the Judge and the Restrainer of the nethermost hell: and, in one word, he is the All in all of the creation, so far as its creationand redemption and eternal blessedness are concerned. In the glorious passage on which we are now entering, he is represented, in contrast with those stately and proud cedars of Lebanon who made their boast against God and therefore are brought low, as a Rod out of the stem of Jesse, and a Sucker growing out of his roots; beginning his career in the greatest humility, and thence arising to greatest glory. The "rod" is by some taken in the secondary and figurative sense, of the sceptre or rod of government; which is not only not necessary, but violates the spirit and destroys the beauty of the contrast, which is to represent him as a slender shoot out of an ignoble and unnoticed stem (the stem of Jesse, not the stem of David), as a sucker from the same unseen and despised root. Jesse's was a family without name among the thousands of Judah; the Assyrian was the king of kings, before whom all the earth was silent: yet, while the Lord poured fury and destruction upon his stately pride, and all stateliness whatever, he would take his chosen one from the ignoble stock of Jesse. True it is, that this slender twig grows into the glory of being the rod of eternal and universal empire: but that is not here signified, as I take it, nor even hinted at, but waits to be opened in the progress of the description, when the Spirit of the Lord shall, out of this humble scion of a humble house produce the Branch of renown, the Branch of the Lord, beautiful and glorious. The thing which under these words is taught answereth to that which is written in the liiid chapter of this Prophet: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." (vers. 2, 3.) —In the twofold representation of his humility, as a rod from Jesse's trunk and a sucker from Jesse's root, there seemeth to be a contradiction: but it is one of those contradictions which will be found in all Messiah's names; as, "the First and the Last," "the Beginning and the Ending." Which contradictions arise, as we have shewn in our third Lecture on the Apocalypse, from the nature of all spiritual truth, which cannot be otherwise expressed than in an enigma, when expressed by means of human language and conceptions. The true form of the enigma before us is contained in Rev. xxii. 16: "I am the Root and the Offspring of David, and the bright and Morning-star." He is at once *root* and *offspring;* because, as Christ pre-existent, in whom all the election are chosen before

the world was, he is that holy One of God out of whom David comes, and to figure whom David was fashioned; and yet, as Jesus the Son of the virgin, he is the offspring of David, of his seed, the issue of his loins. This truth, of his pre-existence as the Christ in the bosom of the Father, and of his after-existence as the creature, when he became flesh; his all-inclusiveness and majesty and might as the former, his weakness and humility and narrow conditions as the latter; is that out of which the many enigmas and contradictions written of him arise. In a word, that great unit of all orthodox creeds, in which they are all contained—the proposition "Jesus is the Christ"—is the greatest of all enigmas, and the parent of all the contradictory names by which Christ is expressed. But for clear and full light upon this subject we must refer to the "Lectures on the Revelations," where we have opened these names at length. In the text he is called Adon-Jehovah-Sabaoth, a mighty one felling all trees to the ground; and forthwith the twig from Jesse's humble trunk, the sucker from Jesse's hidden root. To understand these things, and to explain them, is the great work of an interpreter: and it cannot be done without the profoundest knowledge of the orthodox creed,—that the Christ of God, in whom, before the worlds, God saw his purpose accomplished, his election, his redeemed world, and every thing which shall have an eternal being; he whom he used in all working to and in and for the outward creation; is the very Person who took substance of Jesse's daughter, and was made of the seed of David according to the flesh,—the humblest of the humble trees, the lowliest of the lowly shrubs of the forest. And yet misguided and misguiding men (God guide them into truth!) will say that he had another and a better sort of flesh than ours; that he was of an ethereal temper in his fleshly substance; a tree of paradise, and not the twig from Jesse's trunk; a graft upon Adam's glorious and unfallen stem, and not a scion from Jesse's root. Poor men! how ye are forsaken! and how vaunting of your ignorance, how boastful of your shame!

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."—This verse standeth between the humility of his origin, the unworthiness of his stock, the want of all worldly advantages, and the destitution of all means of knowledge and instruction above the lowest peasant—between this, I say, and the glorious description of his wisdom and might and exploits which follow, standeth this verse, to reveal to us the cause of that glorious precedency of all kings and pre-eminence above all men which he obtained. No one doubts that the verse on which we have commented con-

tains the humility of his birth, the want of desirable comeliness and beauty, the marredness of his countenance more than any man, the miserable endurance of his life, the contempt and rejection and scorn which broke his heart, the complication of disasters which constituted him "the man of sorrows and acquainted with grief;" so that our prophet declareth, "Many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." No one doubts, that from the third verse to the end is the grandest description of the work which the Father gave him to do, and which we all believe is advancing rapidly to its consummation. But the question is, how came one so slender and despised to accomplish such a mighty action, and to establish such a heavenly blessedness? What means had he? what instruments used he? how was he furnished? how was he borne through? This question is answered by the intervening verse, which is now before us. Well, and what is the answer? Is it that his Godhead did it? Is it that his Jehovah-Person did it? Is it that his manhood had under its disguise a better manhood, which did it? No: it is that the Holy Spirit resting upon him did it. It is an after-consideration, and a question of much depth, how the person of the Adon-Jehovah and the Holy Spirit wrought together unto the end of making that "abominable branch" to become "the Branch of renown"—from which question in its place we will not flee;—but the thing written before us is, that the Spirit of God resting upon him did it; resting upon *him*, even this humble one: in which the passage before us coincideth with all those many passages of Scripture with which we concluded our former interpretation. Being so, then, that it is a plain declaration in the passage before us, and a most frequently repeated —yea, a constant—doctrine of Scripture, that as a man after his humiliation he did receive the Spirit, and by the Spirit's teaching rise into the wisdom, by the Spirit's acting rise into the power, which is afterwards delineated in such splendid diction; let us the more carefully weigh the parts and properties of this extraordinary unction of the Holy Ghost, which in him was prolific of such wonderful effects.

"The Spirit of the Lord shall rest upon him:" the Spirit of Jehovah shall rest upon him. It is the same word and form of expression in the original which is used 2 Kings ii. 15: "The spirit of Elijah doth rest upon Elisha." The Spirit of God doth rest upon him who is the Root and the Offspring of Jesse. Now, what can any interpreter understand by this, but that the Man, the virgin's Child, the Immanuel, the God-man who was to come, a true man and yet God with us, was to have the Spirit of God imparted to him; as the spirit in Moses rested upon the seventy elders (Num. xi. 25), and Elijah's spirit rested upon

Elisha? The text doth not declare at what time of his life this communication of God's Spirit was to be made; but, simply, that it was to rest and remain upon him, and to produce that wonderful wisdom, sanctity, and power, and work those incredible effects, which are afterwards enumerated. It might, indeed, be inferred, from his being the child of a virgin, that this power of Jehovah was to be coeval with, and the cause of, his existence, as it was afterwards announced to the blessed virgin; but it is not expressly so declared in the passage before us. It might be inferred also, that, seeing he is spoken of as a complete person already, and the unction of the Spirit superinduced upon his personality, and not itself of his personality, that his person, because of his name Immanuel, is in itself Divine, anterior to and all-independent of the Spirit's unction. These, I say, are all good conclusions of sound doctrine, which we, looking back from our present position, can see in this prophetic discourse, and so the more admire the extraordinary art of its structure; but thus to infer belongeth rather to the armoury of the theologian than to the workshop of the interpreter. An interpreter makes the arms for the theologian. He may consider his own work, and ought to know its use; but it is not his to use it. Now, what are the characters of this the Spirit of God, and what are its effects? for nothing so much concerneth us poor mortals to know.

1. "The spirit of wisdom and understanding."—In order to come at the characteristic differences of the six forms of the Spirit which are mentioned, combined into three couplets, it will be necessary to exercise much discernment. These two first joined together are so found in various parts of Scripture; of which I shall at present notice only two, as being sufficient for the purpose: the first is in the context, ch. x. 13, where the Assyrian is made to say, "By the strength of my hand have I done it, and by my *wisdom*; for I am *prudent*." The strength of hand here boasted of, properly falleth under the next couplet, "the spirit of counsel and of might;" but the *wisdom* and the *prudence* are the very words which express the first forms of the Spirit, with which Jesse's offspring was anointed. Now, considering this expression, "By my wisdom, for I am prudent," in the mouth of the Assyrian, or any other person, I think we should understand the "wisdom" to indicate the outward application, and the "prudence," or understanding, the inward gift; the one the issue, and the other the source. The other passage (Prov. x. 13) in which these two words are found joined together confirms this conclusion: "In the lips of him that hath understanding, wisdom is found:" for here, I think any one would say, The understanding is the intrinsical and inherent gift; the wisdom is the outcome and offspring which appeareth in the lips of one so gifted: and thus I shall hold

it to be. The spirit of wisdom is therefore that which is described in Christ when it is said that "He spake as never man spake." It pertaineth to him as the *Word* of wisdom, or as *The Wisdom* itself; which title he claimeth to himself, Luke vii. 35; and the Apostle asserteth for him, 1 Cor. i. The spirit of wisdom I understand, therefore, to signify the various discourse of reason by which Christ hath set forth his Father's secret mind. And the *spirit of understanding* is that inward light and clear discernment of reason, from which the forms of wisdom flow: the perception, the consciousness of all truth, from which the utterance of it proceeds; that "life" in him which "was the light of men" I can find no better word to express it by than *intelligence*. It is not reason itself, but the first property of reason: that light in which it seeth its own various being, and which, by taking outward forms for use, becometh *wisdom*. Wisdom pertains to the practical man; intelligence to the meditative and reflective man. The spirit which fitted Joshua for his function as judge of Israel, is called "the spirit of wisdom" (Deut. xxxiv. 9); but Solomon had them both (1 Kings iii. 12). Now let any one weigh wherein Solomon passed beyond Joshua, and he will have a living example of intelligence, as distinguished from wisdom.

2. "The spirit of counsel and might."—These words are the same with the two contained in Immanuel's name (ix. 6), *Counsellor*, God *mighty;* and this last is found again, x. 21: "The remnant shall return, even the remnant of Jacob, unto *God-mighty:*" and beyond a doubt they signify, the former, the spirit which fits a man for a counsellor; the latter, the spirit which fits a man for a hero, in that sense of the word hero which is described Psalm xlv. when the word *Gibbor* is used of him. I refer back to our second interpretation for the full exposition of these august names of Messiah. They both refer to Christ in action, as the two former referred to him in thought and word: these characterize him as the Actor of the Father's purpose, those as the Revealer of his will: these, as a Governor and Subduer; those, as a disciple of the Spirit, and the teacher of others: these have their accomplishment chiefly in him when he shall come to counsel and govern the kingdom of the Father; those, to what he hath done in teaching the earth, from the day of the Fall up to this time, and until his coming again.

3. "The spirit of knowledge, and of the fear of the Lord."—The knowledge here spoken of is distinguished from the understanding, or intelligence, explained above, by being that which is the result of the exercise of our faculties: not the knowledge of intuition, but the knowledge of experience; as we see in that passage (Prov. xviii. 15) where the word is twice used: "The heart of the prudent getteth knowledge; and the ear of the

wise seeketh knowledge." Those gifts of prudence and wisdom which were the first imparted to him, are here made to get and to seek knowledge: and so I understand it to be signified that this Son of Jesse was to have in him the spirit of loving knowledge, and increasing knowledge, according as it is written of him while yet a child; "He grew in wisdom as he grew in years, and in favour with God and man." And as this is the only characteristic of his early years, so the only incident of them is that spirit of acquiring knowledge, and those wonderful attainments therein, which were the astonishment of all the most learned doctors of Israel (Luke ii. 46, 47): "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions: and all that heard him were astonished at his understanding and answers." This is what I understand by the spirit of knowledge; and it is placed in order, after the spirit of instruction and of action, to signify that of his inward faculty and outward occupation much knowledge was the bent and the fruit. He had an eager thirst and passionate craving after knowledge of God's law and of God's works—so strong that he forgot to eat his daily bread. It was his life to know God's will, and to do it. His law was his study all the day: by much meditation therein he became wiser than the doctors; and he never ceased to search yet more deeply into its treasures. Wherefore, in reward of his piety, and satisfaction of his desire after knowledge, when he ascended up on high he received from the Father that book of the Apocalypse, which was his last best gift of knowledge to his church. "In whom are hid all the treasures of wisdom and of knowledge."

And for the last quality or gift of the Spirit, which rested and remained in him, and remaineth with him for ever, "the fear of the Lord," it can have no reference to any other thing than his piety, which was his very life's occupation, his death's triumph. "Not my will, but thine be done," ever ascended from that Man's heart, in whom the Spirit without and beyond all measure abode. Hell combined its temptations, through the world, and the flesh, to sway and swerve him from the pious acknowledgment of God's authority, and preference of his own pleasure or profit; but prevailed never a jot: for, from the first breath of his life to the last, his will was constrained to do homage, and yield consent to his Father's will. There are men, and those of no mean report, who consider it blasphemy to say that his will, without sustenance of the Divine Spirit, would have swerved from the rectitude of God's: I say that his piety was a fruit of the Spirit abiding in him, let these men say what they please, and threaten what they please, and do what they please. I say, moreover, that all holiness from the Father consisteth in this very thing,

of bringing a naturally disobedient will into obedience unto God; and that if Christ's human will, like our own, had not trended away from God, the holiness which he ever wrought would have been no holiness such as God commandeth us to work: for the holiness of all saints is in constraining to obedience that which is continually disobedient; and if Christ's perfect righteousness was not of this kind, it hath no suitableness to us, nor similitude whatever to that which God requireth of us. I am almost weary of contesting this matter with men, who, seeing no cause or use of Christ's humanity, and being able to make up their bundle of theological dogmas without its help, cannot but feel offended with those who see it to be one of the two poles of their faith and hope. But that I may at one and the same time put before these men that which they dare hardly gainsay, and sum up in better language than my own, the doctrine of this verse, I quote these words from the Westminster Confession, Chapter viii., of Christ the Mediator: "III. The Lord Jesus in his human nature, thus united to the Divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same." I would refer the whole host of the doubters and disbelievers in the doctrine that Christ's human nature was taken under the conditions of the Fall, to the whole of this chapter of the Confession of our Church, if they have lost their faith in the Scriptures so much as not to be able to see the doctrine far better taught in this passage, which ascribeth all that distinguished Christ's intellect, wisdom, counsel, power, knowledge, and piety, to the Spirit of God which rested upon him.

If any one ask, And to what then served the person of the Son? I answer, To the personality. He it is who ever emptieth himself out of his Godhead into the limitations of reason. He it is, who, being found within the dark domain of fallen, tempted, oppressed reason, doth crave support of the Father, according to his promises; and never for an instant doubteth of their fulfilment, but ever exerciseth perfect faith; being the example of the perfect believer before he is, and to the end of his being, the example of the blameless man. He it is, who, receiving the supply of the Spirit in answer to his faith, doth use that Spirit with consummate wisdom, doth use the ten-legion strength of that Spirit with consummate forbearance, doth use the unstained holiness and severe justice of it with consum-

mate grace. Possessing in himself, through his perfect faith, power to remove mountains and to swallow up cities, he doth use it only as God would; he doth shew God forth by every acting of it,—doth enforce his human will into obedience to the Divine will,—doth all things after the counsel and according to the purpose of God, for ever and ever: which counsel and purpose his Divine nature is ever conscious of, and in very truth is, though in it he acteth not any thing comprehensible, he acteth not any thing human: for, verily, the Divine is esentially incomprehensible and super-human,—and the moment the comprehensible and human is merged into, that moment by an infinite space the Godhead is descended from. These are the functions of the Person of the Son, acting in the Christ. And let this suffice for theological matters; which I will not touch again, but press straight forward to the end of the exposition; being now arrived at the mighty action to which the Spirit, resting in him in such fulness and variety, doth move this humble Son of Jesse.

"And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." The words, "And shall make him of quick understanding," is rather a paraphrase than a translation of the original word, which signifies *to scent* or *smell;* and importeth in this place, that, as by the instinct of smell (which serveth us where sight and hearing fail), he shall have such a penetration of and scent after the fear of the Lord, as nothing shall be able to turn aside: referring, no doubt, to that high faculty and office of judgment which is reserved for him in the age to come, and declaring that he shall not only be fitted by that Spirit for acting himself the good-pleasure of God's will, but that he shall, through his perfect holiness, acquire to himself the distinction of being God's Judge between righteousness and wickedness in all other persons; "that man by whom he shall judge the world in righteousness." This I conceive to be the dignity assigned to him in this verse, for which he is qualified by that unerring discrimination, and undeviating faithfulness in God's service, which during the days of his flesh he both acquired and exemplified. His being in flesh gives him the mercifulness which was wanting in the high priest; his being without sin, gives him the faithfulness. He is God's Proved One: "He was proved in all points like as we are:" and, being found without sin, he becomes the trust-worthy High-Priest. He hath it in right of his holiness, which stood that proof which others, which all others, could not stand, but failed in. God, finding in him

a perfect purity, and no deficiency of any kind, doth entrust to him the high office of hunting all sin out of his dominions: for the Spirit hath given him such a quick scent of what is evil, that he will not cease his persecution of it, till it is clean expunged from the creation and driven into the lake of fire which burneth with brimstone for ever. Therefore it is added,

"He shall not *judge* after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity the meek of the earth." Which words, bearing upon judgment and correction, do evince that our interpretation of the preceding words is correct; and that we are now arrived at the higher function of his office, when, from acting to his own justification and sanctification, and having presented his manhood clean and holy, he receiveth in reward thereof the high and holy office of judgment: which as yet the Father's grace and his own perfect submission postponeth, to lengthen out this day of grace, and, if it were possible, altogether to supersede the strange work of judgment. But, still, there is in this day of grace a work of judgment and chastisement proceeding, to the end of preventing the powers of darkness from utterly swallowing up the church, which consisteth of the poor and the meek, in whose behalf Christ is ever arming his hand, and dealing the vials of his wrath upon mankind: but the time is yet to come for their complete judgment and vindication; till which their evil-entreated and martyred souls do evermore cry from beneath the altar, "How long, O God, holy and true, dost thou not avenge our blood on them who dwell on the earth?" (Rev. vi.) But not until the seventh trumpet doth the time come for them to be judged, and to receive their reward: as is written in the xith chapter of the Revelation; when also he shall destroy them that destroy the earth. But because the last clause of ver. 4 is, as I think, quoted in the Second Epistle to the Thessalonians (ii. 8), we count it good to go into the exposition of it with a little more minuteness.

The words which I take to be quoted, either directly or indirectly, in the second chapter of the Second Epistle to the Thessalonians, are these; "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." The word in the original is, *wicked one*, not *wicked ones:* now the passage in Thessalonians is, "And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" which is a very wonderful coincidence certainly, if it be not a direct quotation. The expression "that wicked" is a remarkable one; and so is the expression "with the breath of his mouth;" and that they should both occur together in two places of Scripture, and in both as an action of Messiah at his

coming, is surely not an accident, but a purpose of the Holy Ghost. Besides, it were utterly incongruous to speak of that wicked one being revealed, unless there had been ground given in the word of God to expect him. The revelation of Christ is the bringing in of our Lord again into the world; and the revelation of the wicked is the bringing in of him who had been prophesied of as about to appear before the coming of the Lord,—the Antichrist, whom he was to overthrow. It is true, that such a wicked and lawless one is frequently in the Old Testament represented as standing up in the latter times; especially in the latter half of the xth chapter of Daniel; but nowhere, save here, is he called by express name "*the wicked*," or said to be destroyed by the "*breath of his mouth*." I shall on these accounts regard it as at least a distinct allusion to this prophecy, and make use of the new light cast by it upon that whole action contained in the 3d and 4th verses.

The passage in 2Thess. was written by the Apostle to restore the minds of the church, agitated with an alarm of the great nearness and suddenness of the Lord's coming: which he doth by assuring them that the apostasy, or falling away, must first come; in the end of which "the man of sin, the son of perdition," and "that wicked one," should be revealed; for whose destruction Christ was to appear. There can be no doubt that the apostasy is the Papacy, which is defined in characters that will apply to no portion of Christendom but the Roman Church, in 1 Tim. iv. 1—4. That "the man of sin" is the Pope, the "little horn" of Daniel, admits also of good demonstration. But yet there are words in the description—as, "son of perdition," and wicked one"—which better apply to the eighth head, the last beast, the infidel supremacy, the personal Antichrist who is about to arise, and of whom the character continually given (Rev. xvii. 11) is, that "he goeth into perdition." My own judgment is, that the passage in Thessalonians contains the hint of the apostasy, and the full development of the personal antichrist whom it was to bring forth, and who was to be the great forerunner of Messiah's advent. The object of the Apostle being to give the church the sign which should forewarn them of Christ's coming, is not so careful to describe the long apostasy, as the personal Antichrist, in which it is to conclude; the last head of the beast, which is also of the seven. This being so, we have a steady light cast upon the Assyrian in our text. He is the son of perdition, the wicked one of St. Paul, whom Christ is to destroy at his coming. And how much this confirms our preceding interpretations, those who have read them will judge. Now if this be the great action to which the prophet looks onward, the "smiting of the earth with the rod of his mouth" may refer to the "iron rod" of the iid Psalm, or to the "sword proceeding out of his mouth" of the xix th of the Apocalypse: for

that these two symbols certainly express the same event is put beyond a doubt by their being included together Rev. xix. 15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron." The one action is either the beginning of the other, or, which I rather incline to believe, they are the same. Again: if the "breath of his mouth" is to be interpreted by Isai. xxx. 33, "the breath of the Lord like a stream of brimstone doth kindle it," we shall have the wicked one destroyed in the lake of fire at the same time that the earth is smitten with the sword; which is exactly the double issue of that last confederacy, Rev. xix. 21. These wonderful coincidences may teach the gainsayer that prophetic interpretation is not a thing of rambling ingenuity, but of accurate investigation, possessing within itself a thousand corrections of error and confirmations of truth.

And what, then, may be the action contained in the preceding words, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth?" I think it is the same action of the oppressor's destruction, only viewed in its effects upon the poor and the meek: and this is apparent from many passages of Scripture; as, for example, take these two: (Isai. xxix. 19) "The meek also shall increase their joy in the Lord, and the poor among them shall rejoice in the Holy One of Israel: for the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off." Here the destruction of the wicked is one with the righting of the poor and the meek; of which two classes our Lord useth these words, "Blessed are ye poor, for yours is the kingdom of heaven;" and, "Blessed are the meek, for they shall inherit the earth." And so, when the wicked man who spreads like the green bay-tree (Psal. xxxvii. 35) is cut off, then (ver. 34) "the meek inherit the earth." That Psalm might be entitled, *The reward of the meek is the inheritance of the earth, when the proud are cut off from it.* Another passage where the same doctrine is taught, is in the xlvth Psalm, where the Mighty One is thus exhorted to act anterior to his marriage, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things: thine arrows are sharp in the heart of the King's enemies, whereby the people fall under thee" (vers. 3—5);—first, to win back his inheritance, and then to wed his wife.

And the verse which next follows these in the xlvth Psalm is the best commentary upon the next verse in our subject, which is, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Take the commentary in Psalm xlv. 6, 7: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness;

and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Both refer to that reign of righteousness, that kingdom of equity, which he will establish upon the earth, after he "hath judged among the nations, and rebuked many people." For it is written (Isai. xxxii. 1), as soon as the Assyrian is laid low, "Behold, a King shall reign in righteousness, and princes shall rule in judgment:" and in the Revelations, so soon as the rod of his mouth and the breath of his lips have done their part, the thrones are seen, and the righteous saints, who had died for the testimony of righteousness, are raised from the dead to sit on them. In this view of such a state of righteousness and equity about to be established at the coming of our Lord, those pæans of all creation are sung every where throughout the Scriptures; as in the xcvi th and xcviii th Psalms: "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Ps. xcviii. 4—9). That which the Psalmist with his lyre sung, the Prophet in enraptured vision describeth: the one taketh up the song of elemental and vegetable nature, and is a mouth unto it; the other taketh up the blessedness of the dumb animals, and holdeth it up to the tender and merciful affections of man. And as the introduction to this blessed estate of the world, behold, the wicked one is consumed from the face of the earth, with all his rapacious and unjust followers, and the huge forest of his unpruned wickedness is cut up by the roots; and the humble Rod of Jesse's stock sheddeth blessedness from its wide-spreading boughs on every side. He sitteth on the throne of his father David, and of his kingdom and dominion there is no end: he ruleth in righteousness, and in faithfulness he settleth the world. This verse, therefore, is the important link between the destruction of the wickedness, and the introduction of the blessedness. The blessedness doth not spring up from the ground spontaneous, but is a consequence of his continued presence and government. If any one say, 'Of his government, but not of his presence;' I answer, Then, in that case there is in this prophecy no tidings of his coming at all; or, in other words, it is no prophecy of Messiah. But if all admit that it is a prophecy, and a most splendid one, of Messiah's coming and actings; then I ask, by what method any person can take upon him to determine that some part of it is to be done in his presence, and some part in his absence. I, having no privilege to interpolate

the prophecy with my own conjectures, am obliged—seeing it is all one piece, a description of his very person and actings, so close that it is made to inhere in him and be upon him as a piece of his raiment—to hold fast the truth that it is all prophecy of the personal actings of the Son of Jesse. But if, as we have argued above, the passage of the Thessalonians be the quotation of or a reference to this prophecy, then the Apostle's additional word, "at his coming," clears this matter from all doubt: for he expressly saith, that the wicked is to be destroyed at his coming, and by his coming. And if so, we have him coming to the earth to do the action of ver. 4; and the action of the following verses, which describe his government, is therefore an event *after*, and not *before*, his coming. And seeing that all interpreters agree that they describe the millennial blessedness of the world, we are left without an excuse if we hold that this millennial blessedness is to be anterior to his coming, when it is declared by the Apostle that the destruction of the wicked one is to be accomplished by his coming. This argument I count of the more value, as that passage in the Thessalonians has always been used by the church to demonstrate that Antichrist is to continue until Christ's coming, and to be destroyed by the brightness thereof. The Reformed churches used it likewise against the Papacy: and in this they were not wrong, for the beast cometh out of the Papacy, and the false prophet shareth with the beast in his portion. But all churches, that have put forth any form of doctrine, have agreed in this, that to destroy Antichrist is Christ to come. The conversion of the Papacy is a dream of Evangelical Liberality; and so is a spiritual advent, that precious absurdity of the same unlearned school.

To find out the thing which is intended by the twofoldness of the verse before us, I have reflected much. I can find no custom in any country of wearing two girdles: and if there were two girdles, we should not expect them to be around the same part of the body; one might be about the loins, and another about the paps, as in the Apocalypse; but here the one is about the loins, and the other about the reins, which are in the same region of the body. Nor is it a repetition of the same thing; for the one is the girdle of "righteousness," and the other is the girdle of "faithfulness." The only solution of this difficulty which I have been able to make is, that, while the loins refer to the outward man, the reins refer to the inward man. This may seem fanciful, but a little knowledge of the Hebrew way of speaking will convince us of the contrary. *The reins* are commonly used to denote the seat of inward and deep emotion: "My heart was grieved; and I was pricked in my reins" (Psalm lxxiii. 21). The arrows of the Lord's quiver which pierce the deepest, are, both by Jeremiah and Job, said to have entered their reins (Job xvi. 13, Lam. iii. 13). What can be stronger than that saying, Rev. ii.

23, "I am he which searcheth the hearts and trieth the reins?" Again, in contrast with what is outward (Jer. xii. 2), "Thou art near in their mouth, and far from their reins." And in many other, I had almost said all other, parts of Scripture, are the reins used as the most inward part of a man, deeper sunk into his being than the heart itself. In this way I have been accustomed to explain that text spoken of our Lord (Psalm xvi 7): "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons;"—that, while he walked all the day by the counsel of Jehovah, setting him always before him, he derived instruction in the night season from meditating upon his inward man: when all was dark and silent, he saw God guiding the current of his thoughts; he looked in upon himself, and praised God for what he saw and felt. If this be the true notion which the Hebrews had of the reins, as the seat of the very inmost affections, then the reduplication of our text is indeed very instructive: "Righteousness shall be the girdle of his loins:" He shall rule all outward things according to the moral law of God. As the girdle includeth all the vestments of a man, so perfect conformity to God's will should include all the actions of his government, go round and bind in the earth as a cincture; and make all wickedness and iniquity, cruelty and malignity, to disappear. "And faithfulness shall be the girdle of his reins:" He shall in his inmost spirit be faithful unto his Father; he shall execute to the very truth the word of God: every promise shall have its accomplishment: not one word of all that hath been uttered by God's mouth but in him shall dwell and from him flow forth. Moreover, unlike those wicked and unfaithful kings whom he had removed, and upon whom no dependence could be placed, carried away as they were by their ambitions and pleasures, perhaps thwarted by a greater force and power than their own; he should be true as God, to be relied upon as God, faithful to his very heart's feeling, without one single deviation; while nothing without should prevail to swerve him from his rooted purpose of perfect integrity. Such I conceive to be the simple exposition of the passage,—that all the acts of his government should be according to the law of God, given for the world, but which no one save Christ hath kept; which then all men living shall keep, or instantly be cut off: and that all the acts of his inward man should proceed upon the most entire faithfulness; no hypocrisy, no formality, nothing for appearance; an inward truth co-extensive with the outward act, a faithfulness co-extensive with the righteousness. And what the consequence of such a government will be, the Prophet straightway proceedeth to unfold.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the

fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (vers. 6—9). Those who interpret this of the effects of the Gospel upon the wildness of the human heart, do certainly come far short of the mark, besides breaking up the continuity and structure of the prophecy altogether, which all along, up to this point, hath borne a simple literal interpretation. When I say *literal*, I do not mean to the exclusion of the figures and metaphors with which it hath abounded; I mean *honest*, according to the natural sense of such language, plain or figurative, as the prophet useth. There hath been a state of the world applicable to the word of the prophecy hitherto: it has had its realization in an historical event, which either hath been or is to be. It is not in one instance an allegorical delineation of the states of the regenerate or unregenerate soul, but a regular prophecy of the Assyrian and the Messiah; which so far hath had accomplishment in fact, and so far waiteth for accomplishment in fact. We hold it therefore to be the wildest empiricism, and utterly inadmissible, for any interpreter at this point to start aside, and say, 'Now the prophet leaves his great subject of the Assyrian and Messiah, and dips into the allegorical, to represent, by language proper to the Fairie Queen, Quarle's Emblems, or any other such poem, what will be the improvement wrought in the heart of man by the preaching of the Gospel.' And those who thus take it upon them to interpret, are, as might be expected, the loudest to decry all such as would bring them back to the honest and simple truth. Nevertheless, we most willingly allow that it is the province of the preacher to make his own use of all those historical events of Divine Providence for the end of teaching lessons of divinity and morality; but first he must know what the events are; and to lay them out clearly belongs to our present province of an interpreter.

Setting to a side, then, those allegorical interpretations where no allegory is found, we observe, that the only possible diversity of opinion which can arise, between men of good sound sense, in considering this passage, is, whether it be intended for a figurative or a literal description of the world, after the Assyrian's yoke is broken and Messiah's reign begun; whether, like the forest scenery introduced above, it be used to represent a state of mankind under Christ, without any respect whatever to the lower creation. It is common among the poets, and I have seen it also in ancient sculptures, to represent the blessedness of mankind by the figure of a little child leading the

lion and the lamb. I have such an one before me at present, upon the cover of Palingenesia, which my admirable friend the author (the Lord keep him!) told me was taken from an ancient gem, wherein the ox and the lion are sporting together, and the serpent looking innocently on; and Justice, or the personification of some other virtue, writing on a stone table, is seated upon the summit of a wheel: which, though I be not skilled in such things, I easily interpret to signify, that, in the time when the age of righteousness shall come round, the unclean and the clean, the fierce and the mild, the cunning and the simple, shall dwell in peace and enjoyment with one another. In the Comprehensive Bible, which is now before me, I find a quotation from an Eastern poet: 'Through the influence of righteousness, the hungry wolf becomes mild, though in the presence of the white kid.' And I doubt not many such examples might be found in every language; conveying this profound truth, that from the breach of the law of righteousness all moral evil was introduced into the world, and with the restoration of moral righteousness it shall depart away. The great truth is told out, that the creatures were made subject to vanity, not of their own will, but by reason of us; through whom they shall receive their emancipation, in the day of the manifestation of the sons of God. Seeing, then, that it is not an unusual thing for poets and artists to body forth that blessed age, to which all nations that have any memory of antiquity look forward, by figures of the kind before us in the text, I have no objection to its being understood and interpreted as figurative language, containing under it the delineation of the perfect harmony of human society, the innocency of strength, the harmlessness of subtlety, the bountifulness of power, and the subserviency of all to the child of reason. The forest having been completely hewn down, the pruriency of nature regulated, the tendency of the earth to produce briers and thorns corrected, the forest being turned into a fruitful field; the figure were incomplete without the additional account of the condition of the forest tribes—the wolf, the leopard, the lion, the bear, the asp, the cockatrice—when their haunts were utterly destroyed. This want is supplied by saying that they shall quietly lie down beside the domestic cattle; the tenants of the wood and wilderness beside the tenants of the plain and fertile field, upon whose provender they will be content to feed; and all together be blessed in their conditions. To this interpretation I object not; I believe it will be so; and that this state of human society is contained somewhere in the bosom of the prophecy. Whether it may be included in the preceding verse, where righteousness and faithfulness, outward propriety and inward integrity, are laid down as the basis of human society; and whether another additional thing with respect to the state of the lower creation be here described, may be made a

question; but that the thing above stated is really and substantially contained between them no one can doubt.

There is a beautiful confirmation of this method of interpretation in the thirty-fourth and thirty-fifth chapters of this Prophet; where a certain portion of the earth, called Idumea —which in the Apocalypse is identified with the ten Roman kingdoms, and expressly termed the land of God's curse—being visited for its persecution of Zion (xxxiv. 8.) [both literal and spiritual], is reduced to a most barren, noxious, abominable condition; and into it, as a vile harbour, are driven all the filthy and foul beasts of the earth, out of all countries [" Babylon, the den of every unclean beast and the cage of every foul bird"]; whereupon all other places of the earth, which heretofore these wicked beasts had tenanted, are called upon to rejoice because of the riddance which they had received, and to blossom like the rose. By which highly figurative language the thing meant is, that, in the day when God rises to right oppressed Zion, he will beat off from her desolate land all spoilers, " the satyr, the screech owl, the great owl, the vultures "—that is, the wicked potentates of darkness, the strong and valiant enemies of Christ—and gather them all into a land of burning pitch and brimstone: upon whose dispossession that land of his, which had been a wilderness, shall become glorious as Lebanon, and excellent as Carmel and Sharon: and to the land, thus cleansed and purified, and blessed with budding beauty and flowing plenty, the tribes of Israel shall return. This glorious prophecy, which presents us Rome and her vassal kingdoms in worse than Sodom's desolation, Zion and the earth under her in Carmel's beauty and Lebanon's glory, giveth much countenance to the interpretation which makes these wild beasts in our text to be figures of the powerful wickednesses which are upon the earth, preventing its peace and blessedness: these being put down with the Assyrian the wicked one, the kingdoms which they wielded for mutual destruction shall all be guided and directed into the ways of righteousness, zealous to aggrandize the meek and the poor in spirit, who in that day shall inherit the earth. Or, as it is expressed in the key of all the prophecies, " And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory into it " (Rev. xxi. 24). Nevertheless, when this interpretation hath been admitted to be good so far as it goes, it doth not contain the whole truth of the passage; nor doth it exactly express the truth which it aimeth to express.

The key to these verses, 6, 7, 8, containing the beautiful description of peaceful and harmonious life, through all its gradations from the child to the serpent, is not to be found so much in the verse preceding them, which gives the cause no doubt of that blessed society, as in the verse which follows them, con-

taining the nature and the effects of it. In verse 9, which is as follows; "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea;" is to be found the proper key to the figurative language contained in the three verses preceding. God's holy mountain is mount Zion in Jerusalem, where his temple stood; of which such glorious things are spoken in the latter day, when "the mountain of the Lord's house shall be exalted on the top of the mountains, and all nations shall flow unto it" (Isai. ii. 1). Now the thing asserted is, that "they shall not hurt nor destroy in all God's holy mountain:" and the question ariseth, Of whom is this spoken? The answer is, Of those powers described by the bear and the lion and the wolf and the serpent, who for so many ages have had the mastery of God's holy mountain in Jerusalem ("The boar out of the wood doth waste it, and the wild beast of the forest doth devour it.") All these shall be expelled in that day when "the Lord shall beat off from the channel of the river unto the stream of Egypt" (Isai. xxvii. 12). There shall not be a son of wickedness to hurt the peace or taint the purity of his holy mountain, but otherwise (Psal. lxvii. 9): "Because of thy temple at Jerusalem shall kings bring presents unto thee:" "All they that be fat on earth shall eat and worship; all they that go down to the dust shall bow before him in that day, when the kingdom is the Lord's, and he is the Governor among the nations" (Psal. xxii). Who these fat ones are, is sufficiently declared in the former part of the Psalm: they are the same who compassed him about in his humiliation; "dogs," "lions," "unicorns," and "strong bulls of Bashan;" the mighty potentates and lawless rulers of the earth, who are ever thus represented in the Prophets, and particularly in Daniel and the Revelations. And wherefore is it that God's holy mountain shall be thus peaceful and undefiled? ("Rejoice, O Gentiles, with my people:") it is "because the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea." There shall be no such thing as unrighteousness and injustice upon the earth; and, consequently, there shall be no unjust ones: or, to state the truth in its proper sequence, because there shall be no unjust and unrighteous ones, there shall be no injustice nor unrighteousness. And why no unjust nor unrighteous ones? because "the knowledge of the Lord shall cover the earth, as the waters cover the sea." Every where he shall be acknowledged; and every where this acknowledgment shall yield the peaceable fruit of righteousness. It shall not be any more an election, but a universality, of confessors and worshippers. Light shall stream upon the earth from "the New Jerusalem which cometh down from heaven," and the nations shall walk in the light thereof: "The law shall go forth from mount Zion, and the word of the Lord from Jerusalem." This is the reason why men

shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us in his ways, and we will walk in his paths." And up thither shall they go, to the holy mountain of the Lord: the lions and the leopards, the wolves and the bears and the asps, shall creep thither, and the cockatrices shall fly thither; and there shall they be mingled in peace with the bullocks and the kids and the lambs which were wont to be brought thither in sacrifice; the clean and the unclean together worshipping their common God and Saviour, through whom the middle wall of partition hath been broken down. They shall not hurt nor destroy, but feed and worship and rejoice together in the Lord God of Israel. This I take to be the true idea contained in the text before us—namely, that there shall not be upon the earth one creature, man or beast, who shall not be acceptable before the Lord in his holy mountain; observant of the holiness thereof, free to come up, and acceptable in the presence of the Lord of hosts, who dwelleth there: being, as I conceive, much the same with that truth which is thus expressed by Zech. xiv. 16, 17: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles: and it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain."

I have purposely separated the question, whether this passage do not also contain hope to the lower creation, being desirous to keep as long as possible upon common ground. And now, having fully brought out the interpretation of it regarded as a figure, I now go further, and say, that I believe it contains a literal truth as well as a figurative one; the truth, that the lower creatures, who by man's fall were plunged into cruelty and blood, shall, in the time here contemplated, be redeemed from that evil condition, and dwell in harmony with one another. In the prophetical style, the figurative and the real are wonderfully intermixed, to the utter confusion of the rules of the technical rhetorician; insomuch that, if I err not, Dr. Blair, the father of our Scottish school of taste) which however has less to do with Scotland than with any land; true indigenous Scottish intellect, and deep Scottish feeling, having ever rejected it as a miserable and unnatural importation from the cold-hearted and infidel school of France) could find only one complete and faultless metaphor or figure in the Old Testament, which is not mixed with the literal: for nothing do they abhor so much as a mixed metaphor. Poor word-slaves! how insufferable ye are! What puny minds, bound in fetters of feebleness! Ye should imitate God's word, and not ask God's word to imitate you. If ye had the same free and rich spirit, ye would have the same free and rich language. But, with your miserable

canons of taste and criticism, ye have now, these fifty years, been starving the free and deep spirit of the Scottish people with correct and elegant compositions, as ye term them, which have in them no nourishment of truth, and are as little entitled to the name of sermons as is my child's toy to the name of that real thing which she fancies it to be. Oh, I abhor and nauseate, as much as any Scottish peasant who wears the blue bonnet, these empty, heartless, *feckless*, *foisonless* productions of what is called the moderate school of Scotch preaching, at the head of which stands the Rhetorical Professor referred to above.—But, to return from a digression which the bitter memory of many blighted parishes of my native land forced me into, I observe again, that it is the use and wont of the prophetic style to intermingle the figurative and the literal: for this reason, that truth is one; and the creation, in all its parts, an expression of that one truth. The similitudes are therefore not accidental resemblances, but real, though diversified, expressions of the same truth. The figures of the Scriptures taken from nature are the Holy Spirit's expositions of what nature was fashioned and is preserved, to body forth, concerning the one purpose of God, which is complete in Christ. For those rhetoricians, who neither know nor believe this, it may be very well to insist that the similitude shall be told out, in order that we may see whether it be a true similitude or not: but for those who understand the deeper secrets of nature, who are nature's true poets and bards, and have in them somewhat of the holiness of the prophet, inasmuch as they are conversant with the realities, and not with the mere shows of things, it will ever be the privilege and the inclination to fall in, more or less, with the method of the Prophets; which is, to pass out of one region of creation into another—the elemental, the vegetable, the animal, the intellectual, the spiritual—by means of that clue of Divine discernment with which the spiritual man is gifted, of whom it is said, that "he judgeth all things, but he himself is judged of no one."

The instances of this secret and sudden transition from the figurative to the real are numerous in this very prophecy: indeed, just as numerous as the number of figures employed, for there is not one instance to the contrary. In viii. 6—8 there is a notable example of the mixed metaphor, at which our critics might find mighty amusement; where the Assyrian is at once a river overflowing, and a bird with wings. In x. 16—19, he is a forest, a herd of fat cattle, a fruitful field with soul and body, whose destruction is like the fainting of a standard-bearer. In xi. 1 Messiah is a Branch; in ver. 2 he is a man full of the Spirit: and so forth, in almost every instance of a regularly formed figure. But if we refer to mere similitudes, then they are heaped up one upon another from all regions of nature. This is the manner of the Prophets, and I take it of uninspired men also, according as they are endued with more and more of the

Spirit of wisdom and understanding. No objection, therefore, is it, to say of the figure before us that it passeth likewise into the literal; for the wonder would be that it should not. Now, while we maintain the figurative sense, upon the grounds already set out, we see many indications of the unfigurative also: as when it is said, ver. 6, "And a little child shall lead them." This must be understood either as conferring a literal and plain sense upon the wolf, the leopard, the kid, the calf, the young lion, and the fatling; or the whole must be taken as an allegorical painting, which we have already rejected. There would be no propriety in making a child to lead the great and mighty men of the earth; but there is great beauty in a child leading these various beasts in one band of union and peace: it shews, not only the departure of their mutual instincts of destructiveness and fear one toward another, but likewise their return of their common subordination to man; and presents us with all creation yielding its neck, not to the wise tamer, or the strong subduer, or the crafty catcher of the creatures, but to the face and image of upright man, stamped upon the weakness, the artlessness, the helplessness of a child.—There seems to me, again, another indication of the plain and literal sense in the words of the seventh verse: "And the lion shall eat straw like the ox." This could not, without great refinement indeed, suggest itself to one who had only the figurative sense in his mind. That the lion should not devour the ox, is of easy and natural application from the figure to the thing set forth by it; but that the lion should eat straw like the ox, is a refinement which I think will hardly be found in the Prophets. But, taking it literally, it doth declare the law of their being to be changed, which at present is universally, and in all conditions, to feed on flesh: not only that they will not destroy and devour one another, which is the very instinct of many wild animals, and of some appears to be the chief end of their being; but, if flesh be presented to them, they will not use it for food, but reject it as much as they now reject straw.—The next verse, "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den," can, I think, admit of interpretation only in the literal sense; for as a figure I cannot tell what it means. It means, one may say, that the simplest of mankind may safely entrust himself with men naturally of the most deep and malignant character. But this, methinks, would have been better expressed by taking two animals; and it hath already been sufficiently expressed by bringing the wolf and the lamb to dwell together. It may be said, moreover, that the figure of general pacification being once begun, the rich and exuberant spirit of prophecy carries it onward, and finishes with this beautiful climax. I answer, that I find no such playful use or unnecessary expense of words among the Prophets; whom the more

I study the more I admire, as gaining their end by the most simple, short, and exact methods. But, being understood literally as it is written, it brings out a most beautiful and appropriate meaning,—that the enmity between the serpent's seed and the woman's seed should then be at an end: that the serpent should no longer, as the deodand for the horrid crime of which he had been the tool, be doomed to be the most deadly enemy of his master, man; but, the redemption being completed, between the child of woman and the serpent there should be harmony: his subtlety should not betray the child, his venom should not hurt the child: he should be delivered from the sore badge of his having been a party to the great calamity of the Fall.

On these accounts I do see, besides the figurative, which doubtless is present, a literal sense to be also present; and can, even were there no other passage than this one, believe that it contains the promise of a deliverance to the lower creation also, and a restoration of that state of willing service and sweet obsequiousness to the body of man, for which they were originally created, and to which they are still bent, but not without the labour and ingenuity of mankind. I am however thankful that a doctrine of such importance doth not rest upon this alone, but hath a distinct revelation in every part of Scripture. I think, that in the very laying on of the curse, both upon woman and upon man, it is evident, that, while death was the proper consequence of the transgression itself, those additions of woman's pains in childbirth and man's toils with an ungrateful world, were imposed in consequence of the *manner* of the transgression: woman's, because she listened to the serpent; man's, because he listened to the woman. These additions to death are the badge and the consequence of the serpent's dominion: and when this shall be taken away, when "that wicked" shall be destroyed by the brightness of the coming of the Lord, and the Lord himself shall possess the earth; then, believe I, that from flesh, and from the earth, of which he hath received the lordship, these sorrowful badges of Satan's lordship shall depart, and contrary tokens of the Blessed One who rules shall be felt, in the deliverance of woman from her woful pains of conception and child-birth, and of man from the grinding misery of subjecting and reclaiming the wildness and savageness of inferior nature: and yet that death shall remain, the sign of a fallen and impotent creature; yet death not at large, but in the keeping of Him who is Lord likewise of death, to inflict it upon the wicked, if ever wickedness shall spring forth; until the end of the Millennium, when death also shall be destroyed, and creatures under the condition of the first death shall give place for creatures unchangeably under the condition of the second death. These ideas are not thrown out at random, but can be supported by Scripture, and are necessary to the analogy of

the faith. This, however, we have not room nor occasion to do at this time; but one of them—to wit, the redemption of the lower creatures from their present evil condition—we are called upon to authenticate. For this end we refer to the lxv th chapter of our Prophet, where these things are told us concerning the "new heavens and the new earth:" (ver. 17) the present condition of things is to have no memorial nor vestige left of any kind: (ver. 18) the Jews, and Jerusalem their city, are to be for the rejoicing and the joy of that blessed order of things; its metropolis, its sanctuary, the ruler of its ascendant, as Rome hath been of the darkness and cruelty: (ver. 19) in her shall be no weeping nor sorrow from whatever source, no calamity of providence, nor afflictive accident of any kind: (ver. 20) when death doth come, it shall not come prematurely, but in the full maturity of years; and if it do fall prematurely, it will be only upon those whom men will consider as a curse, and shall rejoice to see removed; and even in such a case one taken away at a hundred years of age shall be accounted to have died in his childhood: (ver. 21) they shall not die from their possessions, nor be molested therein, but shall have a life as long as the trees which they plant and the houses which they build; "for mine elect shall wear out [*margin*] the work of their hands:" (ver. 23) their labour of the ground shall not be, like Adam's, with the sweat of the brow; nor, as it is now, labour bestowed upon a cursed soil, which will ever be running to weeds and briers and thorns; nor shall they bring forth children, like Eve, with trouble; because in place of the curse of God a blessing hath passed upon them, of which blessing this happy state of things is the possession: (ver. 24) in their dependence upon God and prayers to him they shall not have to wait an answer; "but while they call, I will answer; and while they are yet speaking, I will hear:" (ver. 25) the enmity of the animals to one another shall depart away; and they shall all return, as they were originally created, to eat the grass of the ground; and the serpent shall not seek any prey, but be contented with the dust of the ground.—Now, surely, in such a succession of literal descriptions, where the change of man's condition occupies the chief part, and is described in plain language, no one will so far violate the rules of all interpretation as not to understand the last verse in a literal and plain sense also; will not so violate the honour of God's word, as to wrest it away from its plain meaning, to support a prejudice; will not so violate the charity which we owe to every creature, and forget the mercy which a good man hath for his beast, as to strike out from this magna charta of the hopes and privileges of the world the place which God hath assigned to the animal creation; who, as they fell with the first Adam, and have suffered with him, ought to rise with the second Adam, when he shall have cast the devil out:

for with them also, even with them, hath he a certain community, in that his body was made from the dust of the ground. To shew how clearly the whole passage is connected with that for the illustration of which we have introduced this short analysis of its contents, behold, it concludes with the very same words: "They shall not hurt nor destroy in all my holy mountains, saith the Lord." More proofs I shall not bring forward; only, for the amelioration of elemental and vegetable nature, I refer to the xcvi th and xcviii th Psalms. Under Messiah's government, every thing which Satan won and holds in thraldom, shall be won back to freedom, and constituted under Him in blessedness: and for this all creation waiteth; according to the declaration of the Apostle Paul (Rom. viii. 19—23), who had lofty views and deep sympathies with these things: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

And now we should proceed to the last head of the prophecy, the restoration and triumph of Israel, which we had hoped to include in this Interpretation; but it is a subject so large, and so distinct, that we refer it till another opportunity, God willing.

ON THE DUTY OF STUDYING UNFULFILLED PROPHECY.—NO. II.

INFIDELITY assumes various forms, according to the different parts which it is employed to execute of the great scheme of Satan. Sometimes it walks in the high places of Atheism, and teaches the "fool to say in his heart there is no God;" and at other seasons it descends from this pre-eminence of wickedness, to draw the man of prouder understanding into dreary mazes of endless ancertainty. Now it affects a veneration for the beautiful testimony to Godhead borne by the works of creation; but holds it altogether weak and ridiculous to imagine that the ineffable Deity, of whom they speak, should in any special manner reveal himself to a creature so short-lived and inconsiderable as man: and again, in the borrowed garb of humility, it confesses that the morality of the Bible is pure and elevated, but insinuates that there are some strange and impro-

bable passages in the course of its miraculous story. In all such varieties, however, of external manifestation, the characters distinctly appear of the same cunning and destructive principle, fashioning itself into these and into every intermediate shape of unbelief, from the avowed blasphemy of the first to the questioning deference of the last mentioned, only that it may the more successfully adapt its temptations to the diversified habits and prejudices of men. When it shuts the eyes of the Atheist against all evidence of a Divine existence, and when, in the delirium of his troubled dream, it roams through his disordered fancy the dismal image of eternal anihilation, it works in his rash and moody spirit the same ruinous aversion to truth which in the repose of the self-complacent mind it effects by the refinements of a less daring scepticism.

And not over these alone, its professed disciples, does the spirit of unbelief hold its dark and delusive sway. Atheist and Sceptic are words at the sound of which many would turn away in horror, who, notwithstanding, might find, in their own contempt of unexamined truth much of their blackest and most fearful import. He who can perceive in the rise and fall of kings and empires nothing more than the alternate success and failure of human sagacity, is not far removed from the state of him who attributes all to the operation of blind chance; and both are but ill prepared to admit the existence of a Being who controuls at once the machinery of the universe and the energies of individual creatures; who rules in the kingdom of men, giving the "power and the greatness of them to whomsoever he will" (Dan. iv. 25), and without whom so much as a "sparrow cannot fall to the ground." And the difference is evidently in degree, and not in kind, between that wickedness which elevates the idol Chance to the place of Divine Providence, and that which sets any system of man's device into the stead of the word of God. Yet in these times, and amongst those who profess to believe in the Christian Revelation, there are many who speak and act as if God took no cognisance of the government of nations; and many more who, as we shall soon see, prefer the dreams of human imagination to the sure and abiding declarations of the All-Faithful One. Nor is Infidelity less to be dreaded though she thus put aside the hideousness of her native undisguise, and move in the gentle form and seemly bearing of an angel of light. It is thus that she may be found in the temple of God, at the right hand of the "man of sin," and, like him, "exalting himself above all that is called God and that is worshipped;" changing times and laws; shutting up from the people of God those parts of his word, and assuming the right of exclusive interpretation over the remainder; nor stopping, under pretence of Christian authority, to set aside the commands themselves of Christ.

Now, as unbelief is not confined to the schools of Atheism, and as doubt and question are often made of Christian truth where the declared sceptic would be regarded with abhorrence; so this last antichristian form of infidelity is not confined within the visible boundaries of the Church of Rome*. The subtle device of Satan has succeeded but too well amongst members even of Protestant churches; and it is to this, the most plausible perhaps, but certainly not the least dangerous, form of infidelity, that the modern objection to the study of unfulfilled prophecy—which in my last paper I proved to be her legitimate offspring—properly belongs. It is the same spirit which in the Church of Rome forbids the reading of the Scriptures in general, and which any where else dictates what portions of it *may be* read, and what other parts ought to be passed over as obscure and unprofitable: and in both it is equally opposed to the express commandment of God. '*Read not, on pain of Inquisition,*' says the Papal power: "*Search the Scriptures,*" is the injunction of our Lord Jesus Christ. '*Prophecy is a dark subject, and it is better to leave it unconsidered,*' is the favourite maxim of many in this age, who take much credit for their wisdom and prudence; but the words of the Holy Ghost are, "Ye have also a more sure word of prophecy, *unto which ye do well to take heed, as unto a light which shineth in a dark place.*" How nearly, therefore, both the Papal and Protestant objectors to the utility of the word of God, whether in whole or in part, are allied to the declared unbeliever, it is not difficult to perceive.

But man will look into futurity. The soul which God put within him, when he "breathed into his nostrils the breath of life," was not made for time; and even in the wreck of its present misery it possesses capacities and desires which may not be satisfied but with the perfection of a new creation's blessedness, and with happiness the duration of which is eternal as its own. The future, therefore, is proverbially the inheritance of man: and from the fleeting and melancholy character of his present life he is ever turning away with unsated wish, and directing his inquiries towards coming things, if haply he may find in their infinitude some trace of a stabler and more lasting home. There is but one light which can pierce the murky cloud that conceals eternity from his view, and reveal to the vision of his faith "a city which hath foundations," "an inheritance which fadeth not away:" and that light is the promise of God, *the yet-unfulfilled* promise of God. Whatsoever, therefore, is not found written in the unfulfilled prophecies of Scripture, concerning the destinies of these heavens and earth, and of angels and men, their inhabitants, is the invention of man, and entitled to no more credit than the elysium of Virgil or the

* See Dr. H. More's Myst. of Iniq. chap. i. p. 2.

Purgatory of Dante; yet our intense desire to know what awaits us in the habitations of eternity must lead us into such dreams, if we will reject the only sure and infallible guide into such mysteries. This is the error into which those have gone who maintain the dogma that Christians should not search into the meaning of such parts of Holy Writ as have their accomplishment in events which are yet before us. Having seen, in the course of the present investigation, that this proposition has its origin in infidelity in general, and that it is the special offspring of antichristian unbelief; it will appear the less surprising, that, with a subtlety equalled only by the inconsistency of their argument, its defenders have brought it forward to establish a system on the very subject into the investigation of which they forbid us to enter. Strange as it may seem, it is not the less true, that the very men who hold it rash and imprudent to pry into the mysterious predictions of unfulfilled prophecy, do not hesitate to lay before us a theory of future history, far more minute and particular than any which students of prophetic Scripture, whether ancient or modern, have pretended to know. The glories of a coming Millennium they pourtray in colours as bright as their fancies can supply: the means by which it shall be established, and the characteristics of its dispensation, they relate with the minuteness of storied detail. And as the authority of the Pope, while it forbids in general the reading of the Bible, yet permits "the faithful," who are willing to make "*the undivided sacrifice of their understanding*," and receive the words of God in the monstrous and contradictory sense of his interpreters, to make full and free use of it; so, if we will but first receive the system of those who forbid the reading of unaccomplished prophecy, and promise to twist and alter the words of the predictions till they shall bend to conformity with it, then may we also read even the xxivth chapter of St. Matthew, or the xxist of St. Luke, the parables of our Lord without exception—nay, we may look into the Old-Testament Prophets, and into the Apocalypse itself. It is admitted, accordingly, that Jeremiah (xxxi. 31) says of the blessed Millennium, that those who partake of its happiness "shall teach no more every man his brother and every man his neighbour, saying, Know the Lord; for all shall know him, from the least of them unto the greatest of them:" but we are to understand the holy prophet as saying, that the glory of that period shall consist in the universal preaching of the Gospel. The Scriptures declare (Acts i.) that "the same Jesus whom the disciples saw ascend into heaven, shall so come in like manner as he went into heaven" (that is, in his proper person); and (Rev. xx. 4, 5; v. 9, 10) "that he shall reign with his people on the earth:" but by the coming of Christ we are required to understand that he shall remain in heaven; and his reigning,

with his saints on the earth, we must believe to signify his sending the Holy Spirit to the place where he is already, the hearts of his people.—Nor do these fanciful theorists stop to fix the relative time of the day of judgment, though upon no better ground than that it suits their system. St. Peter (2 Pet. iii. 13) tells us that the new heavens and new earth mentioned by Isaiah (lxv. 17), and which all acknowledge to be the Millennial state, are to be established *after* the "passing away of the heavens with a great noise," and the "melting of the elements with fervent heat," "the burning up also of the earth and of the works that are therein:" but the system in question has it, that the day of final retribution and the conflagration of the earth are synchronous, and do not take place till after the thousand years of felicity have run their course.—The prophecy above referred to, in Rev. xx., is given in these words: "And I saw thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years: but the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." Now, a simple-minded man, who understands the word "death" to mean the separation of the soul and the body, and "living again" to denote their re-union, would read this passage as predicating of certain persons, therein described, that they would rise from the dead into the perfection of a new life at least a thousand years before certain others. But the system of future history, of which I now speak, will not admit this order of things; and therefore its supporters have attempted, by the help of sophistry, to explain the passage as teaching that there is but one time for the general resurrection of the dead. Because, say they, St. John "saw the *souls* of them that had been beheaded," &c. "live again and reign with Christ a thousand years," therefore he means a spiritual resurrection—that is, godly people, who resemble the martyrs in holiness of life, increasing greatly in number and prosperity. So that "souls of those who were beheaded," &c. mean persons of other men; and the "*living again*," and "resurrection" of people once dead, mean the coming into the world by ordinary birth of successive generations!—Finally, reason suggests to us that this beautiful and goodly world, which God made for the habitation of the creature of his love, who was formed after his own image, will not be suffered to fall into the hands, for ever, of God's enemy. And Holy Writ confirms the truth: "The earth abideth for ever:" "The creation (κτισις) itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. viii. 21). But the system

in question teaches, that so soon as the general assize is passed, or while it is yet passing, the earth shall begin to consume in its last fires; and that, having received their respective sentences, the righteous shall return with Christ to heaven, and the wicked shall retire to their place of eternal torment; leaving the earth to perish, a trophy of Satan's victory.—These leading things, with many additional minutiæ, the dogmatists give forth as the only rational system of belief with regard to futurity; a system which certainly has this to distinguish it from that of any Chiliast, that it is not founded on that mysterious and dreaded thing the unfulfilled part of prophetic Scripture, but is the legitimate child of human imagination.

And this is the theory of spiritual interpretation, as it has been called, to which those would have us yield ourselves who claim a monopoly of "the wisdom and prudence of the day." Verily it is not to the wise and prudent, but unto babes, that truth has been revealed. Here, we have already seen, is no system of interpretation, but a system of formal contradiction. Accordingly we find that this allegorical and figurative reading of prophecies not given allegorically or symbolically, has been treated by the true church as heresy, ever since, in the fourth and fifth centuries, it began to insinuate itself along with the other papal errors: and, defended though it be by many in these times "who profess and call themselves Christians," it is but the echo of the false and hollow theology of the present day to the miserable sneer of the infidel of the last century. "The revolution of nearly 1800 years" (says Gibbon, speaking of the hope which the early Christians held of the coming of Christ to the earth to reign with his saints,) "has taught us to be cautious how we press too closely to their literal meaning such expressions of Scripture as describe things to come." Dr. Hamilton of Strathblane* asserts that they are "enthusiasts," "led away by their fancy," "men of poor intellect," and many more things which decency forbids me to repeat, who look for the personal reign of Christ on earth during the Millennium. The difference between Gibbon's version of this sentiment and that of Dr. Hamilton, is only in the comparative scurrility with which it is given; and here the balance is greatly in favour of the divine. The Holy Ghost says by St. Peter (2 Pet. iii. 3), "Knowing this *first*" (*i. e.* as of prime importance, τουτο πρῶτον γινωσκοντες) "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

In the remarks which I have further to make upon this most important question, I shall take the liberty of using the terms

* See Dr. Hamilton's Defence, &c.

figurative and *spiritual*, to denote this scheme of allegorizing the language of unfulfilled prophecy; not because I think they convey the full meaning of its definition, but because, being used by the supporters of that system, they are upon the whole the least objectionable I am able to select: and for the same reason I shall employ the word *literal* to signify what I hold to be the true method of interpreting prophetic language, which, before proceeding further, I shall stop to explain.

Written language is the art of conveying ideas from the mind of one being to that of another, by means of certain signs called words; and may be divided into two kinds—namely, simple and figurative. Simple language is that which presents ideas to the mind of the reader without the assistance of any image besides: as when we say, "David the son of Jesse reigned over Israel;" or, "Man that is born of a woman hath but a short time to live, and is full of misery."

Figurative language is that which, by referring to some image or idea with which the mind of the reader is already familiar, and which has some resemblance to the idea intended to be conveyed, enables him more fully to comprehend the latter. Thus, in the sentence, "He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay;" by pointing, on the tablet of the reader's memory, to the idea of a flower, which he has seen growing in the loveliness of its bloom and suddenly withering at the stroke of the mower, and to that of a shadow, now seen and in one moment vanished for ever, the notion of the brevity and frailness of our present life is much more strikingly suggested to his understanding than it could have been by counting the short number of its years, or by relating the accidents by which it might not reach even to the end of their limited term.

Now the books of the holy Prophets, like all other writings, whether sacred or profane, are composed in one or other of these forms of language: and as it would be difficult to conceive the perversion of understanding by which any one could suppose the third verse of the First Psalm to assert, that the righteous man shall actually become a tree flourishing by a river's brink, and covered with the honours of branch and leaf and pulpy fruit; so not less gross is the blunder by which some have imagined that the word *souls*, in Rev. xx. 4, means, not the souls of the persons there described, *but, both the souls and bodies of generations afterwards to be born* *.

To understand words, then, in their plain and obvious sense, and figures and allusions as they were universally applied in the time, country, and tongue of the writer, I hold to be the common key to all language, sacred and profane, and therefore

* See Dr. Whitby's explanation of this passage, also Burkit, &c.

to that of the prophecies, fulfilled or unfulfilled, of the Old and New Testaments.

Nor do those prophecies which, being presented to the mind of the seer in dreams and visions of the night, are necessarily given by symbols and images taken from the kingdom of nature, form any exception to this rule. The language is that of simple narration, whose meaning cannot be misunderstood, which tells us (Dan. vii. 2) that the Prophet "saw in his vision by night, and, behold, the four winds of the heaven strove upon the great sea; and four great beasts came up from the sea, divers, one from another." And the words are not more obscure in which the angel (verse 17) instructs Daniel, that "these great beasts, which are four, are four kings, which shall arise out of the earth." In like manner, when it is said, in Rev. i. 12, that St. John "saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle: his head and his hairs were white, like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; and he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength;" every reader will have a perfect idea of the magnificent vision which the favoured Apostle saw. But what the golden candlesticks mean; what is the mystery of the seven stars; and who He is, the Mighty, who was "like unto the son of man," must be learned from higher authority than that of human ingenuity: Verse 17, "And he laid his hand upon me, saying unto me, Fear not: I am the First and the Last; I am he that liveth and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death ....The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches." There is, therefore, no insurmountable difficulty in the *language* of prophetic holy Scripture, the meaning of which may be ascertained by the same means which enable us to explain the words of any other book.

But prophecy speaks of God, whose being is incomprehensible, and whose perfections are infinite: it treats of his ways, which are unsearchable; and of his judgments, which are past finding out. It traces the workings of his great designs in the histories of human greatness and of human desolation. It guides the mind through the chequered history of this world, from the time of its original lapse till that of its glorious restitution, when the mystery of God shall be finished, sin and Satan for ever conquered, and the last enemy destroyed; when

the providence of the all-bountiful and all-just One shall stand forth fair and mighty, the admiration of the universe; when, in the creature redeemed and in the creature unfallen alike, God shall be proved to be all in all. And therefore prophecy is a revelation to faith, and not to understanding—as indeed is every word of Nature and Scripture which speaks of the mysterious things of God—and every attempt of man to approach this mighty subject armed with the "hows?" and the "wherefores?" of the self-conceited philosopher, is Infidelity, pure and unqualified Infidelity. But as we proceed in this investigation—which I shall continue, if the Editor of this work permit me, in several papers to come—we shall find that the *spiritual* interpretation of prophecy (which I have above defined) is founded wholly and entirely on such opposition of the human understanding to the simple declarations of God's word, and therefore is also of Infidelity.

P. BORTHWICK.

Cambridge, June 1829.

TO THE EDITOR OF THE MORNING WATCH.

SIR,—I enclose a Jewish prophecy which may prove interesting to your readers. The learned Rabbi, from whom I received it, read it in manuscript at Posen in the year 1807. It was made by Rabbi Samson of Oster Poli, who was a victim of the persecution against the Jews which raged about 300 years ago. The author was a great Cabalist. The original is said to be now in the possession of the Rabbi of the synagogue at Berlin. It may be as well to remind your readers, that the fulfilment, being fixed for A. M. 5601, occurs in eleven years from this time, since we are now in the year 5590. Another prophecy, computed in Jubilees from the birth of Jacob and Esau, puts an end to the supremacy of the latter at the same time.

I have placed the English words under the Hebrew. You will observe that it is written in columns from right to left, each word commencing with a letter corresponding with one in the word above it, and following in regular succession, in the ordinary mode of Cabalistic writings *.

I am, sir, your obedient servant,

Sept. 1, 1829. HENRY DRUMMOND.

* The translation of the prophecy therefore reads thus:—

And the country of France will kill their king—exceedingly they will prosper their ways—the crown of their glory will be great exceedingly—and they will rise upon them their conquerors and destroy them—Germany, Spain, and the kingdom of Russia—and then a humble one will be called and shall rule—over children of Russia—and then shall seize their kingdom—5601—the Jews free shall be called—then shall come David.

וְצִים	מִיַּד	כִּתִּים	וְעִנּוּ	אַשּׁוּר	וְעִנּוּ	עֵבֶר	וְגַם	הוּא	עֲדֵי	אֹבֵד
and ships	from land	Chittim	and will afflict	Ashur	and will afflict	Ebur	and also	he	for ever	lost
וְיִדְּינַת	מְאֹד	כֶּתֶר	וְאָז	אַשְׁכְּנַז	וְעָמְדוּ	עַל	וְאָז	5601	עִבְרִים	אָז
and the country of	exceedingly	the crown of	and then	Germany,	and they will rise	over	and then		the Jews	then
צַרְפַת	יַצְלִיחוּ	תִּפְאַרְתָּם	עָנִי	שְׁפַנְיָ	עֲלֵיהֶם	בְּנֵי	נָמַר		דְּרוֹר	בָּא
France	they will prosper	their glory	a humble one	Spain,	upon them	children of	shall seize		free	shall come
יְהַרְגוּ	דַּרְכָּם	יִגְדַּל	נִקְרָא	וּמַלְכוּת	נִצָּחָם	רוּסִי	מַלְכוּתָם		יִקָּרְאוּ	דָּוִיד
will kill	their ways	will be great	will be called	and the kingdom of	their conquerors	Russia	their kingdom		shall be called	David
מַלְכָּם		מְאֹד	וְיִמְלֹךְ	רוּסִי	וְיַחֲרִיבֵם					
their king		exceedingly	and shall rule	Russia	and destroy them					

THEOLOGICAL DEPARTMENT.

ANSWER TO THE QUESTION, WHAT WAS THE REFORMATION?

Introductory Essay.

SOME of the causes which united to produce or modify that complicated and wide-spread system of events styled The Reformation of the sixteenth century, were by no means fitted to originate unmixed good: and to their influence it is not hard to trace much evil which is upon us at this day.

Let not an inquiry into the *cause* of that in the visible church which we lament, be mistaken for a sign that we would seek further cause of evil in man than the corruption of the human soul, ensnared and subdued by the father of lies; or a further cause of any good in man, than the direct interfering agency of the Father of lights. Were it in question, simply, why the good or why the evil exists, the answer must be short, and must carry us in one little step to the limits of our knowledge: but when we inquire, why the good or the evil wears a particular form, we are at once brought to deal with that many-linked chain of history, whose connections the eye of man may follow, and the finger of man may trace to his fellows. Our purpose will be attained by beginning somewhat more than three centuries back, and pursuing onward, from about the time of the Reformation, the influence, direct or indirect, of those events whose combination has determined the present state of the religious public. Of the Reformation, Heaven's best gift to earth during seventeen centuries, we shall speak the less unworthily, and the less weary with a hackneyed topic, and hazard the less the sinking of our minds below that reverent and admiring apprehension of it which the object of this essay makes it so desirable we should sustain, by using the words of one who, of uninspired authors, interposes least of human obscurity and littleness in exhibiting the great works of God.—

"Amidst those deep and retired thoughts, which with every man christianly instructed ought to be most frequent, of God, and of his miraculous ways and works amongst men, and of our religion, and works to be performed to him; after the story of our Saviour Christ suffering to the lowest bent of weakness in the flesh, and presently triumphing to the highest pitch of glory in the spirit, which drew up his body also, till we in both be united to him in the revelation of his kingdom, I do not know of any thing more worthy to take up the whole passion of pity on the one side and joy on the other, than to consider, first, the foul and sudden corruption, and then, after many a tedious age, the

long-deferred but much more wonderful and happy Reformation of the church in these latter days. Sad it is to think, how that doctrine of the Gospel, planted by teachers divinely inspired, and by them winnowed and sifted from the chaff of overdated ceremonies, and refined to such a spiritual height and temper of purity, and knowledge of the Creator, that the body, with all the circumstances of time and place, were purified by the affections of the regenerate soul, and nothing left impure but sin; faith needing not the weak and fallible office of the senses to be either the ushers or interpreters of heavenly mysteries, save where our Lord himself in his sacraments ordained;—that such a doctrine should, through the grossness and blindness of her professors, and the fraud of deceivable traditions, drag so downwards, as to backslide one way into the Jewish beggary of old cast rudiments, and stumble forward another way into the new-vomited paganism of sensual idolatry, attributing purity or impurity to things indifferent, that they might bring the inward acts of the spirit to the outward and customary eye-service of the body, as if they could make God earthly and fleshly, because they could not make themselves heavenly and spiritual. They began to draw down all the divine intercourse betwixt God and the soul; yea, the very shape of God himself into an exterior and bodily form, urgently pretending a necessity and obligement of joining the body in a formal reverence, and worship circumscribed; they hallowed it, they fumed it, they sprinkled it, they bedecked it, not in robes of pure innocency, but of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold, and gewgaws fetched from Aaron's old wardrobe, or the Flamin's vestry. Then was the priest set to con his motions and his postures, his liturgies and his lurries, till the soul by this means of over-bodying herself, given up justly to fleshly delights, bated her wing apace downward: and finding the ease she had from her visible and sensuous colleage the body, in performance of religious duties, her pinions now broken and flagging, shifted off from herself the labour of high soaring any more, forgot her heavenly flight, and left the dull and droiling carcase to plod on in the old road, and drudging trade of outward conformity. And here out of question, from her perverse conceiting of God and holy things, she had fallen to believe no God at all, had not custom and the worm of conscience nipped her incredulity: hence to all the duties of evangelical grace, instead of the adoptive and cheerful boldness which our new alliance with God requires, came servile and thral-like fear: for in very deed the superstitious man by his good will is an atheist; but being scared from thence by the pangs and gripes of a boiling conscience, all in a pudder shuffles up to himself such a

God and such a worship as is most agreeable to remedy his fear; which fear of his, as is also his hope, fixed only upon the flesh, renders likewise the whole faculty of his apprehension carnal; and all the inward acts of worship, issuing from the native strength of the soul, run out lavishly to the upper skin, and there harden into a crust of formality. Hence men came to scan the Scriptures by the letter, and in the covenant of our redemption magnified the external signs more than the quickening power of the Spirit: and yet looking on them through their own guiltiness with a servile fear, and finding as little comfort, or rather terror from them again, they knew not how to hide their slavish approach to God's behests, by them not understood nor worthily received, but by cloking their servile crouching to all religious presentments, sometimes lawful, sometimes idolatrous, under the name of humility, and terming the piebald frippery and ostentation of ceremonies decency..... But, to dwell no longer in characterizing the depravities of the church, and how they sprung, and how they took increase; when I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church, how the bright and blissful Reformation (by Divine power) struck through the black and settled night of ignorance and antichristian tyranny; methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odour of the returning Gospel imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the unresistible might of weakness shaking the powers of darkness, and scorning the fiery rage of the old red dragon."—*Milton on Reformation in England.* pp. 1—4.

Thus far Milton: and justly does he represent the change as too far-spread, and deep and sudden, to be sufficiently accounted for by reference to the solitary workings of any individual mind, though that mind were Martin Luther's: and yet, the more we consider the concurrent causes of that great revolution the stronger will become our conviction, that, among the agents of Providence in producing it, to Luther posterity has not assigned too high a place. The Papacy was, before and during his time, exposed from other quarters to much strenuous opposition and fierce assault, but chiefly of such a nature that their entire success would rather have precluded than effected the Reformation. Such was the condition of the church, that it was morally im-

possible that she should escape blame and scorn and hatred, from the virtuous and the satirical and the oppressed. What was wanting then? Not malcontents, not critics; but a competitor, and a rival standard. Rome ruled and wrought, by an evil principle indeed, but still a principle speciously venerable, and of undefined power over the mind of Europe,—the unity and sovereignty of the church, and her own right to utter the voice of the church's authority. No nibbling argumentation against individual dogmas, no exposal of crimes—nay, more, no mere refutation of her claims, which should not substitute in her place something positive and energetic, something mighty to build up as well as to pull down, to impel as well as to arrest—could divide with her the sway of Christian Europe. This rival standard some humble men had raised in obscure corners: some had found it too weighty for their arms; some had had it wrested from them, to wave over their death fires and to fall again: God at length gave Luther to unfurl and plant it on the high places of the European world.

Circumstances, however, which never could have produced a Reformation, had much influence over its success, and even over its character and consequences. A prodigious accumulation of argument and invective and sarcasm, against the Church of Rome, had been formed in the literature, sacred and secular, of the times preceding Luther's. But, then, we must remember how strong an embankment prevented any effusion of this on the common scene of history. Even down to the time of Erasmus, literary men were widely and decidedly separated from the mass of people, even of their own rank. In the busy scenes of common life they scarcely appeared, but as unconcerned and unnoticed spectators. They spoke a language unintelligible to the multitude, and that of the multitude was to them unintelligible. Living with their eye turned full on the past, destined to influence posterity by the results of their converse with the spirits of antiquity, their thoughts and occupations were far away from those of the great majority, who are always engaged with the present, and immediate future, and were thus peculiarly incapable of great extension of their views on either side. They stood, among them, but not of them—in a shroud of thoughts that were not their thoughts. There is an imposing grandeur in this entire consecration to a lofty and elevating employment. It seems as though these men were resolved on restoring literature and religion to the inhabitants of Europe, without condescending to ask their concurrence, or make them aware of the design. Many of the greatest of them, Erasmus for instance, were scarcely capable of conversing in their native or in any living tongue.

While this isolation from the world was to a great degree

common to the theological writers, and to the revivers and students of general literature, there are circumstances peculiar to each well worthy of our attention. There was produced in the very bosom of the Romish church, before Luther's day, much solid and profound theology; but to few—few indeed—was this accessible: to very few would it have been at all intelligible, had it been open to the world: and those who understood it, found spiritual and ecclesiastical questions treated so abstractly, with such subtilty of reasoning, with so little reference to existing circumstances, that, while to the people these books were then absolute nullities, to the authors themselves, and to their speculative readers, the application of their principles to abuses in the Church of Rome was usually unthought of and unknown; and the upholders of the Papacy must have regarded these abstruse investigations as in general very harmless exercises of ingenuity. During their authors' life-time, such was usually the neglect works of Christian divinity met with, from those who would otherwise have learned from them, or been incensed by them. But, to borrow again the words of the poet, "These books were not absolutely dead things, but the precious life-blood of master-spirits, embalmed and treasured to a life beyond life." Permanent principle asserted has *ultimately* more effect than any thing bound down to seasons and circumstances. The number of readers and thinkers increased. The reference of great doctrines to existing practices gradually wrought itself out to the sight of thoughtful men. And, finally, the press broke open the prison-houses of these living powers, and sent them among the people, or the immediate teachers of the people.

It was quite in another manner that the cultivators of polite letters prepared the way for the Reformation; and the good they effected was much more copiously intermingled with evil. When the first great names in modern literature appeared, barbarism and ignorance were so much the character of the church, and so abominable and idolatrous was classical learning regarded to be, that their engaging in those pursuits was at once setting themselves in contrast, even in their own minds, with the clergy, and with existing Christendom in general. Combine this feeling, so to speak, of voluntary outlawry, with the fascinating and dignified Paganism which their favourite authors exhibited, in opposition to the mean and stupid and ungainly form of Christianity, so called, around them. Add their haughty and lonely consciousness of a rare and a great superiority, of a solitary tasting the sweet waters of this sealed fountain; and the irritation and concentration of this pride from the contemptuous rejection of its claims by the very unskilled herd which they despised: add their access to the Scriptures, shared by so few, and used by them less for personal instruction than

for the detection of the falsehoods and nonsense vended as revealed truth by the pretenders to theology: and it will seem far from wonderful that their writings should abound with keen sarcasm, and copious invective, and ingenious reasoning, against a clergy they so much contemned, and a religious system inseparable in their minds from the clergy. Thus the belles-lettres of Europe early became an armoury of the sharpest weapons of offence against Rome. In the works of Dante and Petrarch, and of our own Chaucer, in the fourteenth century, and of Mantuan in the next, the example was set to men of letters of treating the Papacy as we have described, and that boldly, because publication could scarcely be said to exist, and their influence was too little feared to be resisted with much severity. But the stream widened as it flowed. Authors multiplied, and readers increased still faster; and in the time of Erasmus there was a large body of literary men feeling, in regard to the established religion, as we have described. Still they were men who had no direct communication with the people, and were little anxious to extend their views among the profane vulgar, as they thought them: they were ready to recant or to explain; they were even willing, many of them, to serve and defend the system they despised in their hearts; and for its principles most of them had nothing to substitute but want of principle. For these reasons they were tolerated; and at the very time of the Reformation, when the popes began to add literature to their other luxuries, we find the papal throne encompassed by secretaries, bishops, and cardinals too accomplished and cultivated to be good Catholics, but too philosophical to alarm the church, or peril themselves, by any direct confronting of the ecclesiastical authority; nay, or to hesitate strenuously promoting its interests. In short, the men of letters were usually without any fixed religious belief, or any considerable personal concern in the matter: many of them, while they despised the Papacy, identified *her* with Christianity; and thus the school we have described were the fathers of modern infidelity. Still, at the time of the Reformation printing had given literature the first-fruits, not inconsiderable, of its general influence; and that influence was so far favourable to the Reformers, that it was hostile to their antagonists.

But, besides these speculative theologians, and these shrewd satirists, the Roman hierarchy had practical and active assailants to contend with, and daily became more and more obnoxious to assault. The character of the three popes whose reigns opened the century of the Reformation (of whom the first was a mixture of the brute and the devil; the second, a turbulent and intractable seeker of quarrels; the third, a lazy drain upon the people's wealth, that he might exemplify and maintain the luxurious indolence of the clergy);

the corresponding voluptuous tyranny of the subaltern rulers of the church; the like dissoluteness of some monastic orders (as the Benedictines); the rustic brutality and mean superstition and detected cheats of others (as the Dominicans); the exposure of the ignorance of the latter class, by their filling the place of teachers of religion, and even of science, at a time when knowledge began to be diffused;—all made the long-growing murmurs against ecclesiastical corruption swell out into a general and earnest clamour for reform; which the insults of the popes and clergy led more than one crowned head not only to enjoin, but to enforce, by some decisive measures towards a change in the church. "All, however, that was aimed at," in the words of an accurate historian, "was to set limits to the overgrown power of the pontiffs, to reform the corrupt manners of the clergy, and to prevent the frauds that were too commonly practised by that order of men; to dispel the ignorance and correct the errors of the blinded multitude; and to deliver them from the heavy and insupportable burdens that were imposed upon them under religious pretexts."—In these days came the Spirit of the Lord upon Martin Luther. Distinguished from the teachers of rejected truth who preceded him by a wonderful concurrence of circumstances, acquirements, and natural powers, he was much more distinguished by what must be traced to a far higher source than any of these. The vast scale on which God transacted all spiritual operations in his soul, the intensely personal character of his religion, gave to his doctrine a glow of reality, and an impassioned tone of thorough experience, which it could have derived from nothing else. It is little to say of this mighty man, that he had sought for that which might calm the conscience, trembling under God's eye, as one seeks for hid treasure: he had groped for it as a drowning man casts abroad his desperate grasp for a support. His fear and his remorse had been agony, and his hope just enough to keep alive the most vehement energy of pursuit: he had been stumbling among the suffocating darkness and frantic terrors of the valley of the shadow of death; when, as he himself represents it, the discovery of the doctrine of justification by faith unfolded to him the gates of paradise. This it is that Luther should derive his title from. He opposed the pope; but it was to make room for Christ the Saviour he would thrust him aside. He opened the Scriptures to the people; but it was that they might read of free grace, really free—not the grace of our times, which is free on certain undefinable and inscrutable conditions. It was that they might join in the new song which God had put in his own mouth, that he cared for their reading the Bible. He asserted his freedom and the people's—What freedom? to act and to suffer as the servants, and the members and the property of their Redeemer. He is

degraded and polluted by the praises of political liberals and worldly-minded religionists hailing him as their founder, and the patron-saint of modern free inquiry, which is self-dependence in pursuing truth; and of modern liberty, which is self-exaltation in all things. Men of illumination! keep your patriots and philosophers to yourselves, and welcome; but, for Luther, claim not a hair of his head: he is a spiritual man, and nothing but a spiritual man. Reason he had in a lofty measure; but that is not quite enough to prove your consanguinity to him. Imagination and passion to the heroic pitch; learning beyond most men of his age; eloquence that rushes bold and loud as a deep-channeled mountain-torrent amid the rough and rugged vigour of his thoughts: but these make not the man: these are but a medium fitted to transmit with no perverting hues that Divine light within, which forms his true character, and his true value to Europe and the world. It is painful to hear it said that the assertion of the people's right to read the Scriptures was Luther's great achievement, or of their right to judge for themselves. Hume and Voltaire, Paine and Taylor, assert the right of the people to read what they please—yes, and to think what they please—in a far stronger sense than Luther maintained it: and will Christian doctors tell us that the Great Protestant's great work was a thing which could as well have been effected by an earlier introduction on the stage of such purifiers of doctrine as these? No; Luther, taught by God, proclaimed the true Christian doctrine, for whose truth he appealed to God's word: and this was to do more than to send us to a book, of whose intrinsic efficacy to convert it is enough to say, that there are myriads of copies now circulated throughout the world, and the world remains what it is. One living man with the Spirit dwelling in him and speaking by him, who exercises faith and prayer for his fellow-men, is more to a country than thousands of Bibles. I do not mean Bibles left shut, but thousands of Bibles pored on and ransacked for proofs of doctrine, are less than one living man, with the Spirit of wisdom and love, of faith of prayer. What, then, was Luther's great work? Our answer is brief: He preached Christ, and denounced Antichrist.

Luther was a man of faith, and doubtless God blessed his efforts, and the great shaking and dismemberment of the Papacy which he consummated, to the multiplying of believers all over Europe. Our present inquiry, however, leads us rather to follow the progressive workings of evil than of good; and it is easy to see that the evils which now encompass us had their origin at least as far back as the period of which we speak. Some strength, it must be owned, they gained from the character of Luther himself. Such bold resistance to existing authorities could scarcely by any means be exhibited, and taught the

people, without shaking their reverence for authority itself, and stimulating the independence and self-sufficiency of man's nature. But Luther's temper and manner of conducting the warfare added not a little to this its unavoidable tendency. To use the language of a wise and learned admirer of the Reformer, "he was actuated by an almost superstitious hatred of superstition, and a turbulent prejudice against prejudices:" and, again, he speaks of Luther's "*angry aversion* to those in high places, whom he regarded as the oppressors of their rightful equals." The contemptuousness of his demeanour towards Henry VIII. is well known; and in his "Circular Letter to the Princes on occasion of the Peasants' War, his language is very inflammatory, and his doctrine borders very nearly on the holy right of insurrection." Now, along with this, consider of how very worldly and unhallowed sort were many of the influences which we have already described as falling into the channel of the Reformation, and mingling in the general tide of opposition to Popery. Consider how soon the question was mixed up, in the native country of Luther, with that of political liberty: consider how much easier it is at all times to pull down than to build up, and to teach men evil than good. Reflect on the pride excited by appeal to the private judgments of the people against ancient venerated usage, against kings and emperors, cardinals and popes and councils: think how many would exult in bursting all old bonds on mental independence, how few would exchange them for the "light yoke" and the "easy burden:" think how naturally, in such cases, newly acquired familiarity with the formerly forbidden sanctity of Scripture must have passed into irreverence; and contempt for old opinions into levity and wildness in excogitating and circulating new: remember, that the world, less familiar than we are with false alarms of great discovery, and with the vast range of plausible falsehoods, furnished honest and earnest converts in abundance to any new absurdity; that this weakened the cause of the one true faith, perpetuated the habit of hasty innovation, tarnished the honour of the Book from which all alike quoted for defence and refutation. Combine these causes in our mind, and then we shall admit how obvious was the result:—a spirit of self-sufficiency in judgment, and of contempt for authority, was diffused far more widely than the positive principles which the Reformers would have substituted for those they impugned. Before a century had elapsed, there was civil war in Germany, civil war in France, civil war in Holland, civil war in Scotland, civil war in England; and in Scotland, in Holland, in Germany, in France, Popery was avowedly identified with the cause of oppressive despotism, and Protestantism with that of popular independence. Now we make no question whether liberty be a good thing;

but we do make a question whether it be usually sought by the mass of its advocates in a good spirit, or in a spirit likely to be ameliorated by success. At all events, while theological controversy was raging, and weakening the faith of the Bible; while fanaticism was ever and anon bursting forth and disgracing the name of spirituality; while the vast power of the house of Austria, and their employment of it in behalf of the church and of tyranny at once, made the liberals of the day of one party with the Scriptural religionists; Protestantism gradually grew, in its tendency to corrupt, into that infidelity which is not the mere negative of faith, but its positive contrary,—that independent completeness in self, which shuts out all that is beyond the range of one's own sense and intellect; which, therefore, in the bitterness of wounded self-conceit, not merely doubts of it, but denies and hates and scorns it; which may infuse itself in various proportions into those pursuits and dispositions which at a hasty glance seem most alien from infidelity, and there long work disguised and unsuspected, but is adapted in its ripeness to explode all science even, all social order, all religion from the world. In Protestantism, almost from the first, there was thus much of the spirit we describe, that it flattered and elevated the individual, without the controul of reverent faith in any visible unity of the church, scarcely being able to shew him such a unity: and let us observe how this was fostered into the prevailing spirit of the present times. In this country alone, the ecclesiastical revolution was introduced at once, by the authority of the existing government. So little, however, did this harmonize with the spirit of the times, that the people must have a reformation of their own, more boldly innovative, more anti-papal, more popular in its tone and institutions. And so truly was this movement in society, from beneath upward, the strongest here, as well as throughout the West of Europe, that in this country, where it conquered last, it conquered most completely; and the united cause of Puritantism and individual independence triumphed, in the destruction of monarchy and the establishment of the Commonwealth. Again excess, and the exhaustion of effort, produced a reaction; and the popular spirit took a breathing-time during the reigns of the last two Stuarts. The spirit of despotism, still papal, took so much advantage of the respite as again to force the other into action at the Revolution;—in itself a mighty good achieved; in the further excitement it gave to the independent or self-sufficient feeling throughout Europe, a vast and yet unexhausted evil. Meanwhile, the wild fanaticism and gloomy pharisaical habits of the Cromwellian times, the increasing suspicion cast on Scripture by controversy and speculation, the dissoluteness and irreligion of the next age, and the great tide of

opinion and of affairs, still running strong in favour of subversion without establishment, had swept away almost altogether the faith of the upper ranks in this country; left to the divines generally little more than a confidence in their accurate science in theology; and, by occasioning much controversial writing against infidels, had filled the religious world, narrow as it was, with a religion of common sense, because argued on grounds chosen by the enemies of spiritual truth, and addressing itself, therefore, to the lower faculties, in which infidelity has its stronghold. In France, those in whom the energy of the national mind chiefly resided had before them English liberty and laxity of faith to admire and long to imitate; under their eye, Popish mummeries and impostures to despise, and to confound Christianity in their hatred; and last, not least, a theological literature which abjured the foolishness of preaching, and abandoned its power, to flatter and court the applause of the enlightened and the elegant; which boasted in the heartless pomposity of Bossuet and the heartless polish of Massillon, and sent forth its publications with prefatory eulogiums of players and Atheistical Academicians. Thus the most influential party in that kingdom where Protestantism and Popery had fought so long and so laboriously that the energies of both were almost worn out, retained, some, the name of Catholic; and some, of Protestant; but were the rightful and advancing successors of that school of literature we before described, the concentrators of the new political infidelity, the first-ripe specimens of fanatical devotion to the worst fiend from the bottomless pit that has visited earth. Then their poison wrought its way downward, to irritate and demonize an ignorant and oppressed populace; and the result was the French Revolution, and the general crash and chaos that followed. At that fearful period, what was the condition of the populace of this country? We need not attempt to describe it. And is this spirit extinguished among them? And is complaint, and ground of complaint, diminished among them? And is steadiness of principle so firmly seated at the helm of national management, as to give this country one solitary advantage over France? And will that *useful knowledge*, of which the French Academy was the fountain-head, save men from the principles and designs of which, too, the French Academy was the fountain-head?—And, then, this is the Millennium; or, at all events, something almost as good, if not better!! What infatuation can threaten woe to a country, if these gratulations at such a season do not?—But it is with the aspect of the religious world we have at present to do.

We have seen how, since the Reformation, all things have been favouring that principle of self-sufficing individuality in man, which is infidelity in the head, and self-worship in the heart,

and liberalism in politics. Now, we have dwelt so long on this, because we believe that to this principle, which the church at the Reformation so mightily impelled because the necessity of her circumstances could appeal to individual judgment only, the present condition of that portion of the church called "the religious public" is mainly to be ascribed. Such a spirit, in its perfection, is absolute infidelity; in all its degrees, it is unbelieving. And if a religious party has almost *no* positive or dogmatic theology at all;—if her strongest doctrinal propositions are negative;—if in answer to every question she give some such reply as, "Calvin says this, and he is extravagant; Grotius says that, and he is heretical; truth lies somewhere between, and it does not belong to *essentials* to determine;"—if, when these essentials are inquired after, two or three Scripture phrases, whose meaning it is *presumptuous* to determine, are all the satisfaction that can be got;—if the Bible meet so little honest credence, that the very professing to understand its prophecies in their plain meaning is called a certain prophetical theory, and the understanding its doctrinal passages in their plain meaning is called a certain theological hypothesis;—if it be in general a literal impossibility to get an answer to the query, What is Christianity the belief of?—if the word of God be usually treated so, as that men would run the risk of being pistolled who should openly so treat the word of a worldly man of honour; then, incredulity has become a feature of the professing church. And this, alas! is the result of her controversies and divisions, her polemical skill, and her infection from a world she first infected. Her faith is palsied, and cannot close its hand on truth.——Again, this spirit will be compromising. It would be painful to give facts in proof that it is so in the religious world: but it is believed that men of no religion despise professors of spirituality far more now for inconsistency and easy yielding, than they ever did for that fanaticism, the fear of whose reproach has aided so much to bring on the present feebleness. That very creed of negatives we spoke of, is the result of mutual compromise in a party made of many parties, exhausted with disputes, and taught by weariness to care less about principles at issue than about the power of union, and the presenting to the world a creed sensible and moderate enough to be admissible by *reasonable* men. And certainly this does procure a rapid influx from the world; and certainly, in this age of cultivated intellects, there are multitudes of candid and inquiring men, who had left a little gap in their knowledge for *some* religion to be picked up at leisure, who find that spiritual Christianity has been ground down and smoothed, in collision with the irreligious and in the mutual collision of religious parties, to a size and form that fits the space without trouble, and gives no disturbance

to the uniform surface of their *sensible* opinions: and these men are a valuable acquisition, and lend their influence to carry on the work of rationalizing, and concession, and compromise. And, then, the great centre-point of union is the grand scheme for regenerating the world, carried on by the religious public in common: of which we solemnly and deliberately assert, that so gross an instance of means toiled for and idolized *as ends* the world never saw; and all because the means, being worldly and visible things, lie within the range of that spirit of incredulity and *sensibleness*, and, being intelligible and calculable by the world, gratify the disposition to compromise with it, of which we spoke; while the professed ends and the only efficient causes lie in that region which the natural man knoweth not, because it is spiritually discerned. The very profession of seeking spiritual ends is tacitly, almost, renounced by these societies. Ask about conversion, and you are answered with finance and economics; pounds, shillings, and pence; preachers, teachers, schools, chapels, tracts, Bibles. What are the means you employ? 'Establishing schools, sending missionaries, circulating Bibles and tracts.' Well, and what is the grand object you have in view? 'Why, to circulate tracts and Bibles, to establish schools, and send forth missionaries.' You have been spending years of great activity in erecting, and improving, and extending a huge machine: do think a little about the moving power. You have been providing music for the deaf, and pictures for the blind: it is time to apply in spiritual earnestness to Him who can alone open their eyes and unstop their ears.

What is the motive for coupling so wide a range of historical inquiry with a description of so pious and philanthropic a portion of the community, which sounds so like a railing accusation? Simply this: An honest conviction, first, that while one effect of the Reformation was the infusion of much spiritual truth into the mind of Europe, it was, in another aspect, the grand precursor and pioneer of that ascendancy of the infidel spirit soon to be manifested: secondly, that the examination of what is called the recent progress of religion, shews it to be partly a product of the worst influences, to which it is nominally opposed, and altogether a most inefficient counter-agent: and, lastly, that, notwithstanding all we have said of what is felt at present of the evil consequences of the Reformation, there is no antidote but the principles of the Reformers. Under this impression we shall proceed to adduce proof of the true character of the Reformation; and to shew that the doctrine of Luther and his brethren, on spiritual points, was *more* remote from what is now held up as the same in substance, than was the doctrine opposed to it by the Council of Trent.

ALEXANDER J. SCOTT.

SIGNS OF THE TIMES, AND THE CHARACTERISTICS OF THE CHURCH.

(*Communicated by the Rev.* EDW. IRVING.)

OUR Lord and his Apostles, when speaking of his coming to judge the Gentiles and manifest his kingdom, do so implicate and involve the prophecy thereof with the destruction of Jerusalem and the downfall of the Jewish economy, that it is an exceedingly difficult, if not an impossible, matter to separate the one from the other; insomuch that many commentators see in those predictions nothing more than highly figurative language descriptive of that event. The truth, however, is, that the one event is a sign of the other; and therefore the language of the one is proper to express the other. And this is not peculiar to the downfall of Jerusalem only, but to the downfall of all great empires which the Lord hath set up and cast down again. The prophecies, for example, of the downfall of Egypt (Ezek. xxxii. 7); of the downfall of Babylon (Isai. xiii. 10); of the downfall of the Ten Tribes of Israel (Amos viii. 9); and many more besides, are all expressed in language similar to that which our Lord uses in the xxivth of Matthew, when describing the downfall of the Jewish state and of the Gentile kingdoms (Matt. xxiv. 29): "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The reason of this identity of language in describing events so far asunder, is, that, though far asunder in time, they are not far asunder in the purpose of God; but each one so ordered and so executed as to embody the oneness of his counsel and judgment, and to typify the last great judgment of the quick, which shall be executed by the Son of Man. In like manner, to go farther back, Enoch, when warning the antediluvian world, doth it in language which Jude applieth to the apostasy which he saw forming, and which we see well nigh consummated in the Christian church. The same also may be said of all other events in the providence of God; otherwise experience of the past were no help towards wisdom for the future. But especially may it be said of all those events of his providence which God hath been pleased to record, or to foreshew, or to interpret in his blessed word. Wherefore are they written? They are "written for our learning," not so much in the past as in the future—for our learning, "that we through patience and comfort of the Scriptures might have *hope*." But of all the events recorded in Scripture for the edification of the church, that certainly upon which the greatest stress is laid, by our Lord and his Apostles, is the casting out of the Jewish

church from her seat and her glory in the temple and city of Jerusalem; for that, while the others are the subversion of kingdoms and empires, this is the subversion of a church, of a true church. The destruction of Egypt and the downfall of Babylon, are two events well fitted to express the downfall of the Roman kingdoms, bound together by the spiritual domination of the see of Rome; but for the subversion of a true church these are not the proper symbols, because they had no right worship of God nor discipline of the church set up in the midst of them. In like manner, for the downfall of an apostate church, like the Papacy, the proper symbol is the casting out of the Ten Tribes after they had become apostate—always making allowance for this distinction, that, the Ten Tribes being of Abraham's natural seed, had a covenant of restoration and recovery, which no Gentile apostasy can possess;—but for the downfall of a true church, such as we possess in this land, I can find no right symbol, save the downfall of the Jewish church; of which our Lord himself testified that it was a true church, when he observed its ordinances, and commanded the people to listen to those which sat in Moses' seat, and to do the things which they required of them. Now that the churches of God established in this nation, though differing somewhat in form, yet essentially one in spirit, are a true church of God I believe, both because of their accordance with the Scriptures, and their protestation against the apostasy: and that the nationality is considered as included in the church I likewise believe, from the minute study and observation of all our civil constitutions, and from the execution of every act, either overtly or implicitly, in the name of the blessed Trinity. But all this is put beyond a doubt in the minds of those who believe, with me, that the nation which in the Apocalypse is sealed from the judgments and destruction of the other nations is this nation of Great Britain: for that sealed nation is presented both under the emblem of a nation (twelve tribes) preserved from the ravage of the four winds which lay waste the earth (ch. vii.); and it is represented as a church, standing on mount Zion, and following the Lamb, and redeemed from the earth. (ch. xiv.) And, the more to confirm the parallelism of that nation with the Jewish nation, it is denominated by the very symbols thereof, named by its twelve tribes, and abiding at mount Zion in Jerusalem. For these reasons, while I look for the symbol of the destruction of the apostate Papacy in the downfall of Babylon, which hath never arisen, and never shall arise again; I look for the symbol of the judgment of this nation, and of this national church, in the visitation of Jerusalem in the days of Jeremiah and Ezekiel, and still more particularly in the days of our Lord. I have no doubt that much light might be cast upon God's purpose towards our nation and national church, by

the study of those prophecies of Isaiah, Jeremiah, Ezekiel, and others, which have respect to the first visitation of wrath upon Jerusalem. Into this, however, I am not prepared at present to go; but I do purpose, after these introductory remarks, to set before the church the wonderful similarity which there is between the state of the Jewish church as depictured by our Lord, and the state of the church as we now behold it amongst ourselves. And for this purpose I desire to fix my attention specially upon the xxiiid chapter of Matthew, which contains an enumeration of those offences for which God was about to judge that church and nation.

This chapter consisteth of two parts: the first being addressed to the multitude and to his disciples; the second, to the scribes and the Pharisees. To the multitude and to his disciples he spoke thus; "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works, for they say and do not." These words give us the key to the whole chapter; shewing us, first, that the authorities, the guides, the ministers of the church, who had a right to require the observation and obedience of the people, and who sat in Moses' seat, are distinguished from the multitude given by God into their hands for instruction, for correction, and for edification in the ways of God. The parallel, therefore, to the Scribes and Pharisees, must be found in the ministers and rulers and authorities in the church: not the clergy merely, but the magistrate also, who giveth execution by his authority to the decisions of the church. Secondly, This verse shews us that the parallel must be taken between them and a true church, not between them and an apostate church. For of an apostate church it could by no means be said, "All therefore whatsoever they bid you observe, that observe and do;" for the apostate priests command the people to bow down to stocks and stones, to trust in their own works, to purchase with money the abomination of Mass, to worship the communion elements as God, and much more, of which we need not speak particularly. They do not sit in Moses' seat, but in Satan's seat: the people ought not to observe and do whatsoever they bid them observe. The parallel, if a parallel there be, must be between the spiritual and temporal rulers of the Jewish church and the spiritual and temporal rulers of a church of which it is set forth in Scripture as the type. And if, as I have said, the antitype of the Jewish church and kingdom be this sealed nation and church, and all other parts of the prophetic earth be in a state of apostasy, then between us and them must the parallel be found. And whether there be an actual parallel intended, or not; as the forms of wickedness, like the forms of righteousness, though in distant ages they may appear different, are yet in fact the very same; we shall no doubt derive much instruction

from the careful examination of the whole chapter, which thus proceeds: (Ver. 4) "For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." This is the characteristic of a church preaching unto the people a multitude of works and observances, and requiring of them a load of duties, instead of preaching to them faith, as the only ground of justification and the only root of sanctification. Now, how universally this prevails in the church, it requireth some explanation and reflection to perceive: for the very distinction taken by the self-named Evangelicals is, that they preach justification by faith only: and so they do, in words; but observe how it turns out in fact. They will not allow the poor sinner to take immediate assurance of his salvation, but expect of him a probation of doubt and uncertainty, of difficulty and perplexity, before they will permit him to have confidence before God: which, I maintain, is as truly the doctrine of works, as if they were to require alms and offerings to the church. The people who listen to such discourse as permitteth not assurance of faith from the very first and onwards, are put upon the rack and torture of inward uncertainty and fear, and led to count and rest upon the number of their inward spiritualities, as much as the others are led to count and rest upon the number of their outward moralities: and the state of the Christian church at this time, between these two sects, of Scribes upon the one hand, and Pharisees, or separatists, upon the other, is exceedingly to be deplored. And when a man riseth up to give the people liberty from such bondage, and to preach instant and immediate comfort and liberty through Jesus Christ, straightway they are offended. And who is the most offended? Not the Scribes, who preach the Law outright; but the Pharisees, who do the same under this fallacious spirituality. Now I warn all men to give no heed to such unsafe, uncertain, and false teaching; but to receive, through faith, the grace of God, which hath appeared unto you, bringing salvation. Look at Christ crucified, and let these loads and burdens drop from your shoulders. Enter at once into peace with God, through Jesus Christ; and when tribulations come, ye shall rejoice.

Then comes (ver. 5) another feature of the rulers and governors of the church: "All their works they do for to be seen of men....they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." These phylacteries were pieces of cloth, or parchment, on which were engraved texts of Scripture; and their breadth was supposed to denote special sanctity and devotion. So also of the borders or fringes of their garments, which they were required to

wear by the Law of Moses, that they might "look upon them, and remember and do all his commandments, and be holy unto their God." These fringes, also, the Scribes and Pharisees were wont to enlarge, in order to draw the observation of the people unto themselves. So, also, they loved the seat of honour at a feast and in the synagogue, and reverential greetings in the market-place, indicating ostentation; and love of approbation and notoriety in the performance of every religious office. How much men do now consult for the public opinion, and how much the church transacteth her works in the sight of men, and blazons them abroad in the corners of the streets and in all public places, needeth not to be told. And who abound the most in this endeavour to fill their sails with the applause of the people? Even those who consider themselves as most spiritual: they have introduced this obnoxious feature into the government of the church, whose charities and alms-deeds were wont to be given in secret, and to be administered in privacy; but now they must be blazoned unto the world with all possible advantages, even often, it is shrewdly suspected, at the sacrifice of truth and honesty. But, into this I will not enter further at present, than to admonish all men in the Lord's words (ver. 8), "But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." Beware then, ye Christian people, of giving any authority to the name of any man living or dead. Call no man master; and be ye the disciples of no man, but of Christ only. How much the tendency of the church is to do so, I know well, and have deeply felt, by the resistance which they make to any truth which the favourite doctors or ministers of the church have not received. I believe this base and wicked disposition to call man master, to call men good and holy, as the world goes, is at this day hindering the Gospel of the kingdom more than any other invention of Satan. The slavish bondage, the extreme debility, into which it hath brought men's faculty of judging, is an evil greatly to be deplored. I tell you, oh ye people, again, call not any one master; otherwise both you and he—he if he permit it, you if you practise it—shall be forsaken of God. Again (ver. 9); "Call no man your father upon the earth, for one is your Father, which is in heaven." Would that Christ's disciples had given heed to this warning voice! then would there have been no popes or *padrés* in the church, which words signify father. Base man-worship, arising out of man's disposition to create an idol unto himself. "Neither be ye called masters; for one is your Master, even Christ....for he that is greatest among you shall be your servant....whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."——Having thus exhorted his disciples, he proceeds to speak more at large, and in detail, concerning the peculiarities

of the Scribes and Pharisees; that is, concerning the ruling authorities in the church. These characteristics are our proper subject: we shall take them up in order, and apply them to the state of the church in our own time.

1. First, "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for you neither go in yourselves, neither suffer ye those that are entering to go in." John the Baptist began to preach that the kingdom of heaven was at hand, and prepared the people for its immediate arrival by baptizing them with water, to signify that, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. His preaching and his ordinance were gladly received by the common people, yea, even by the publicans and sinners, but the Scribes and the Pharisees turned a deaf ear unto him: and when our Lord put the question to them, whether he was a true prophet or not, they durst not answer him a word, yea or nay; for if they should have said yea, then why believed they not on him? but if they should say nay, they feared the people, for all the people held John to be a prophet. And thus did they throw all the weight of their influence with the people into the scale against the preaching of the kingdom. In like manner resisted they the preaching of the Lord; whom the common people gladly heard, as he went about teaching in the synagogues, and proclaiming the good news of the kingdom; but the Scribes and Pharisees, which were the rulers of the church, withstood him, at all hands waylaid him, perverted the people with their vain traditions, and in every other way did their utmost endeavour to prevent the people from receiving the Gospel of the kingdom; so that it was like storming a city for any one to enter into it, the opposition and the strife was so great: as it is written, "From the time of John the kingdom of heaven suffereth violence, and the violent take it by force." To this obstinate resistance, alas! and effectual also, which the men of name and influence and reputed piety offered to the preachers and to the preaching of the kingdom, our Lord referreth in the words now under consideration: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Now, how perfectly parallel is this with the conduct of the Scribes and Pharisees of our own time, the leading authorities in the church; who, however divided among themselves they may be, are well agreed in this, to oppose with all their might us who preach the kingdom of heaven to be at hand. For themselves, they utterly spurn the subject away from them unexamined, as an abominable thing; and the people, who hear it gladly, they resist and repudiate, and with all their might hinder

from believing. In the absence of right knowledge of the subject, and of sound argument, they mock, misrepresent, falsify, and by all modes of injustice seek to depreciate us with the people. Take heed, ye people, lest they prevail. To a great extent they are prevailing: and as those Pharisees brought Jerusalem low, by hindering her from knowing the day of her visitation; so believe I that the ruling and influential men in the church will bring Britain low, by preventing her from knowing the day of her visitation. But I trust ye will not be deceived by such hypocrisy; for hypocrisy it is, for any man to take upon him to judge and condemn that whereof he is ignorant. Now, observe how these same men are shewn to be hypocrites in that very thing upon which they pride themselves. They pride themselves upon what they call their spiritual-mindedness; and they accuse us of preaching a temporal and an outward kingdom merely. Well, God, to prove how false they are in their pretensions to spiritual-mindedness, hath raised up men who preach fully and freely unto every sinner justification by faith, and the consolations of the blessed Spirit; and straightway they have flamed up against these men as violently as against us: so that the assurance of faith, the peace and joy in believing, are at present as much the objects of their insolent and ignorant attacks, as are the coming and the kingdom of the Lord. I call upon you, oh people, to beware of such calumniators of the truth. This is the day of your visitation: take heed unto it, lest it be for ever hid from your eyes.—It may be asked, whence doth this opposition to the kingdom of God, and to the preaching of it, prevail so much in men who are otherwise reputed honourable and pious men? I answer, in our Lord's words, Because they love the honour which cometh from men. "How can ye believe," saith he, "who receive honour one of another, but seek not the honour which cometh from God only." They love the uppermost rooms in the feasts, and the most honourable places in the synagogues. They are wedded to some form of this world's good; they are wedded to some form of the church's preferment or reputation; and cannot bear to hear of the removal of these things. They accuse us of saying, Destroy the temple; and by their accusations they will prevail, and the temple will be destroyed; yet, as I trust, to be raised up again. I know that, even of those who hear it, many love not the subject of the kingdom. They endure that it should be preached, but they would rather that we should take up and handle matters of a more common kind. Ye would have the house patched up: I tell you to flee out of the house; for it is a ruin, and ready to fall. Ye would rather not endure the scoffings and the violent oppositions of men directed against this subject: but I would have you to stand up stoutly to it, like men storming a walled

city; and take it by force, through the opposition of fathers and mothers and brothers and sisters; at the risk or loss of your life also, according to that word of the Lord, "He that loseth his life shall find it."

II. The second characteristic. Verse 14, "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive greater damnation." This marks covetousness as a feature of those who sat in Moses' seat;—covetousness under the covert of sanctity, or rather sanctimoniousness;—covetousness exercising itself upon the more helpless and defenceless, even the widow and the orphan, whom it is the special end both of the church to comfort and of the state to protect. Therein they had changed the ordinance of God, and, instead of being for a husband to the widow and a father to the fatherless, they had become the rapacious plunderers of both: yet with artifice, with most damnable artifice—through the instrumentality of religion, through the instrumentality of prayer. Now, whether or not covetousness be not a characteristic of the priesthood in these times, be ye the judges. Witness within these few years bishops of the church dying with hundreds of thousands in their chest: witness the incessant hunt after preferment—the responsibility of so many more souls being easily covered by the addition of so many more pounds to our annual income: witness the office-bearers of charitable and religious societies, who heretofore discharged their offices without any fee or reward, how within these few years they have all been endowed with salaries, in reward, as it is said, for their time and trouble; without remembering, that by solemn ordination their time and trouble is sacredly and solemnly devoted to the cure of souls: witness also how every sermon, every journey, every meal, is paid for; every lectureship made a matter of regular traffic; and, in short, our noble office, so well endowed by the state, or, where not, which should be cheerfully upborne by the people, is made a matter of merchandize, and all things are saleable. So much for the covetousness which reigneth over the rulers of the church. Doubtless it was very evil in the times of our Lord; doubtless, without instituting a particular comparison, it is very evil in our own times. Whether it shews itself after the hateful way to which our Lord refers, I am not enough in the secret of those things to declare yea or nay; but this I know, that never, in the history of the church, did the priesthood so apply themselves unto women for raising pecuniary contributions from the great body of the people. Our Lord sanctified the services of women: he shewed, by his receiving of the substance of Joanna and Susanna and many others, that their free-will offerings of love and of devotion might well be received by the ministers of his church.

Let it not be understood, therefore, that I either discountenance or undervalue such gratuitous benefactions, when I blame that use which is now so frequently made of woman's influence in order to raise contributions from the body of the people. For it savours too much of insinuation, and of smooth flatteries, to proceed chiefly by female mediation, and to come at the people through their persuasion. More seemly were it, more like unto Christ and his Apostles, to speak unto the people directly and immediately, and explain to them their obligations, and expostulate with them for their neglect of the same. But into this I enter not further at present, save to exhort every one of those who visit the habitations of the poor, of the widows, and the fatherless, to open their mouths wide, and make known unto them the Gospel of the kingdom; to shew them the interests of their immortal souls; to comfort them with the fatherly love and grace of God; and, when necessity requireth, to open the hand liberally, and minister to their wants. Go unto them "with the fulness of the blessing of the Gospel of peace;" and rest well assured that the Lord will bless you.

III. The third cause for which our Lord denounceth woe upon the Scribes and Pharisees, is written in the 15th verse: "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than yourselves." In the time at which our Lord spoke the Jewish church was divided into sects, of which the two chief were the Sadducees, or free-thinkers, and the Pharisees; which latter believed in the traditions of the fathers more than in the law of the Lord; for they said, the tradition is necessary to explain the law. To this sect, the scribes and the lawyers and the doctors chiefly adhered, because it was their office to explain the Law, and the traditions of the fathers. These Pharisees were men of great outward decency, respectability, and sanctity; the most religious, grave, and severe part of the community. They, being built up in their own self-sufficiency, and in the righteousness of their sect, and in the sure salvation which awaited them, were exceedingly anxious to gain a proselyte from amongst the Sadducees, the publicans, and the sinners: and to gain him they would compass sea and land, undergo all pains and troubles: and, having gained him, would make him twofold more the child of hell than themselves; keeping him in ignorance, binding him up in prejudice, subjecting him to authority, and otherwise wrapping around him the covering of darkness. They had "the key of knowledge," but they took care to keep it from him: they used him for their tool, and bound him up unto the servitude of man for his master. Now at this present time we have the Christian church exactly divided, in like manner, into

two great sects, of Sadducees and of Pharisees. The Sadducees are the Freethinkers, the philosophers, the literati, the men of science, and, with few exceptions, all who handle the pen for the public press, and, amongst the common people, the revilers of authority, the followers of wicked infidel writers, the neglecters of God's ordinances, the profaners of the Sabbath, the despisers of God and of Christ. These are the Sadducees of this time. And the Pharisees are those who have an outward profession of faith, and an outward reverence of the ordinances of religion; who keep the Sabbath, who attend the church, who make long prayers, and consult much for decent appearances. As I said above, the latter are divided into two parts; moral, and spiritual;—the former expecting outward obedience and observance of the law before they will give a man confidence towards God; the latter expecting inward signs, spiritual frames and feelings, and evidences of which a man himself is the only judge, before they will permit him confidence toward God, and justification by our Lord Jesus Christ. Of which two forms of the Pharisee if any one ask me which is the more dangerous, I answer at once, The spiritual; because the good works of the moral man are outward and visible, concerning which neither he nor others can be deceived; but the inward works of the other are not visible, concerning which he himself may be in delusion, and others must be in darkness. Besides, the former is not so purely selfish as is the latter: and though both be equally erroneous, yet the former hath in it a good and virtuous intention of kindness and of charity, which, though accompanied with a false trust therein, is nevertheless tending towards the cultivation of the soil of a good and honest heart. I judge also by the fact, when I say that the spiritual Pharisee is the more inveterate form of the evil, because I have ever found them the most self-sufficient, and the most pertinaciously set against the Gospel of the free grace of God, which bringeth present assurance of a Saviour, and the Gospel of the kingdom, which bringeth assurance of hope. Now observe, that as the Scribes and Pharisees of the former church would compass sea and land to make a proselyte, so the Pharisees of the present church would do the same. They think it is to convert and save the soul, so thought the Pharisees of old: but he who goeth about to convert and save a soul, doth it in another spirit, as well knowing that it is God's blessing upon the preaching of the word, upon the preaching and hearing of faith, which ordinarily works this supernatural effect. But the honour of this work is now given to many inventions which they have sought out—such as multiplication of tracts, and the scattering and dispersion of them amongst the people; the entering them into our favourite circles of religious societies; the getting of them to subscribe and to collect for our cha-

rities; and a thousand other inventions of our own, good enough in their place, but very bad when exalted into the place of the ordinance of preaching, by which it hath pleased God to "save them that believe." A proselytizing spirit differs from a Christian spirit in nothing more than this, that the Christian spirit is calm, and resigned to the will of God, in the midst of the rejection which his word receiveth, saying, "Even so, Father, for so it seemeth good in thy sight:" the proselytizing spirit is restless, anxious, impatient, over-zealous, as not discerning the power of God, nor worshipping the will of God, but trusting in its own resources, and carried on by its own fervid passion and boundless desires. The Christian spirit is one and the same, and never changeth; presenting evermore unto men, the grace and love of God upon the one hand, and the damnation of hell upon the other: the proselytizing spirit is fluctuating and changeable, adopting various means to compass its end; veering this way and that way, as the current setteth; and accommodating to this and to that prejudice of him whom it would gain. The Christian spirit is ever directing men's minds unto God, the Creator and the Disposer of all; and to Christ, the Saviour of all, and specially of those that believe; and to the church of Christ, with its beautiful and perfect ordinances, as the dwelling-place of the Holy Spirit, where he nourisheth and cherisheth and edifyeth the soul: therefore it is Divine, merciful, and catholic: But the proselytizing spirit turneth men's attention ever to the distinctions and peculiarities of the sect—for example, Evangelical—to the leaders of the party, to the works which they are carrying on, to the things which they favour; in one word, to the singularities and peculiarities of the sect to which they would proselytize. And as Moses was forgotten in the ancient much zeal for Moses, so Christ is now forgotten in the modern much zeal for Christ; that is to say, as Moses was hidden under the authority of men, so Christ is hidden under the authority of men. I am not deceiving, neither am I speaking rashly, when I declare it to be my conviction that the zeal for religion which at present prevaileth amongst the spiritual is more the zeal of proselytizing unto a party, than of converting unto God and unto Christ. And here again I see the parallelism complete.

But our Lord addeth, "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." What say I unto this? will I dare to call these spiritual men the children of hell? Little matter maketh it what I call them, or what they call themselves; but this is what Scripture teacheth me to say concerning myself, and concerning all men,—That there is salvation only in Christ, and that those who think to be saved by the Law do make the Gospel of none effect. I say, that those who are looking to be

justified by their own works, shall by their own works be condemned; and it mattereth not whether the works that are added unto Christ, be works outward in the world, or inward in the heart. Therefore I say, that he who withholdeth a sinner from receiving Christ as his assured salvation, and rejoicing in him, and seeing at once God to be reconciled through Christ unto his soul, preacheth not the Gospel, and doth not convert souls unto God, nor yet build up souls unto Christ. He who maintaineth that a season and a time is necessary before a man can take hold of peace and rejoice in God his Saviour, declareth a lie; and they who believe it believe a lie; and both of them shall perish together in the lie wherein they believe. God hath sent me, and all ministers of Christ, to preach forgiveness of sins, and the good news, the Gospel, of the kingdom, unto all men. The thing I preach is, 'Thy sins are forgiven thee; thy sins are washed away in the blcod of Christ: believe the good news.' And if the poor wight believeth that this is the verity of God, why should he any more grieve, but instantly rejoice? Being justified by his faith, let him have peace with God. Not to be at peace, is not to be reconciled; and how can that be, if you believe that you are reconciled? Therefore I say, faith giveth peace; and he that is not at peace hath fallen short of his faith, if he hath believed at all. Now, forasmuch as the spiritual and evangelical and moral have risen up as one man in the church, in our own church, against those who thus preach Christ as Christ ought to be preached; I say, they are not preaching Christ, but withholding the preaching of him. And it is no matter to me whom this condemneth—my own father, or my own brother—I say it to the face, as Paul did to Peter, that herein they are to be blamed. And for myself, I do bless God, that, while intent upon wholesome doctrine, and serving him as best I knew, he did instruct me in this very matter of the freeness and the peace of believing; which also I was not slow to receive, and now shall by his grace be bold to declare. Now, brethren, I say, that there is creeping in a false Gospel, which intermingles and intermarries a man's own experience of himself with the work of Christ; and he that believeth and receiveth this, is truly further from God than if he were a publican and a sinner: you have swelled his own importance by marrying his vileness and worthlessness to the infinite preciousness of our blessed Lord. I would rather go and preach the Gospel to the most untutored of the people, to a company of wretched women in the prison, or to the sweepings of the streets, which are gathered into asylums for the night, than preach it to a congregation of men resting upon their experiences and their evidences: and therefore I hold it to be well spoken by our Lord, that these proselytes "are more the children of hell than before;" or, if you will have it more softly expressed, that they are farther from

the kingdom of heaven: according as it is written, "The publicans and harlots enter into the kingdom of heaven before you." These are solemn and awful truths which I utter; but the time is uncertain, and admitteth not of delay: the judgments are near. "Behold, he standeth at the door:" therefore I use penetrating and dividing words, which indeed set my brethren against me; but what can I do? I must obey God rather than man. Let men take heed how they read, and not be offended with these words, which are uttered in love, and in the desire to save my own soul and the souls of those who read: and I would fain profit the church, and warn our country, which is nothing without her church. Our conviction is, that God's dealings with the church in this land, and with the land itself, which is included in the church by reason of our Christian laws and government, have their parallel or antitype in his dealings with the former Jewish church and Jewish state; which, like our own, was a true church and state constituted on ecclesiastical principles, and therefore not destroyed, but only humbled and laid low for a season. To the end, therefore, of ascertaining what were the great capital offences for which the Jewish church and state were overthrown for a season, I have taken up the consideration of these woes, being minded, as I go along, to apply them unto the state and the church in our own land.

IV. In the 16th verse our blessed Lord denounceth woe upon the Scribes and Pharisees, or the constituted authorities in the church, for their blind guidance of the people, in having taught them that it was a small thing to swear by the temple, but binding to swear by "the gold of the temple;" that it was nothing to swear by the altar, but binding to swear by "the gift" upon it. He rateth them as fools and blind, for not perceiving that the temple sanctified the gold, and that the altar sanctified the gift; and he teacheth them that whoso sweareth by the altar sweareth by it and by all the things thereon, and whoso sweareth by the temple sweareth by it and all things thereon, and whoso sweareth by heaven sweareth by the throne of God and by Him who sitteth thereon. We are not to suppose that our Lord doth hereby justify or encourage oaths for the confirmation of a man's word or promise; seeing in his Sermon on the Mount he had taught the contrary doctrine, saying, "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the Great King; nor by your head, for ye cannot make one hair thereof white or black: but let your communication be Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil." It was one of the evils founded upon the traditions of the elders, who said, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Yet evil in its principle as this was,

by giving encouragement to man's impiety, and making a difference in the obligation of our simple word and promise, and the same when confirmed by an oath, it still represented the state of moral obligation which man felt to man for those things which he had promised: and here the Scribes and Pharisees had shewn their iniquity, by making the evil thing to be much worse, and by relaxing the obligations, not of a word or promise merely, but even of an oath; allowing some oaths to be binding, and permitting others to be broken. The injury hereby done to the confidence of man in man, under the sanction of the spiritual rulers and guides of the people, is not, however great it was, the main subject whereof our Lord complaineth; but the ignorance, the folly, and the wickedness displayed in the distinction which they took between those oaths which were obligatory and those which were not so. They forgot the sacredness of the temple, in their avaricious and vain-glorious exaggeration of the gold of the temple; they forgot the sacredness of the altar, in their covetousness of gifts: and therefore permitted oaths and promises confirmed by the temple and the altar to be avoided, but those confirmed by the gold of the temple and the gift of the altar they held to be binding. To such an extent did they carry this hunger and thirst after precious gifts, that they did not scruple to set aside the most binding of natural obligations, and the most solemn of Divine commandments, in order to gain their end: as our Lord expressly chargeth upon them in these words (Mark vii. 9), "Full well ye reject [or frustrate] the commandments of God. For Moses saith, Honour thy father and thy mother; and, Whoso curseth his father or his mother, let him die the death: but ye say, If a man shall say to his father or mother, It is corban, that is to say, a gift, by whatsoever thou mightest be profited by me; and ye suffer him no more to do ought for his father or his mother." Thus could they make the word of God of none effect through their tradition; and not in this instance alone, for the Lord addeth, "Many such like things do ye." Now, that which gave this extraordinary stimulus to the desire of gifts, to the hunger and thirst of golden ornaments for the temple, was, that for a long season, of almost forty years, they had been adorning the temple and enriching it, until it had become the wonder of the world. The sums of money expended in the time of Herod the Great, who was king when our Saviour was born, are not to be reckoned up: and they were levied of the people under this system of deception and delusion; by giving to these acts of pecuniary bounty a value and an importance which neither the obligations of nature, nor the commandments of God, nor the ordinances of religion, could stand against. This false morality and false religion the Scribes and Pharisees

had brought to such perfection, that the people seem to have given with great liberality, if we may judge by an incident in our Lord's life, recorded in the xii th chapter of Mark, at the 41st verse; "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much." And that the moral guilt attached to these gifts was a chief cause of the downfall of the temple and Jerusalem, seems to be implied in these words (Luke xxi. 5); "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come in which there shall not be left one stone upon another which shall not be thrown down." But, however this may be, it seems to be a constant progress in corruption to consummate itself in the love of gathering and hoarding money, and in making every thing sacred in religion, venerable in government, and dutiful in the relations of life, to bow unto this, the lowest, basest passion of the human mind. If you will cast up in your memory the instances of God's judgments upon kingdoms—as, for example, the judgment of Crœsus by Cyrus, of Darius by Alexander, and of India by the sultans of Gazna—you will ever find that the judgment is brought upon them in the midst of great wealth; and if you will make the same account of the destruction of temples—as, of the temple of Apollo at Delphi, of Diana at Ephesus—you will find that immense treasures were amassed in them at the time. And so it was with the temple of God at Jerusalem, shortly after those days in which our Lord warned them. The same hath been observed of the Papacy; that the building of St. Peter's at Rome, together with the luxury of the court of Pope Leo X., was the proximate cause of the Reformation, by driving on at such a rate all manner of exactions and imposts, under religious pretences, as brought the Papal system into shame and contempt, and made the kingdoms weary to bear it. They forgot the sacredness and the spirituality of every Christian ordinance, and sold it openly for money to the highest bidder.

Now, if I err not, the same thing is proceeding in the Protestant church of Great Britain. An object the wildest, and most frantic, and most opposite to God's word, which ever deluded the minds of men—to wit, the conversion of the whole world—hath been started within these last thirty years; and to the attainment of this object it is openly avowed that money is the chief desideratum. Four years ago it was stated and argued, in one of their chief congregations, and published for the information of all, that the Lord had expressly undervalued money as a prerequisite to or condition of the Apostolical missionary unto the heathen. With high scorn, with bitter sarcasm, with cruel insinuations, all this was rejected: and since that time the pursuit of money, as the chief, and I may say *only*, means—it

is nearer the truth than to say chief means—of attaining this mighty and impracticable object, hath been going on with hotter haste and more fervid diligence until this day. Every means is taken, that human sagacity can devise, to increase the contributions of the people. I cannot tell what in the secret workings of the system may be done, but this I know, that in several places the laws both of God and man have been frustrated, under the sense of duty to these great money-getting societies. I myself—and I am ashamed to tell it—have been the preacher where the common people, and all who could not afford to give silver on entering the church, were not permitted to partake in the worship. It is needless to say, that I was not a party to this: I would sooner have lost my right hand. I knew not of the abomination till I was going to the pulpit, and before the service I entered my solemn protest against it. And the sorrow and the marvel was, that the pious men and ministers engaged in that missionary work could not see, could not be brought to see, the evil of it, but were greatly enraged that I should call it an abomination. This is only one instance, amongst many which I could mention as having occurred within my own experience. I found it common for the managers of these charities, in order to have the congregation chiefly made up of money-givers, to choose a time for the public worship at which the common people were not able to attend. There is a devotion to the mere pecuniary part of all these societies, which cannot fail to corrupt the morality and the religion of all concerned with them. And when I see the great strength of preaching put forth upon such occasions—the dignitaries of the church ascending the pulpit, almost exclusively, for such objects; the popularity of more humble men put in requisition for the same; the influence of high names and noble persons, every thing, in short, by which the matter of giving money can be exaggerated, called into operation—I believe, and I am not afraid to express it because I solemnly believe it, that the very same destruction of all morality and religion is going on in the church at this day, under the pretence of a great and a good cause, which went on in Jerusalem in the days of our Lord, and which went on in the Papacy in the days of Luther. And as the Jewish church soon came to an end; and the Papal church soon thereafter, in the Council of Trent, sealed itself the Apostasy; so believe I that the church in this land will soon, by the progress of this very same religious avarice, be visited and judged of God.

Now, observe further, that as the temple was forgotten in the gold, and the altar was forgotten in the gift: so the church, which the temple did symbolize; every ordinance of the church —the sacraments, the creeds; the ordination of bishops, presbyters, and deacons; the discipline, and every venerable thing besides—is held at nought, in comparison with the contributions of money,

or of time or of talent, to the service of these societies. It is now seven years since the thing occurred which I will now relate. Upon first coming to this city, I was the bearer of a letter to a very worthy man and good Christian, as I believe, now no more: after he had perused it, he spoke to me with great emphasis and seriousness, "Sir, it is not by preaching, nor by attending to your own flock, that you must prosper in this city: the number, sir, of religious societies, the great good which they do, ought to be the chief care with you; as it is with 'such an one,' and 'such another one,'" naming over some of the most famous ministers in the city. I looked into his face, to see if he was serious, or speaking in satire of the state of things. When I saw that he was serious and solemn, I could only wonder in my own mind, and calmly assure him, that by the grace of God I would walk in the old paths, and feed my flock. Upon which he admonished me, as became a man of his years, and we parted—never to meet again, for he was soon carried to his long home. If in the same societies in which a subscription of five pounds is announced with thunders of applause, you will announce your attachment to the Church of Scotland or the Church of England, or to an Establishment in general, or to the good old cause of Protestantism, or to the Athanasian Creed, or to the Five Articles of the Synod of Dort, or utter any word of censure upon the Pope of Rome or Socinians or Arminians, or any other class of heretics; or, in short, tell out any of the deep convictions and great interests which you hold dear; you will be received with sneers, haply with hisses; called to order, or to set down. If this be not forgetting the temple for the gold of the temple, I know not what can be considered so: if this is not undervaluing the altar for the gift that is upon the altar, I know not what can be considered so. For my part, I believe in my heart there is in the working of this great religious system a vanity, an ostentation, an avarice, an idolatry of gold and silver, which, if it be not as great, will soon be as great, if not checked and testified against, as I now do, as ever were the abominations of the Pharisaical system in Jewry, or the Mendicant system in Papal Rome. I do testify against it, after the example of my Lord; I say, Woe unto it! I say, There shall not be one stone of it left upon another. And though they should gnash upon me with their teeth, as they did upon my Lord, and take up stones to stone me, I will nevertheless say unto them, that it is a grand error to think *they* shall convert the world whose iniquity God is shewing out by their rejection of the Gospel; for which in due time he will come and judge them. And this great stalking error, which is propagated through the church by ten thousand methods, is introducing all sorts of misconceptions, accommodations, means, and actions, without which it would

not be tolerated. But the object is so grand and brilliant, that men are dazzled, as were the Jews when they looked at the goodly stones and dazzling splendour of the temple. Would they believe in the judgments which are about to come upon the world, and receive the Lord's assurance of being with his ministers, and finding for them meat to eat and raiment to be clothed, wherever they are; yea, of bringing them an hundredfold for whatever they give up; were this faith propagated in the church, at present dead to it, men would start up and say, 'Send me!' like Joseph Wolf, they would say, 'Carry me to the place over the seas, and leave me there.' And think you there would be wanting in the church rich men, and poor men, and men of all degrees, to say, 'We will carry thee; we will speed thee; we will support thee with our prayers, and with our substance too, if thou need?' Do I oppose such a thing as this? God forbid. Wherefore have we invited hither one to be an evangelist in this great city? and wherefore was he ready to come without fee or reward? and wherefore do I press it upon my church to lend the help of their prayer, and of their substance also, to the good work? Because we honour together faith in God, and we believe that he will prosper every one who denieth himself, and forsaketh all for Christ. It is the system, the base money-levying system by religious practices, which we gainsay: out of which, I say it again, an incalculable offence to God and to Christ and to the church is now arising. I know how few can receive this matter; I am sorry for it: all I can do is solemnly to declare my conviction that it is so; yea, and I fear that half the truth hath not been told, because I will not suspect where I am not sure, neither will I go about to seek matter of accusation against any one; but, as God helpeth me, I will never shrink from expounding the holy Scriptures, and applying them to the condition of the church and the condition of every soul. Let no one, therefore, take offence: I am but the voice of what I believe to be the truth; and woe is unto me if I speak not the truth of God.

V. The next reason for which our Lord denounceth woe upon the Scribes and Pharisees, rulers of the Jewish church, and brandeth them as hypocrites, is contained in the 23d verse: "For ye pay tithe of mint, and anise, and cummin" ("and all herbs," saith St. Luke), "and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not to leave the others undone. Blind guides! who strain at [or strain out] a gnat, and swallow a camel." This feature of the declining church hath reference to the obedience of the Divine commandments; and indicates a preference of the outward letter thereof to the inward spirit. The Lord selecteth the most minute and literal of the Divine commandments, which they did observe, and setteth the

same in contrast with the most large, universal, and moral precepts, which they did not observe. According to the law of Moses (Lev. xxvii.), "All the tithe of the land, whether of the seed of the land or the fruit of a tree, is the Lord's; it is holy unto the Lord." In paying this tithe, the scribes and Pharisees went down to the minutest item: but they forgot the great moral demands which God had made, of judgment, mercy, and faith. Our Lord said, "These ought ye to have done, and not leave the other undone." Now, as the work of God's Spirit in the heart is constant, and changeth not with times and seasons; and as the true church of God is likewise unchangeable in its moral and religious principles, being conformed unto the image of God; even so, the opposition of Satan, the work of Satan to destroy and uproot the church, is likewise constant as to its principles; in its spirit the same in different ages. If therefore, as I believe, the rulers of the church in our own time have a woe gone forth, or going forth, against them, we may expect to witness some such feature as this growing in the midst of us: not indeed in its circumstances the same, because all the circumstances of the two churches are changed, but in its principle the same. And what, then, is the principle of this fifth great delinquency of the former church? It is the preference of positive outward commandments, to inward, moral, universal commandments: it is the religion of observances, and not the religion of holy, righteous, charitable principles: it is the straining out of the gnat from what we drink, and swallowing of the camel; sacrifice rather than mercy; will-worship rather than morality. The question is, Does this exist amongst ourselves, and to what extent? I answer, It doth exist, to an enormous extent. Tithes were under the Law appointed to be given, for the maintenance of the temple, and of the Priests and the Levites who served the temple. They were the signs of obedience to the Lord, who was worshipped and served in the temple. The paying of them now no longer existeth as a Divine commandment, but only as an ancient and fundamental constitution of the kingdom: and therefore, though it be enwarped with the very vitals of the state, and more than any thing else be the life of the community, yet is it not a part of the Christian religion, or an ordinance of the Christian church; and therefore it would be a vain thing to look for the parallel in this department of our affairs. What then of positive commandment and ordinance hath come instead of these, which fell down with the Jewish polity? What are the outward and visible observances obligatory upon every one who holds the Christian name, and upon those who sit in Christ's seat, and are the rulers of his church? It is obligatory upon us, the rulers of the church, and upon the church in general, to hold and maintain sound doctrine, which

we express in our church by the Catechism and the Confession of Faith; which they express in the Church of England by the Creeds, Apostolic, Nicene, Athanasian, and the Catechism, and the Offices; and which among the Dissenters they express by nothing at all, wholly neglecting this appointment of the church to "contend earnestly for the faith as it was once delivered unto the saints." Another of our observances is, the offering of worship in the assemblies of the congregation; praise, prayer, hearing of the word read, and of the word preached. Another of our observances is, the sacraments of Baptism and the Lord's Supper. Another is the observance of government in the church by the office-bearers, in their degrees of minister of the word, elder, and deacon. Another is the observance of discipline over the members of the church; by reproof, exhortation, suspension from privileges, deposition from office, and excommunication. These observances of the church are intended outwardly to represent great moral principles in the believer, both towards God and towards man. Doctrine, to represent the integrity, the certainty, the stability of our faith in God, and in Jesus Christ whom he hath sent: worship, to represent our love, adoration, trust, and desire of God, through Jesus Christ. Worship by the assembled church doth signify, also, the oneness, the communion, the fellowship of love, which there is among the brethren. Hearing of the word preached, signifies our openness and willingness to be taught by Christ speaking in the ministers of his church. Our observance of rule and authority and government in the church, expresseth our acquiescence in His lordship, and our obedience to Him as our head. Our observance of discipline, signifies our perfect obedience to the law of love, and our willingness at all times to be tried by it. So that the weightier matters of the law are, as heretofore, judgment, mercy, and faith, though the forms of the observance be changed.—Now, though I cannot say of the churches in general, that they are careful enough of the outward and positive ordinances of the church, there being a great body of Sadducees amongst us, as well as of Scribes and Pharisees; yet I can say, that whatever zeal there is runneth out in these forms, and ascendeth no higher. The observance of the Sabbath, the attendance upon Divine worship, the decent respect unto the churchman and the church, the admiration of our excellent church formularies, jealousy over the letter of the standards, outward decorum in the observance of the sacraments, rigid exactness in the admission of members of the church, where discipline is observed; these, and other the like things, are the tithe of mint, and anise, and cummin, which the rulers of the church at present insist upon. And this, I have noticed, is increasing, and I believe will go on increasing. I believe we shall see a severer outward service: the fasts re-

stored, the festivals brought forward more conspicuously, the Liturgy commended more and more, the Assembly's Catechism extolled more and more, the Confession of Faith lauded more and more highly. I believe, also, we shall have more and more preaching against balls, and assemblies, and horse-racing, and fairs, Sabbath-breaking, and other outward violations of decency and order. I believe, also, there will come into operation a severer discipline, and a straiter communion, and a greater outcry for the forms of orthodox doctrine. Now, look for judgment, look for mercy, look for faith,—where are they? Judgment, is justice, or righteousness, or honesty of heart and mind: Mercy, is love shewing itself to the offending, love taking pity upon the undeserving, and shewing forgiveness; bearing and forbearing, meek and gentle, kind and gracious: Faith, is belief in God, that what he has taught us himself of his own Son is true, is very truth, to be relied upon, to rest a man's salvation upon. I ask if these three great provinces of Divine morality are in existence amongst us, do we yield the greater tithes of faith, mercy, and judgment? I answer, No. Faith there is almost none; for if you ask a man what he believes concerning God, he doubts of every thing, and believes in nothing. Doth he believe that God is reconciled to him? No: otherwise he would be at peace with God. Doth he believe that Christ hath died for his sins? No: otherwise he would have no conscience of sin, but would be rejoicing in the grace of God; instead of having a woful countenance, and sighing with an oppressed heart. Doth he believe that the Spirit is in the ordinances of the church? No; but flatly denies it. Or in the office-bearers of the church? or in the baptized? or in any thing else? No; no such thing. Well, doth he believe that the Lord is to come again, and judge the quick, and raise the righteous, and reign with these on the earth, and restore all things, and bring in the times of refreshing? No: as little of that as possible; the less the better: the wanderings these of deluded men, the ravings of a heated fancy, the dreams of inexperienced folly! Where is faith then? It is, like the dead languages, shut up in books, of which the three chief are the Bible, the Confession of Faith, and the Prayer-book.—If next you ask for mercy, for tender-hearted mercy; which hath compassion upon those that are out of the way, and herdeth with publicans and sinners, and goeth after the prodigal, and worketh upon the hard-hearted, and seeketh to save all; which pitieth the poor, and is for clothes unto the naked and for bread unto the hungry; oh, whither is it gone? I know not; but I know it dwelleth far from us, who are ashamed of publicans and sinners; and invite not the maimed, and the halt, and the poor unto our feasts; and say unto the rich man, "Sit ye down here, and to the poor man, Worship ye yonder:" streets, whole

streets, yea, whole districts, unvisited by the ministers of religion, who have the charge over them; the dying uncomforted, the wicked unreproved with the Gospel of peace! I feel, as a minister of religion in this great city, that we are exceedingly guilty; and that we ought, instead of being at our ease in our homes, to be visiting the poor in mercy, and making known unto them the Gospel of the kingdom of Christ. Oh, hard-hearted Christendom! Doth a brother, especially doth a sister, go astray? she is put away from all fellowship of her kindred, of her companions, of her fellow-Christians. Hard-hearted and scornful, we pass her by on the other side, saying, I am holier than thou. What injustice! what injustice! not to say, what unmercifulness! Oh, canst thou not look into thine own heart, and see worse there than that which thou so cruelly and at once excommunicatest? Well, thou standest; take heed lest thou fall. There we sit, side by side, pew by pew, in a church, feigning to worship God in unity, when, alas! how often is it—nay, how common, how constant is it—that we know not and care not for one another; and, on the contrary, often are filled with envy, jealousy, and dislike! We sit and hear the preacher, and do neither believe nor care for the matter he declareth; but sit upon it in cold criticism, as if it were the word of man, and not the message of God which he was appointed to declare unto us. And many other things of the like kind I could shew, indicating the self-same spirit of discordancy between those two parts of character which concern the outward observance of the positive commandment, and the inward observance of the spiritual thing necessary to fulfil it.—It is generally thought that this character of the Pharisee applieth chiefly, or exclusively, to the formalists of the church; and not to the Evangelical, as they are called, to whom I maintain that it specially referreth. In this respect, indeed, it doth not, that the Evangelicals require not so much as the others the tithe of mint and anise and rue: they have undone the ordinances in a great degree. Wherein they have added another offence unto themselves, and established a tithe of another kind, of their own invention, which is, the acknowledgment of man's authority, not the church's: the acknowledgment of a few men's customs, not the church's: in one word, the obedience of the religious world, and not of the church. They have found out strange inventions in religion; but, so far from yielding faith, mercy, and judgment, they have risen up and taken arms directly against them. For they chiefly oppose the two great objects of faith; which are, first, that Christ hath delivered me from my sins, and that I should be at peace with God and rejoice in him; and, secondly, that he is to come again, to put me in possession of the kingdom of this world, from which Adam was cast out. Again: they have

taken up the very opposite position to mercy; which is, rejecting all that are not of their sect as heathen: whereas, granting that they are unconverted, they are but prodigals, and they do them injustice by saying or assuming that they are not of the covenant. So that, to me, this character of the Pharisee is much more revealed amongst them than amongst others.

VI. We now proceed to the sixth accusation of our Lord, which is in these words, "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess." Take this as it is explained in Luke xi. 39. The Pharisee "marvelled that Jesus had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have [or as ye are able], and, behold, all things are clean unto you."—The meaning of this denunciation, as seemeth to me, is this: That the great sect whom he denounceth were as corrupt and erroneous in their notions concerning eating and drinking, as in all other things; or, even in a wider sense, the cup and the platter standing for their outward substance: as when it is said, "Thou hast made my cup to run over," it is spoken of our abundant provision from the hand of God. And to adopt this larger sense I am led by the Lord's instructions to give alms to the poor according to the calls which the providence of God make upon us, and then to enjoy the rest without any scruple whatever. In like manner, upon a similar occasion, the Lord said, "Not that which goeth into the mouth defileth a man, but that which cometh out of a man, that defileth a man." Now this is another form of the pharisaical spirit, to be very scrupulous and very fearful about trifles connected with the use of our outward estate: how much should be set aside to religious uses; what proportion of a man's income? what style he should keep in his house; whether he should dissent from the customs of his rank in this particular? and so forth. This our Lord calls making clean the outside of the cup and platter; and he denounceth it as a pharisaical thing; and a pharisaical thing I do verily believe it to be. And he lays down the rule with great simplicity: 'Give alms of what you have; and then use the rest, and without a scruple:' that is to say, Answer the calls that God sendeth, and take and enjoy the rest, without making any work about it. For, saith he, this carefulness about external order and purity in your affairs will lead you to neglect the inward contents of the cup, the means by which it is filled, and kept full. You will cease to give heed to your extortions and rapines, through your much heedfulness to these

your systematic charities and appointments. You will think little of the covetousness, the excessive and extortionate premiums and interests, the great gains, which you are daily, hourly practising, by calming your conscience with the decent and decorous domestic economy which you observe, and the regular fixed proportion of your income which you bestow upon charitable and religious uses. Our Lord, as it seems to me, by the figure of the cup and platter signifies that which containeth the substance of a man's support; the whole of his estate, the reward of his labour and industry, the gain of his traffic. By making the outside of it clean, he signifies the outward decency and seemliness of our living; the sacrifices which we make to appearances, the accommodations to public opinion, the offerings to charity. By the inside of the cup and platter full of extortion and excess, we take him to signify the unhallowed sources, the hard and severe measures, the dishonest and dishonourable practices, the unfeeling exactions, by which the cup of a man's substance is filled, and kept full. And his instruction is, that God, who made that which is without, made that which is within also: or, in other words, that God looks with as observant an eye upon the secret machinations by which wealth is made, as he doth upon the outward and observable methods by which it is expended; and that it is the part of a Christian, and of a good man, to be as nice and scrupulous in the management of those things which are inward in his traffic, and known only to himself, as of those things which are outward, and known to the world. Now, I will put it to any man's conscience, if ever there was a time in the history of the Christian church—and I may say, in the history of the unbaptized world—wherein by such nefarious practices the coffers of men were filled; wherein so many false pretences were had recourse to in order to increase our gains: such severe measures dealt out by him that hath the money, to him that hath the goods to sell; which, again, is retaliated by the insufficiency or adulteration of the thing that is sold. There is a grinding down of the poor, also; so that he cannot live by his industry, and is brought into the condition of a pauper. There is a want of tenderness and principle, often, on the part of the master, towards the poor labourer at whose expense of skill and industry his huge fortune is amassed: there is a carelessness of his moral condition, an indifference to the state of his wife and children and poor habitation, a readiness to let him beg for that which he hath earned as a servant and labourer of ours, which doth indeed demonstrate that this denunciation is due also unto us. Lift up your minds, I pray you, from your own little sphere, and contemplate Protestant Britain, Christian Britain, as it is now exhibited. Almost the half of its labouring

population dependent upon charity; hardly able, at best, to obtain daily bread: her manufacturing population, again, every now and then brought into actual starvation: while the wealth of the superior order hath increased, and is increasing, and the expenditure of the nation is enormous beyond all example. Are these men guiltless because they pay a man his scanty wages? Are they charitable and religious because they subscribe occasionally to the relief of the distressed times? In the eye of law they are guiltless, but not according to the morality of our Lord. Their cup is outwardly clean, no one can charge them of an actionable offence: nevertheless, within it is full of extortion and excess.——Take a view of the thing in another aspect. Look not at the poor labourer, with his ill-conditioned family and miserable home, but look at the young men and young women of respectable and decent appearance who in this city are employed in the service of shopkeepers, dress-makers, men of business, and others by whom the retail of commodities is carried on. Is it Christian-like that these young men and women should be employed from earliest morning till latest evening, with just time enough to swallow their meals, with hardly time enough to refresh themselves with sleep? Is not this extortion of the worst kind, drawn from the life-blood of the young man's strength, and from the bloom of the young maiden's beauty? Cruel masters! can you live upon such extortion from your servants? Think not you are guiltless, because haply ye sit not down to your meals without a grace, nor open and close the day without a prayer.——Look, again, at this in another aspect. Behold that class of men, wealthy and respectable, who, being possessed of money, use it to catch the necessitous occasion of the poor trader driven to his last shift, and buy up at half their value that whereon his credit and the nourishment of his family depend. This also is a new trait in Britain.——Look, again, at that class multiplied an hundred fold, who lie in wait for the distressed poor, and receive in pawn the raiment from his loins and the covering of his bed. Look at the class of men familiarly known by the name of crimps, who lie in wait for our seamen, to plunge them into riot and sin, then cast them out of their infamous dens helpless and forlorn. Oh, I might go the round of all society, of respectable, reputable society—especially of all who have to do with the poor, who let them houses, who furnish them with victuals; of all those classes who adulterate our food, and mix up the means of life with profitless or deleterious ingredients—the field is too large, it is far, far too large, over which I could go, and say, 'Though thou art a man who drinkest out of a clean vessel, it is inwardly full of extortion and excess: I cannot call thee into the courts of the king, but I can call thee into the court of the

King of kings, and charge thee as an extortioner.' Oh, it is a cruel system, a most cruel, hateful system of pharisaical pretence, which is working over this land. We talk of our charities and alms-deeds: they are as a drop of that bucket which is filled with the sweat and tears of an over-wrought and miserable people. The thing I say is true. I speak the truth, though it is most lamentable. I dare not hide it, I dare not palliate it, else the horror with which it covereth me would make me do so. Woe unto such a system! woe unto the men of this land, who have been brought under its operation! It is not felt to be evil, it is not acknowledged to be evil, it is not preached against as evil; and therefore it is only the more inveterate and fearful an evil. It hath become constitutional. It is fed from the stream of our life, and it will grow more and more excessive, until it can no longer be endured by God nor borne with by man. I warn you, keep clear of it so far as you are able. Let wealth be held in no comparison with the avoidance of such unholy and inhuman practices. So that your business and traffic yield you daily bread, be contented; and for the rest, see, I pray you, that it be not obtained at too dear a rate.

(To be concluded in the next Number.)

ON THE SEPARATE STATE.

An Extract, translated from the Latin of 1727, *concerning the future condition of the human spirit, as to its mode and degree of happiness or misery, during the dissolution of the body: or, concerning the intermediate state of the spirit, in the interval between death and resurrection.*

SINCE it hath now been demonstrated upon natural knowledge, as well as upon the most evident and express declaration of the Holy Scriptures, that human spirits do survive the dissolution of this body, and that they remain whole, notwithstanding its decomposition, we are in the next place to consider what kind of life we are authorized to expect in the separated state of our immortal being.

And the first question that presents itself, in this inquiry, is as follows; namely, Whether the spirit, or soul of man*, possess

* It will be observed throughout this paper that the Scripture term "SPIRIT" (1 Thess. v. 23; Luke viii. 55; Acts vii. 59; 1 Cor. ii. 11; 2 Cor. vii 1; 1 Cor. v. 5; Philemon 25) is employed, instead of the vulgar term "*the* SOUL." Surely it is of some importance to distinguish (even in nomenclature) *that sensual, passionate, and brute principle* which God hath given both to man and beasts, which he calls the "*soul*," and the φρονημα σαρκος, that is not subject

any corporality or extension during its separation from the body which we now inhabit; and, in that case, what kind of corporality it enjoys? or, on the other hand, Whether it be altogether stript of the properties of body, severed and abstract from all the attributes of matter, until the resurrection? The solution of this question would straightway conduct us to the knowledge of the future condition of the spirit; but since there is also another more general and far less difficult inquiry before us, respecting the degrees of happiness and misery which separated spirits experience before the day of judgment, I think it good to proceed in this place, by way of introduction, with an examination of the opinion of some moderns, 'That the spirit of man, in the instant of his decease, and immediately upon its separation from the body, is either transported into consummate glory and the beatific vision in heaven, or cast into infernal torments and consummate woe.

Not a few of the Reformers, from an excessive dread of the false doctrine of purgatory, in effect subverted the truth of an intermediate state: as indeed too often, in our attempts to avoid one vice, we precipitate ourselves into the folly of advocating its opposite. We know well enough that the purgatory of the Roman church is a human invention, contrived for the purpose of deceiving the people, and enriching the priests; but we ought not, in fear of so vain a phantom, to forsake also the sound doctrine of the primitive church, 'That the happiness or misery of the human spirit is not complete before the day of judgment.'

We shall, for the present, defer the consideration of what relates to the wicked and their miseries, and content ourselves with demonstrating that the modern opinion, 'of the spirits of deceased believers being transported to an heavenly kingdom, and to that consummate glory which has been technically called *the beatific vision*, before the resurrection, and before the second coming of our Lord Jesus Christ,' is neither agreeable to Holy Writ nor to the primitive faith. Ye who promise to yourselves and others the beatific vision of God immediately upon your decease, it is but fair that you should adduce some one promise of the Gospel in confirmation of your views; for in all cases, in which a proposition is to be established not following necessarily from the nature of things, but resting exclusively upon the will and ordinance of God for its truth or fallacy, a hope not supported by his word is rash. Produce your texts. Direct us to the sacred page which may support or testify so confident an expectation of sudden bliss to the dying.

to his law, neither can be, from the "*spirit of man that is in him*," and which, if regenerated from above, "neither sinneth nor can sin." This is the proper object of preaching; against that we ought to wage perpetual war.

Those indeed which most clearly attest that we shall see God (*e. g.* Matt. v. 8; 1 Cor. xiii. 12*) are least of all to be quoted to prove that we shall do so immediately after death; while others expressly teach that we shall not see the Christ until he appear, and that the sons of God shall not be manifested until the resurrection (1 John iii. 2; Rom. viii. 19—23; Col. iii. 4†). According to the same holy oracles and apostolic declarations, the saints do not attain to their promised glory, and proper reward, until the advent of the Lord and the resurrection of the dead. St. Peter promises an everlasting crown of glory to the faithful pastors of Christ's flock, *when He, the chief Shepherd, shall appear* (1 Pet. v. 4); and I should think the people's reward is not before their pastor's. The Apostle Paul (second to none in the Christian warfare) hath said that he shall not receive his crown unless *in "the day of the Lord"* (2 Tim. iv. 8); and he trusts in God that what he hath committed to him, together with eternal life, shall then be restored. *"I am persuaded,"* saith the venerable teacher, *"that he is able to keep that which I have committed unto him* UNTIL THAT DAY" (2 Tim. i. 12); as though the intermediate time (from the day of his death until *"that day"*) were an inglorious object, to be passed over in silence, and not to be distinguished as worthy of special remark. This most assuredly the holy man had not done, had he known the interval to be replete with ineffable glory and the beatific vision of God. But, indeed, as often as he prays for any one with commiseration, or promises with gladness, or threatens punishment, he refers all these things to "THAT DAY"—*"the day of the Lord:"* whereas he ought to have referred these things to the hour of death, if indeed the spirit, immediately on her departure from the body, do enter into consummate bliss or consummate woe. 2 Tim. i. 18; 2 Thess. i. 7—10‡.

* Matt. v. 8: "Blessed are the pure in heart, for they shall see God." 1 Cor. xiii. 12: "For now we see through a glass, darkly, but *then*" (viz. "when that *which is perfect* is come," ver. 10) "face to face; now I know in part, but then shall I know even as I am known."

† 1 John iii. 2: "*When he shall appear* we shall be like him, for we shall see him as he is." Rom. viii. 19—23: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And not only they, but we..... ourselves groan within ourselves, waiting for the adoption (*i. e.*) the redemption of the body." Col. iii. 4: "WHEN CHRIST, who is our life, *shall appear*, THEN *shall we also*," &c.

‡ 2 Tim. i. 18: "The Lord grant unto him, that he may find mercy of the Lord *in that day*." 2 Thess. i. 7, 10: "And to you, who are troubled, rest with us, *when the Lord Jesus shall be revealed from heaven* with his mighty angels;" "*when he shall come* to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) *in that day*." See also Acts xvii. 31; John vi. 39, 40, viii. 56; Eph. iv. 30; Phil. i. 6; Heb. x. 25; 1 Cor. i. 8; Phil. ii. 16; 2 Cor. i. 14; Luke vi. 23; 2 Pet. i. 19, iii. 12; Jude 14; 2 Pet. iii. 10; 2 Thess. ii. 3; 1 Thess. v. 2; Matt. xxiv.

It is, moreover, to be observed, that the Apostle commits the keeping of his spirit unto God "till that day;" as though he had been lying down to sleep: and not unfrequently, in the Scriptures, the dead are said "*to sleep*," or "*to be laid asleep*," when they die; and "*to be awakened*" in the day of the resurrection, and of the judgment. We know that such expressions are not to be understood in a sense altogether literal; and much less so broadly as if the human spirit were altogether destitute of life and action during its separation from the body; for, indeed, the MIND of man cannot be deprived of its power to think: but how very inconsistent, nevertheless, is such a mode of expression with the idea of a beatific vision of God; which both theologians and philosophers have determined to be the most perfect energy of the human spirit; and which, therefore, admits of no comparison with a sleep, or a dream, in which 'the rational soul' of man is known to act but imperfectly*.

36; Luke xxi. 34; Rev. xv. 15; Luke xvii. 24; 2 Pet. ii. 5, iii. 7; Matt. vii. 22; Luke x. 12; Rom. ii. 5; 1 Thess. v. 4; 1 John iv. 17; 2 Tim. iv. 8; Rev. ii. 26—29, &c.

* To prove that death is essentially a curse, see Gen. ii. 17, vi. 3, xx. 3; Deut. iv. 25, 26, xxx. 18; Psal. cii. 24; Isai. xxxviii.; Psal. lv. 23; Jer. xxvii. 13; Psal. cix. 8: and in lamentation, Isai. liii. 8, or Acts viii. 33; Lam. iv. 20; Rev. xx. 5. To prove that the deceased believers are not in *bliss*, see Psal. lxxxviii. 10—12, cxv. 17, vi. 5; Eccl. viii. 13, v. 15, 16, ix. 12, ix. 4, 5; Rev. vi. 10; 1 Cor. xii. 26, and antecedent. to ver. 12. And to prove that it is not merely Christ's *members* who are still suffering, see Isai. lxiii. 9; Zech. ii. 8; John xvii. 18, xx. 21; Rom. viii. 26; Heb. iv. 15; Col. i. 24. And to prove that long life is always in the Scriptures considered as a blessing, and death as the contrary, *until* the extremity of such affliction as all believers shall endure in the last days doth reverse the alternative, see Gen xii. 12, xix. 19, l. 20; Exod. xx. 12; Lev. xviii. 5; Num. xiv. 38; Deut. vi. 2, 24, xxii. 7; Josh. xiv. 10, ii. 13, with Heb. xi. 31; Judg. xviii. 25; Ruth iv. 15; 1 Sam. xxv. 29, xxviii. 11, 15; 2 Sam. xiv. 14; 1 Kings iii. 11, 14, xix. 10; 2 Kings iv. 20, 29; 1 Chron. x. 13, xxix. 28; 2 Chron. xxxii. 24, 25; Ezra vi. 10; Neh. vi. 2; Esth. iv. 14, vii. 3; Job x. 21, 22, xxxvi. 6; Psal. xxx. 31, xli. 2, lxvi. 8, 9, lxxiii. 4; Prov. ix. 11, x. 27; Eccl. viii. 12, 13, and xii.—if the Canticles demonstrate any thing, it is the church's patience, "*until the day break, and the shadows flee away*"—Isai. i. 19, 20, lxv. 20; Jer. xxi. 7—9; Lam. iii. 22; Ezek. iii. 21, &c., xviii. 19, &c.; Dan. vi. 22; Hos. vi. 1, 2; Joel i. 11; Amos iv. 11, v. 4, 14; Obad. 8; Jonah i. 14, ii. 6, iii. 11; Micah vii. 2; Nah. iii. 10; Hab. i. 11; Zeph. (particularly i. 4, 5, iii. 7); also the ordinance referred to in Hag. ii. 13 (namely, of Num. xix. 11—14); Zech. xi. 6, 9, xiii. 8, 9; Mal. iii. 6; Matt. viii. 22, ix. 24, xx. 18, xxii. 32, xxvi. 38; Mark iii. 4; Luke ii. 26, vii. 15, xii. 23, xviii. 33, xxii. 33; John xi. 35; Acts i. 18, v. 9, 10, ix. 41, xx. 12, xxi. 13; James i. 15, v. 15; 1 Pet. iii. 10; 1 John iii. 16, v. 16; Jude 11, last clause; Rev. ii. 23, iii. 10, xi. 18, &c. IT WOULD BE EASY *to multiply the evidence*: but see, also, that whenever death is desired, or represented as desirable, in the Bible, it is always by reason of extraordinary affliction—*e. g.* Job vii. 15, 16; 1 Kings xix. 4; Eccl. ii. 17, 18; Jer. viii. 3; Isai. lvii. 1; Hab. iii. 11, "*that I may* REST *in the day of trouble;*" and Rev. xiv. 13, "*For they* REST *from their labours.*"

It is worth our while to examine the words which St. Paul addresses to the Corinthians and Thessalonians concerning the state of the dead. He exhorts the latter, that they should not grieve immoderately for such as "*sleep* in Jesus," nor as if they were without hope. And upon what grounds, I pray you, does the Apostle attempt to enforce such an exhortation? Does he tell them that the spirits of believers, upon their separation from the body, are instantly transported to the highest heaven, and to celestial glory? This indeed would have been a perfect consolation, a most present remedy for all their sorrow. But, no! he mentions nothing of the kind; neither does he attempt their relief or solace upon the ground of any immediate possession of bliss by the departed, but upon the sure and certain hope of a blessed resurrection, and of the return of the saints with Christ, in his glorious advent (1 Thess. iv. 13, 14, 18).

Again, in another of St. Paul's discourses (1 Cor. xv.), he argues as if all our hope depended on the resurrection; as if the future life which we seek would not be worth the pains and perils that must be passed through to obtain it, unless for the assurance *that we shall be* RAISED FROM THE DEAD (ver. 30): "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, *if the dead rise not?*" But if, in the very instant of our departure from the present life, we do enter into bliss, even perfect bliss; truly, it shall advantage us in no small degree, although there should be no resurrection at all. A most ample reward of valour, and worthy of any contest, were that divine condition of our spirits, and that consummate felicity enduring for ever in the light of the Highest.

Likewise, in his Epistle to the Romans (ch. viii.) the same Apostle, in comparing the evils and sufferings of this life with our future glory, wholly overlooks "*the beatific vision*" and the separate state, and regards the resurrection alone. "For I reckon," saith he, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—*and* WHEN *revealed in us?* instantly upon our decease? Nay, but in "the manifestation of the sons of God," in "the redemption of our bodies," in the resurrection of the dead. And again, in 2 Cor. iv. 17, he says, "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory"....."For we know that if our earthly house of this tabernacle were dissolved"—we shall instantly be transported into bliss, and the vision of God? I do not find it so; but this I find—"we have

a building of God, eternal, in the heavens;" a celestial body, *with which we shall in due time be clothed**.

* Certainly He "who spake by the Prophets," spake also by St. Paul; and there can be no real inconsistency between the scriptures of that holy Apostle, and the multitude of texts which have been quoted to prove that length of days is a blessing: when, therefore, we find the Apostle declaring, *that* "*while we are at home in the body we are absent from the Lord*," and *that* "*we are willing rather to be absent from the body and present with the Lord*;" and again, when he says, *that* "*he is in a strait betwixt two, having a desire to depart and to be with Christ, which is far better*;" we ought not, in the impetuous haste of the natural man, to adopt opinions wholly incompatible with so many hundreds of passages. "He that hasteth with his feet sinneth" (Prov. xix. 2). "He that believeth shall not make haste" (Is. xxviii. 16).

Our Lord also (immediately before his entrance into the separate state) saith unto his disciples, "A little while and ye shall not see me, *because I go to the Father*;" and again, in his intercessory prayer, he saith, "*Father, I come unto thee.*" The precipitate judgment of our carnal minds would surely lead us to suppose, from these passages, that he did go to the Father immediately upon giving up the ghost, namely, when he said, "*Father, into thine hands I commit my spirit.*" After a little while he died, and was buried, and it happened as he said, "*A little while and ye shall not see me.*" After three days he rose again; and it came to pass, as he said, "*Again a little while and ye shall see me.*" How plausible, or rather how inevitable, then, are all these mistaken conclusions, if the natural man might conclude on such subjects; or, indeed, *who would not believe*, from our Lord's own words, *that he* (during the separate state) *was with the Father?* But, no! he was all that time "in the heart of the earth" (Matt. xii. 40); "in the lower parts of the earth" (Eph. iv. 9); and after he had returned from the separate state, he says (John xx. 17) "*I am not yet ascended to my Father.*"

Seeing, then, how very easy a thing it is to precipitate ourselves into fatal errors, let us patiently reconsider the Apostle's words. He says, "*while we are at home in the body we are absent from the Lord*;" "*we had rather be absent from the body*," &c. But then he says, immediately before, We would not, however, be unclothed; we desire not to be stripped of our bodies; *we would not be* "*unclothed, but clothed upon, that mortality might be swallowed up of life*:" or, as it is in 1 Cor. xv. 54, and in Is. xxv. 8, *that death might be swallowed up in victory*—that is, *at the resurrection.*

Now, seeing that the Apostle may, not without impiety, be supposed to have really contradicted himself; or, rather, that the apparent inconsistency which I have pointed out is not in the Apostle's words, but in the words of the self-same God who also spake by the Prophets, which we have so largely consulted; let us with humility and docility inquire, whether there be any kind of "presence with the Lord," during the separate state, such as is not incompatible with the language of all the Scriptures concerning death. In the cxxxixth Psalm, David says to God, "Whither shall I go FROM THY SPIRIT? Or whither shall I flee from thy *presence?* If I ascend up into heaven, Thou art there; IF I MAKE MY BED IN HADES, BEHOLD, THOU ART THERE!" So that God is present *in hades*, namely, BY HIS SPIRIT. For as it is written and set forth *(with a simplicity which I defy any man to surpass, or to equal)* in the ignorantly misquoted and shamefully despised Creed of St. Athanasius, "In all things the Unity in Trinity, and Trinity in Unity, is to be worshipped," even so we believe: namely, that in Jesus Christ *the whole fulness* of the Godhead dwelleth bodily; and that in the Holy Ghost *the whole fulness* of the Godhead dwelleth spiritually; and that in the Father *the whole fulness* of the Godhead dwelleth inaccessibly. And in the separate state we have the presence of God the Holy Ghost, in whom we have communion, uninterrupted, pure, and peaceful com-

We see all things referred to that day in the Scriptures of God: nor indeed is it an easy thing to discover any other retribution, except peace, rest, and the solace of our spirits, promised to any one before the resurrection, either the first or the second. Matt. xix. 28, 29; Acts iii. 19, 20; 2 Thess. i. 7; John v. 25, 28, 29; Apoc. xx. 6, 12.

Many other passages to the same effect we pass over for the sake of brevity (which, at the same time, the reader is earnestly

munion with Christ: as it is written, "If I make my bed in hades, behold, thou art there." "Now he that hath wrought us for the self-same thing"—Who is he? Is it not the Holy Ghost; the whole Godhead Triune?—as the Apostle writes: "Now he that hath wrought us for the self-same thing is GOD! who hath also given unto us" (already) "*the earnest of the Spirit;*" therefore we are always confident, knowing that while we are at home in this unredeemed body: (which, like the microscope, is at once the means of boasted investigation, and at the same time the preventive of almost all sight); while we are enveloped with this shroud, *the flesh;* while all things are distorted by its impurity, and nothing seen aright by reason of its refraction, while sin is mingled in our every thought; and the better they are the more literally that is crucified;—"*while we are at home in the body,* we are absent from the Lord. *Not that we* (whom God hath made in flesh, and whom God hath destined for an eternal life in flesh)—*not that we would be unclothed,* for that is contrary to our eternal destiny—"*not that we would be unclothed,* BUT CLOTHED UPON:" for this is the more abundant source of glory to God, when we shall sing, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who hath given us the victory through our Lord Jesns Christ." (See John xvi. 7, 13, 14, 28, xiv. 1—3, 15—20, 26—28; Romans viii. 22—25).——In the separate state we are "*out of our element;*" it is not that for which we are formed, nor unto which the word of God and the lessons of his church have educated us. Therefore hades is temporal, but the resurrection is eternal: therefore hades shall be cast *into the lake of fire* (Rev. xx. 14), when "the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom," &c. (Dan. vii. 27.) In hades we may, we do, enjoy peace and rest and consolation, to the utmost extent of all that the imagination can conceive within the office of the "THE COMFORTER;" but *there* we see not the "*Bridegroom,*" we embrace not *the Son of Man,* our adored Lord, "our Husband, our Spouse." That is not "*the inheritance;*" that is not "*marriage.*" There we may indeed receive much; yea, even the spiritual presence of the Godhead: but we return nothing there; *and there* there is nothing proclaimed. "The dead praise not the Lord, neither any that go down into silence" (Ps. cxv. 17). "The night cometh, *in which no man can work*" (John ix. 4). "Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" (Ps. lxxxviii. 11, 12). "The living, the living, he shall praise thee, as I do this day" (Is. xxxviii. 19). Although (*with "the mind's eye"*) we feast on hoped-for bliss, we are formed for more than mere prospective enjoyment; we are not for ever to dwell on what the mind's eye only sees. Our enjoyment is not perfect in the separate state; *but even if it were,* we should still say, "Bring my soul out of prison, *that I may praise thy name*" (Ps. cxlii. 7); we should yet desire to glorify God, not only in our spirits, *but in our bodies also,* for they are His (1 Cor. vi. 20). And verily the foundation of the whole mistake is SELFISHNESS; a resting satisfied with *vague fancies of selfish enjoyment,* without even remembering how God is to be magnified. The Lord pardon us; for our iniquity is hateful! (Ps. xxxvi. 2).

exhorted to consult); adducing, in the next place, the well-known text from Revelations xiv. "*Blessed are the dead that die in the Lord.*" But wherefore blessed? Is it because they are in the present and actual enjoyment of the beatific vision of the Most High? The prophet tells us nothing of the sort: "*Because they* REST *from their labours,*" is the reason given by the Spirit: "*and their works do follow them;*" *in its season, their reward shall be sure.* This order of events, this "*expected*" bliss, and none other, is ours. We therefore affirm, according to the decrees of Christ's religion, that the felicity experienced by deceased believers shall consist in nothing more than a HOPE *of future glory;* in REST; in *a joy which is purely spiritual and internal*—namely, until that glad day shall shine, when Christ shall call them forth from among the dead; when they shall come forth as the angels of God (Matt. xxii. 30, Luke xx. 36), and in the likeness of his Eternal Son (1 John iii. 2, 3).

All that we read in the Holy Scriptures concerning the raising of the dead, or concerning the locality and habitations of spirits, agrees with the doctrine that we have proposed: for who can believe that Lazarus was torn away from the beatific vision, when Christ commanded his return to this wretched life? or that the other Lazarus, in Abraham's bosom, found there the kingdom of heaven, or experienced there the same condition that is signified by the vision of God? or the souls under the altar of Rev. vi.? or the worthies of Hebrews xi. 40, "*not yet* made perfect?" Truly the fathers of the church thought otherwise of all such passages.—Lastly, when Christ took with him the spirit of the thief into *paradise*, he did not take him into the highest heaven, the seat of beatific vision: for Christ himself did not ascend thither until after three days of death—"*As Jonah was three days, and three nights in the whale's belly, so was the Son of Man three days and three nights* IN THE HEART OF THE EARTH" (Matt. xii. 40): and neither do the ancient authors, whether Hebrew or Christian, understand *paradise* to signify heaven. If with an unbiassed mind we examine the facts, and the declarations of God himself; and thither yield our thought where the light of his holy word doth lead, venturing not a step from the path which His own finger hath defined; we shall certainly confess, yea, rather (as witnesses for God with his most Holy Spirit), we shall *repeat,*—BLESSED are the dead that die in the Lord, for at this present time they have peace, rest, and consolation;—MOST BLESSED *shall they be* who have died in the Lord, when, invested with their glorious bodies, in the advent of Christ, they shall know him "even as they are known," and enjoy the ineffable sight *of* "HIM AS HE IS."

Nor at all inconsistent with the above sentences are the say-

ings of St. Paul, that he should be "WITH CHRIST" (Phil. i. 23), and in some way "AT HOME WITH THE LORD" when he died (2 Cor. v. 8). For observe, that it makes no difference what kind of presence with the Lord we understand by these texts to be intended. Let it be corporeal and visible, or spiritual and internal, there is no interference with our argument. If St. Paul intend a *corporeal* or *bodily* presence, then he cannot otherwise be understood at all in this passage than as speaking of the resurrection (the interval of death being esteemed by him as a nothing), for the most obvious reason, that the spirit cannot in possibility have an outward and bodily presence with Christ, while it is without a body. From the very nature of things, and from the nature of truth, it is impossible. If, therefore, the Apostle understood a presence of this kind, he evidently treats the period of separation, or (if I may be allowed to use such a word) *the period of his lying asleep*, as a thing not even worthy to come into the account. In his mind the periods of death and the resurrection are intimately united, as two events which cannot be separated, on account of the certainty of their connection, and the imperceptibility of their distance in time from each other. And, indeed, I am the less adverse to the present explanation of the Apostle's meaning, when I call to mind the constant representation to be found in his Epistles of the Lord's second advent as an event equally sudden and near at hand. For example, in the first verse of this very chapter to the Corinthians; in which he unites the putting off of our terrestrial body, and the putting on of our celestial, as though the space of time intermediate between them were not worthy of account: "We know," saith he, "that if our earthly house of this tabernacle were dissolved, we have a building of God (εκ θεου), an house not made with hands, eternal in the heavens:" thus conjoining immediately the possession of the two, although fifteen hundred years and more have passed since his death, and we know that St. Paul is not yet in possession of his celestial body *.

Any lapse of time in which no change happeneth, nor can happen (*e. g.* a sleep, a swoon, or a fit of delirium, in which no *change* is remarked), is of necessity imperceptible, not to be

* For he himself tells us (1 Cor. xv. 51), that "WE *shall* ALL *be changed*, IN A MOMENT (all in a moment), in the twinkling of an eye, AT THE LAST TRUMP:" and in 1 Thess. iv. 16, "The Lord himself shall descend from heaven with a shout, with the archangel's voice, and the trump of God; and the dead in Christ shall rise first"—(so that the whole church universal shall be brought into the estate of *body and spirit united*)—"THEN WE, which are alive, and remaining, TOGETHER WITH THEM, *shall be caught up, &c. &c.*" And in Romans viii. 23, the whole church is described as "WAITING *for the adoption*, to wit, *the redemption of the body*:" and in Rev. xxii. 12, the Lord saith, "My reward is WITH ME"—namely, *not before I come!*

accounted of, and, as it were, but a point of duration: and accordingly, in 2 Cor. v. 4 the Apostle says expressly, that he does not desire to be "*unclothed;*" while at the same time, in Phil. i. 23, he expresses his desire to "*depart,*" that is, *to be dismissed from his body.* Certainly the latter of these two phrases must be interpreted in some way or other compatibly with the former; and the only position upon which they can be reconciled, is the fact of the Holy Spirit's intentional inadvertence to the interval of the separate state. And indeed, if the phrase "*to be with Christ*" be used by the Apostle in those places in the same sense as elsewhere (and for example, as in Eph. ii. 6, 7 *; 1 Thess. iv. 17), he cannot otherwise be understood than as referring exclusively to the one event and to the one time of the resurrection, in all the above passages.

When Christ ascended to heaven, he did not promise his disciples that he would receive them there †; nor that he would at any time "*receive them to himself*" until he should "*come again*" (John xiv. 3). And lastly it is to be observed, that the Lord Jesus is ascended into the highest heaven, having first been invested with his glorious body; and, in the nature of things, his saints shall not ascend thither until they likewise shall have received theirs. And seeing that this is granted unto no one before the resurrection (unless, *if it be so,* to Enoch, and others like him, translated from the earth), the reason of the thing, as well as the Divine order and economy, constrains us to believe that in the above passages the Apostle cannot refer to a corporeal and literal presence with Christ, unless indeed it be yet future.

But now, if you prefer to understand the Apostle's words as referring to a spiritual and internal presence of Christ with his saints, during their state of separation, I agree with you. A presence of this sort, every believer experiences, even in this life (2 Cor. xiii. 5); and in many ways he shall experience the same in the life to come; and in all, he may be said most properly "*to be with Christ.*" For, in the first place, we are with

* In doctrine (*that is, as relates to* WORD *and* IDEA, *or to the spirit of the believer, which concerns itself only with word or idea*) we are now "risen with Christ" (Colos. ii. 12), and we do sit with him already "in heavenly places" (Ephes. ii. 6); but none for a moment can pretend, upon Scripture authority, that we are the one, or that we do the other, outwardly and completely (unless indeed in the individual personality of our Head), at any time present or future, before the resurrection.

† *St. Stephen saw Christ* at the right hand of the glory of HIM, who is "the true and only Potentate, the King of kings and Lord of lords; who only hath immortality, *dwelling in the light which* NONE *can approach unto;* whom NO ONE *hath seen, nor* CAN SEE." To be with him (in the mechanical sense) *we must approach that light, which none can approach;* which is absurd: and therefore the departed are NOT *with him* in that sense. Q. E. D. (1 Tim. vi. 15, with Acts vii. 55.)

Christ, as being in his *safe-keeping*. The Lord himself, being at the point of death, commits his spirit into his Father's hands; that is, into his safe-keeping and guardianship (Luke xxiii. 46): but when He by dying had conquered death, and had so been constituted the Lord of life and death, his dying servant commits himself *into his hands*, saying, "Lord Jesus, receive my spirit" (Acts vii. 59). And in the same manner the spirit of St. Paul was with Christ, and is in his guardianship; with him deposited, until the resurrection from death unto everlasting life. In the next place, the spirits of believers may, with all propriety, be described as "*with Christ*," by reason of that internal consolation and joy which they receive from him. For, indeed, I cannot doubt that there was an accession of felicity to the dead in Christ, when he came into the world and overcame death; as well by a communication of Divine virtue, as by an intuition and assured hope of the resurrection imparted to them. And in this sense also, without doubt, it may be said that we are present with Christ—namely, since we live and move in perfect communion with him, during the interval of death.

Again, in such expressions as we are considering, the object is evidently an antithesis: as indeed may easily be remarked, both in the Corinthians and in the Philippians; the words "*to be with Christ*," being contrasted with our continuance in this world. For, indeed, when we quit this life, we are not extinct, we are not annihilated; and where are we? *With God*, with Christ: we live unto God (Luke xx. 38). We are present to Christ; and he will bring us back, flourishing and full of life, with himself also, to the theatre of this world. We therefore shall not wonder to find St. Paul exclaiming, "*For me to die is gain*" (Philip. i. 21). We are surprised rather that he says so little, than that he says so much, in favour of death, when so many evils, so many troubles, so many perils, so many labours encompassed him; who had endured both hunger and thirst, with cold, and nakedness, and wounds, and stripes, and prisons, and rocks, and shipwrecks, and every sort of affliction, both by sea and land. That death should be esteemed more desirable than such a life, who can wonder? If it be only rest, and a remission of trials, still it is so far "*gain*."—Let us, then, learn to think somewhat more moderately concerning our wretched selves, and our rewards; and no longer promise to ourselves and others the beatific vision of God, upon the instant of our eyes being closed; when we see the Apostle of the Gentile, (who of all men best merited any reward which the Christian religion holds forth) presenting no such hope, either to himself or to others. We may well be content with less, in that *intermundane* state, if I may so term it: neither should we esteem it a light thing for our spirits, conscious of their immor-

tality, and full of divine love, to be at peace with God and with themselves, and possessed of the joyful and stedfast hope of a participation in the advent of Christ and the glory thereof.

They who attribute to the departing spirits of men an immediate enjoyment of the beatific vision, and of the glory of Christ, do both enervate the Christian doctrine of the resurrection, and render the actual occurrence thereof unnecessary. For what need of a body to spirits already entered into the highest light? If you say that the body, having been in this life implicated in the spirit's sufferings, and the instrument of her good works, should therefore, in due propriety and fitness, participate her glory and reward in the life to come; this is mere trifling: "*Animus cujusque is est quisque;*" νους εφορᾳ και νους ακουει: "It is the mind which sees and hears;" the body *perceives* nothing either of good or evil. Matter can neither enjoy pleasure nor suffer pain, whatever its form, whatever its adjuncts. In vain would you crown with glory a thing insensible; having neither understanding nor will, it cannot be the author of good or of evil. And, moreover, *from among the many bodies which we wear in the course of our lives* (in the opinion of physicians, a new one every seven years)*, *which will you select* to be the consort of the spirit, and to share her glory? that which she wore in old age, or that of her youth? that which had possession of the spirit last; or that with which she is best pleased? and by what right either, in preference to the other? Upon such reasoning, the others also would justly put in their claim too ("*in due propriety and fitness*") for their share in the reward. Suppose a Christian who had lived a whole life of piety, still suffering evil, still distributing his all, and at length dying a martyr at eighty years of age; *how much of this man's body* would you have to be received into glory? To all such idle quibbles, we do well to return our Lord's reply, when he was asked To how many of seven successive husbands their common wife should belong in the resurrection of the dead? "Ye do err," he answered; "*ye do err*, not knowing the Scriptures nor the power of God." The resurrection is appointed of God, not for the sake of the body, but of the spirit; and to every spirit (as to every seed that grows out of the earth) God giveth its own body (1 Cor. xv. 37, 38). This body being dissolved, we shall be clothed with a building of God. But on this point we shall say more hereafter†. We have already remarked, that the whole efficacy of the resurrection is invalidated by the suppo-

* Philosophers say that the material of our bodies is in a state of perpetual waste and renovation; so that after the lapse of a certain number of years not a particle of matter in all the human body is the same that we formerly possessed.

† Namely, in chap. v. which we do not at present translate.

sition of supreme bliss before the resurrection: for, as St. Augustin properly inquires *, *"What need can there be that our spirits should receive their bodies in the resurrection, if it can be accorded to them (while without a body) to enjoy the highest blessedness?"* And hence among the ancients, in the first ages of the church, this opinion, of the premature glorification of the human spirit, was maintained chiefly, if not exclusively, by those heretics *who denied the resurrection of the body altogether.*

Who does not see that this article of modern creeds has been introduced by the Roman apostasy, from motives of prudence and policy? And, truly, for the purpose of supporting their invocation of the saints, and all that class of inventions, with the many lucrative dogmas dependent upon them, a more convenient fable could hardly have been invented. Bellarmine justly observes *(de Beat. Sanct. Ord. Disput.)* that this doctrine is the foundation of all those relating to the SAINTS: for example, the *worship* paid to them, their *canonization*, the reverence of their *images* and of their *relics*, the *pilgrimages*, and *vows* performed in their service, &c. Behold what a large and weighty chain of silver and gold the dogma hath drawn out; *and if you add to those enumerated above, the abomination of their* PURGATORY (or the state of those human spirits which, according to them, do not enter into heaven immediately, but are kept dependent on the prayers of the living and the suffrages of the deceased for their arrival there sooner or later), *you have a mine more prolific of gold than India itself.* But woe be to such as adulterate for money the word of the living God!

Those who, without any hope of advantage, would comfort and animate the dying, as though they were about to enter forthwith into supreme glory, deserve not so severe a censure. *The deceased believer is gone from prison into liberty;* and what may have been uttered with a pious intention, for the purpose of alleviating the fears of a departing friend, is not to be examined so rigorously as an article of faith. The spirits of the pious, when they depart this life, do abide in security, without affliction, without chastisement, without fear or peril of wandering from the truth: and although they enjoy not yet an outward and sensible heaven, nor any kingdom, yet have they the inextinguishable and immediate right to possess it in its appointed season; and therefore, *by anticipation*, they may be said to enjoy it already. We all are liable to anticipate and forestal an expected inheritance, and to precipitate our thoughts into expected felicity or glory. Many of the early Christians believed that the second advent of our

* Quid opus est spiritibus corpora sua in resurrectione recipere; si potest iis, etiam sine corporibus, summa illa beatitudo præberi?—Gen. ad lit. l. 12. c. 35.

Lord was immediately at hand in their time, as may be proved both by the writings of St. Paul and by the ancient fathers; and in that belief they boldly encountered persecutions and death *. The lapse of centuries has corrected their mistake: may we not have fallen into another? or have we not sometimes appeared to ourselves, I ask, rather as if we were intruding into heaven, and invading its holy precincts, or "overleaping the order of the promotion of the just" (as Irenæus expresses it, lib. 5, c. 31), than as children *patiently awaiting* their inheritance? Whereas, now that the evening of this world's duration is drawing to a close; now that "He is near, even at the doors" (Matt. xxiv. 14 and 38), what other consolation ought we to require, but his own words, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Even so: Come, Lord Jesus! O death, where is thy sting? O grave, where is thy victory?"

So much concerning deceased saints from the holy Scriptures. But on controversial points it is of no small weight with many persons, to shew what was the belief of the primitive church in its uncorrupted antiquity. For although (the Apostles excepted) we may not attribute infallibility to any man, or to any age, either the first or the middle or the last, yet certainly before the Christian religion was exalted into imperial authority, or changed into an art, the naked truth was pursued with more simplicity and sincerity than since. It is therefore worth our while to inquire what the primitive Christians have left on record concerning the proximate condition of departed saints; or concerning the state of human spirits until the resurrection.

The nearer to its source, the purer the stream; and those fathers who lived nearest to the times of the Apostles are unquestionably to be consulted (*ceteris paribus*) as the best evidence for the orthodox faith: and hence, although, for my own part, I do not doubt that almost all the Greek fathers entertained the sentiments which I advocate, I shall content myself in this chapter with a review of the first three centuries; in which I am convinced (unless I deceive myself) that you will find neither a Greek nor a Latin author pretending that the human spirit is transferred to the vision of God immediately after the death of the body; or to the possession of glory in heaven, as taught by the Romans; unless indeed it be the heretics, or one Cyprian of that day.

That it was the opinion of *many heretics* in the first ages,

* It may be doubted whether any man ever so believed in the immediate possession of consummate glory and bliss to the deceased, as to desire it in a degree proportionate to the idea commonly entertained of its ineffable excellence. St. Stephen, who saw the glory of God, has been proved above to have expressed no such hope.

(namely, of such as also denied the resurrection), is abundantly manifest from the works of Justin Martyr, Irenæus, Trypho, and others. In his dialogue with Trypho, Justin writes as follows: "*Esteem them not as Christians, who say that there is no resurrection of the dead, but that the spirits of the deceased are received into heaven as soon as they depart this life**." Here we see the denial of the former point, conjoined with the acceptation of the latter, by Justin; or, at all events, that the same ancient heretics who denied the resurrection, did also hold, that the departing spirit is transported forthwith into heaven.

Much light is thrown upon this passage of Justin by Irenæus, who attributes both these errors to the heretics of his time, in his fifth book, cap. 31. He writes†, ".....There are some whose creed is thought orthodox, while yet they overleap the order of the promotion of the just, being ignorant of the means of meditation unto incorruption, and entertaining heretical sentiments in their hearts. For certainly those persons are heretics who contemn God's disposal of future events; who refuse the salvation of their flesh; who despise the covenant of the Almighty; and maintain that as soon as they die they are transported above the heavens and the visible creation, and conducted into the presence of their mother, or of him whom they call Father. They altogether reject the general resurrection, and it is not wonderful that they know not its order. They will not understand, that if their opinions were true the Lord himself (in whom they say they believe) certainly would not have risen on the third day, but, expiring on the cross, would have departed forthwith into heaven, leaving his body on the earth," &c.

That the HERETICS—namely, the Gnostics, the Basilidians, Valentinians, Marcionites, and others of the same kennel—were the authors and first advocates of the opinion which we have refuted, is evident from the primitive fathers, and other writers on the heresies. We have seen that neither Justin nor Irenæus believed human spirits, escaping from the body, to be translated into the highest heaven and the seat of glory. The former also

* Οι και λεγουσι μη ειναι νεκρων αναστασιν, αλλα αμα τῳ αποθνησκειν τας ψυχας αυτων αναλαμβανεσθαι εις τον ουρανον μη υπολαβητε αυτους χριστιανους. M. p. 307.

† Quoniam autem quidam ex his qui putantur recte credidisse, supergrediuntur ordinem promotionis justorum, et modos meditationis ad incorruptelam ignorant hæreticos sensus in se habentes. Hæretici enim dispicientes plasmationem Dei, et non suscipientes salutem carnis suæ, contemnentes autem et repromissionem Dei, simul atque mortui fuerint dicunt se supergredi cœlos, et Demiurgum, et ire ad Matrem, qui ab iis affingitur Patrem. Qui ergo universam reprobant resurrectionem quid mirum si nec ordinem resurrectionis sciant? Nolentes intelligere quoniam si hæc ita sint, ut dicunt, ipse utique Dominus, in quem se dicunt credere, non in tertia die fecisset resurrectionem, sed super crucem expirans, confestim utique abiisset sursum, relinquens corpus terræ, &c.

bears testimony to the same effect (D. cum Tryphone, M. p. 223) in these words*, "The souls of the pious remain in some better place: the unjust and depraved in a worse, *expecting at last a time of judgment.*" Irenæus also, at the end of the chapter quoted above, pursues in many ways the same argument†. "If therefore the Lord kept," saith he, "the law of death, that he might become the first-born from the dead; and remained until the third day *in the lower parts of the earth,* afterwards arising in the flesh, and even shewing to his disciples the wounds in his hands; and *then at length* ascending to the Father; how is it that they are not ashamed who maintain that the world in which we live is signified by the term '*infernal;*' and that the inner man upon quitting this body ascends into some place above the heavens? For since the Lord went into the midst of the shadow of death, where were the spirits of the dead, and afterwards rose again with his body, and lastly ascended; it is obvious that the spirits of his disciples (for whose sake the Lord performed those things) shall also go into an invisible place appointed of God for them, and shall there abide until the resurrection, awaiting, and ultimately receiving, the restoration of their bodies, in which they shall positively and bodily be raised up (as the Lord also rose), and shall so come into the sight of God."

Very similar is the language of Tertullian‡, (de Anima, cap. 54), "Forasmuch as God the Christ, because he is also man, according to the Scriptures, died, and was buried, and satisfied this law also, transacting in the infernals, in the form

* Τας μεν των ευσεβων ψυχας εν κρειττονι ποι χωρῳ μενειν· τας δε αδικους και πονηρας εν χειρονι, τον της κρισεως εκδεχομενας χρονον τοτε.

† Si ergo Dominus legem mortuorum servavit, ut fieret primogenitus à mortuis, et commoratus usque ad tertiam diem in inferioribus terræ, post deinde surgens in carne, ut etiam figuras clavorum ostenderit discipulis, sic ascenderet ad Patrem; quomodo non confundentur qui dicunt inferos quidem esse hunc mundum, qui sit secundum nos; interiorem autem hominem ipsorum derelinquentem hic corpus, in supercœlestem ascendere locum? Cum enim Dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, post deinde corporaliter resurrexit, et post resurrectionem assumptus est: manifestum est quia et discipulorum ejus, propter quos et hæc operatus est Dominus, animæ abibunt in invisibilem locum, definitum eis a Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem, post recipientes corpora, et perfecte resurgentes, hoc est corporaliter quemadmodum et Dominus resurrexit; sic venient ad conspectum Dei.—*His simillima habet Andreas Archiepiscopus Cretensis sermone in vitam hum: et in defunctos (sed erat opinor sexti seculi) impressus est Lugd. Bat.* 1619, *in* 4*to. B. B. Oxon.*

‡ Quod si Christus Deus, quia et Homo, mortuus secundùm Scripturas, et sepcultus secus easdem, huic quoque legi satisfecit, formâ humanæ mortis apud inferos functus: nec antea ascendit in sublimiora cœlorum, quàm descendit in inferiora terrarum, ut illic patriarchas, et prophetas compotes sui faceret: habes et regionem inferum subterraneam credere, et illos cubito pellere, qui satis superbè non putant animas fidelium inferis dignas; servi super dominum, et discipuli super magistrum, aspernati si forte in Abrahæ sinu, expectandæ resurrectionis solatium capere.

of human death; and not ascending into the highest heavens until after that he had descended into the lower parts of the earth, as the patriarchs and prophets, partakers of the same promises that are his, had also done; you are to believe in the subterraneous region of the infernals, and to drive away from you those who (proudly enough) esteem the spirits of believers too good for the same. *Servants above their Lord, and disciples above their Master, they disdain to accept* the comfort of anticipating the resurrection in Abraham's bosom." Then, lower down in the same chapter, he speaks still more plainly, saying*, "Heaven is open to no one; (the saints) are *safe*, for I would not say that they are *shut up*, in the earth; and the kingdoms of heaven shall be first discovered in the transaction of this world's renovation." Also, in the end of the same chapter, from his little book on *Paradise* (by the loss of which we suffer no small disadvantage), he says†, "He had established that all human spirits are sequestrated in the infernals, until the day of the Lord." In many parts of this treatise *De Animâ*, he testifies to the same thing in other words, and especially in his "Defence," chap. xlvii.‡: "*And if we name paradise*," he says, "we mean by that word, not heaven, but a place appointed in the good pleasure of the Most High to receive the spirits of the saints." And in the fourth book against Marcius (chap. xxxiv.§), "I call that region, then, the bosom of Abraham which, though not celestial, is nevertheless superior to the infernals, and a place of refreshing provided for the spirits of the just, until the consummation of things shall accomplish the resurrection of all in the plenitude of reward." Parallel passages to these may be found in his *De Resurrectione Carnis*, cap. xxiii. But enough of Tertullian; we can henceforth have no doubt of his sentiments on this point.

Origen agrees with the fathers already quoted, attributing to the spirits of the saints, both of the Old and New Testaments, only an inferior degree of felicity. In the seventh Homily upon Leviticus he expresses his sentiments as follows‖: "For they have not yet received their joy, nor indeed have the Apostles; but even these expect that I also should be a partaker of the same felicity with them:" and for this he adduces the authority of St. Paul, the master of the

* Nulli patet cœlum, terrâ ad huc salvâ, ne dixerim clausâ; cum transactione enim mundi reserabuntur regna cœlorum.

† Se constituisse omnem animam apud inferos sequestrari, in diem Domini.

‡ Et si paradisum nominemus, locum divinæ amœnitatis, recipiendis sanctorum spiritibus non cœlum intelligimus.

§ Eam itaque regionem sinum dico Abrahæ, etsi non cœlestem, sublimiorem tamen *inferis*, interim refrigerium præbituram animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat.

‖ Nondum enim receperunt lætitiam suam, ne Apostoli quidem; sed et ipsi expectant, ut et ego lætitiæ eorum particeps fiam.

Gentiles * (Heb. xi. 40). "*You see,*" saith he, "*that Abraham is still expecting* the things that are perfect; and Isaac and Jacob, and all the prophets, are expecting us, that with us they may receive perfect blessedness."

At the end of the third century, *Victorinus* Martyr, and Lactantius, adopted the same opinion. The latter, in the seventh book of his Institutiones, sect. 21 †, "Nor yet can any one think that the human spirit is judged immediately after death: for all are detained until the time shall come, in which the Supreme Judge shall make trial of their works, and give eternal life to all those in whom righteousness is discovered." The same author (when treating of Rev. vi. 9), in speaking of "*the souls under the altar*"—in which place he would have it observed, that they are not to be understood as *within* the altar, viz. in heaven, but *without it*; where he believes that the spirits wait until the last time shall come, in which rewards and punishments are distributed ‡:—"But because the everlasting remuneration of the saints, and the future damnation of the wicked, is in the last time, therefore it is said to the former, 'WAIT;' and for the consolation of their bodies they receive white robes, viz. the gift of the Holy Ghost."

Moreover, many of the most ancient fathers, if not altogether all, have said that human spirits descend *into* HADES §; whereby they testify their opinion that they are not immediately transported to the highest heaven and supreme glory. For although *hades* be of wide signification, including both just and unjust, yet no one ever pretended that any spirits therein confined might there enjoy the beatific vision;—so that the ancient fathers, in disposing of all departed spirits *in* HADES, do in effect exclude them, for the time being, from *that vision* and from *glory*. We have seen how Justin, Irenæus, and Tertullian, demonstrate from the descent of Christ that of all his servants; "*for the disciple is not above his Lord* ‖." And by the converse of this argument, *Macarius*, bishop of Jerusalem, in the Nicene Council expounding philosophically the

* Vides igitur quia expectat ad huc *Abraham* ut quæ perfecta sunt consequatur. Expectat et *Isaac*, et *Jacob*, et omnes prophetæ expectant nos, ut nobiscum perfectam beatitudinem capiant.

† Nec tamen quisquam putet animas post mortem protinus judicari: omnes enim in unâ communique custodiâ detinentur, donec tempus adveniat quo maximus Judex meritorum faciat examen; tum quorum fuerit probata justitia, ii præmium immortalitatis accipiunt.

‡ Sed quia in novissimo tempore sanctorum remuneratio perpetua, et impiorum ventura damnatio, dictum est iis EXPECTATE. Et pro corporis sui solatio, acceperunt stolas albas, *i. e.* donum Spiritûs Sancti.

§ Εἰς Ἅδου.

‖ Matthew x. 24.

incarnation of the Messiah, declares that he descended into hades*, "*because we descend thither after death;* and he was in all things made like unto us" (Heb. ii. 17). Also he maintains, that the Lord so effected our resurrection from death (viz. from hades); and afterwards adds, concerning those and the other particulars of the same chapter†, "*This is the apostolic and irreproachable faith of the church.*" To the same effect, Eustathius, patriach of Antioch (*Dial I. apud Theodoret on Psalm* xvi. 10) calls hades‡, "*the habitation of human souls;*" and proves that *the soul* of Christ was verily human, because both in this life and also in the other, namely, while stripped of the body, it underwent the lot of men §.

In the fragment by Caius, or some other very ancient Christian, περι της του παντος αιτιας (*in Not. Hæschel. ad Phot.*), it is said, that the spirits of the just and unjust are not kept together in hades; for it commences as follows‖: "This account of dæmons and of hades, in which the souls of the righteous and unrighteous are confined, it is necessary to introduce," &c. and afterwards it repeats the same words, with the distinction of the compartment, as follows¶: "The righteous are now confined in hades, but not in same place with the unrighteous; for unto that habitation there is one exit, in the gate of which," &c. It goes on to dispose of *the guardian angels*, who separate the spirits that arrive there, and send or conduct them severally to their appropriate seats, to their proper regions, to their due locality; and lastly asserts, that they remain there *until the resurrection*, in these words**: "This is the doctrine concerning hades, in which the souls of all are confined until that season which God shall appoint, and in which he will accomplish the resurrection of the dead."

To the above authorities of the first three centuries, we may add those of two Cæsarean bishops of an uncertain date, but, as I think, a later: these are, Andreas, and Aretas, who derived his commentaries on the Apocalypse from Andreas. They write

* Κατεφερομεθα μετα τον θανατον εις τον Αδην, ανεδεξατο και τουτο, και κατηλθεν εκουσιως εις αυτον. Gelas. Cyz. de Con. Nic. l. 1, c. 23.

† Αυτη η της εκκλησιας Αποστολικη και αμωμητος πιστις.

‡ Αδην χοριον των ανθρωπινων ψυχων.

§ Αλλα μεν η του Ιησου εκατερων πειραν εχε, γεγονε γαρ και εν τω χωριφ των ανθρωπινων ψυχων, και της σαρκος εκτος γενομενη, ζη και υφεστηκε, λογεκη αρα και ταις ψυχαις των ανθρωπων ομοιουσιος.

‖ Και ουτος μεν ο περι δαιμονων λογος, περι δε Αδου, εν ῳ συνεχονται ψυχαι δικαιων τε και αδικων, αναγκαιον ειπειν.

¶ Οι δικαιοι εν τῳ Αδῃ νυν μεν συνεχονται, αλλ' ου τῳ αυτῳ τοπῳ ῳ και οι αδικοι, μια γαρ εις τουτο το χωριον καθοδος, ου τῃ πυλῃ.

** ουτος ο περι αδου λογος εν ῳ ψυχαι παντων κατεχονται, αχρι καιρου ον ο Θεος ωρισεν· αναστασιν τοτε παντων ποιησομενος.

as follows*:—"Death is the separation of the soul and body: hades is a region either of itself unobservable, or which, lying hidden, escapes our notice; and which receives the spirits that have departed from us." And again, the same bishops, in treating of "the souls beneath the altar" of Rev. vi. confirm the preceding, and clearly oppose themselves to the papal opinion of a beatific vision†. "Hence the saints are found to pray for the end of the world, because they are commanded to wait and suffer delay until the death of their brethren, and are not perfected (according to the divine Apostle) before them. But '*white robes*' (the splendour of virtues which had been manifested in their illustrious persons) are received by them. Being invested with which (although they have not yet received the promises), they do nevertheless deservedly rejoice in the hope of those excellent things, which also they contemplate already with the mind's eye, being from all material grossness freed, and reposing in the bosom of Abraham. For it is the opinion of many saints, that every lover of virtue at his departure from the present life obtains a place worthy of his deeds, in which he may indulge a sure conception of that glory which is prepared for him."

Furthermore, in corroboration of the truth we have stated, observe with what moderation and modesty the blessed martyrs Polycarp, Clemens Romanus, and Ignatius, speak of the place and condition of departed saints. They pretend not that they are received into the highest heaven, and the beatific vision; but, according to Polycarp‡, "*into a place appropriate* unto them;" or, according to Clemens Romanus on Saint Paul (in his Epistle ad Phil.)§ "*an holy place*;" which in the same epistle he denominates "*the seat of the pious*," saying‖, that "so many as have been made perfect in love, according to the grace of

* Θανατος μεν χωρισμος ψυχης και σωματος· αδης δε τοπος ημιν αειδης, ηγουν αφανης και αγνωστος, ο τας ψυχας ημων εντευθεν εκδημουσας δεχομενος.

† Δια τουτων την τυ κοσμου συντελειαν αιτουμενοι φαινονται οι αγιοι· διο μακροθυμειν αχρι της των αδελφων τελειωσεως κελευονται, ινα μη χωρις αυτων τελειωθωσι, κατα τον θειον Αποστολον. Αι δε λευκαι στολαι την επανθουσαν αυτοις, των αρετων εμφαινουσι λαμπροτητα ην ημφιεσμενοι, ει και μηπω τας επαγγελιας εκομισαντο, τη γυν ελπιδι τουτων ἁ περ νοερως ενοπτριζονται, πασης απηλλαγμενοι παχυτητος, εικοτως ενφραινονται τοις κολποις Αβρααμ αναπαυομενοι. Πολλοις γαρ των αγιων ειρηται, χωρους αξιως ειληχεναι των της αρετης εργατων εκαστον, δι ὧν και περι της μελλουσης αυτων δοξης τεκμαιρονται.

‡ Εις τοπον αυτοις οφελομενον.

§ Ουτως απηλλαγη τυ κοσμυ, και εις τον αγιον τοπον επορευθη. Non ad cœlum aut gloriam, sed ad τοπον οφειλομενον της δοξης, dicit Clemens, Ep. c. 5. Citat Clericus ad Matt. xvii. 18. Ita etiam εις τοπον τον ιδιον, *Judæ*. Acts i. 25.

‖ Αι γενεαι πασαι, απο Αδαμ εως της δε ημερας παρηλθον, αλλ' οι εν

Christ, of all generations from Adam unto this day, are in possession of the *seat of the pious*, and shall be manifested in the discovery of Christ's kingdom: for it is written (Is. xxvi.) 'Enter into your chambers for a little while, until my wrath and indignation be overpast, and I shall remember the day of good, and shall raise you up from your beds.'"

All these testimonies agree with what has been stated above; and what Clemens calls χωραν ευσεβων *the seat of the pious*, is named by Justin χωρον κρειττονα *"a better place,"* and by others, χωρους αξιους, vel τοπους αξιους *"a worthy place, or habitation;"* by Polycarp, τοπον αυτοις οφειλομενον *"an appropriate habitation;"* by Ignatius, τοπον ιδιον *"a fit habitation;"* by Clement, τοπον αγιον *"an holy habitation;"* and by Chrysostom, ιερα προθυραδ *"a sacred hall."* So that they are not only consistent with one another, but also with the moderation preserved in the Scriptures: for example, when our Lord is speaking (Luke xvi. 25 *) of the state of the pious dead, who abide in *Abraham's bosom*, he calls their blessedness, "CONSOLATION," *not glory*: and the same is described elsewhere in the Scriptures as *rest* and *refreshment*, and compared to *a peaceful sleep*.

Such, then, is the language of Holy Writ and of the Apostolic age. Let it now be compared with the language of the popes, and of the Romish church. In the Council of Florence (Verba Concil. Florent. p. 86 †), "THE SPIRITS OF BELIEVERS ARE INSTANTLY RECEIVED INTO HEAVEN," say they, "AND

αγαπη τελειωθεντες κατα την τυ Χριστυ χαριν, εχυσιν χωραν ενσεβων· οι φανερωθησονται εν τη επισκοπῃ της βασιλειας τυ Χριστυ· γεγραπται γαρ, εισελθε εις τα τεμεια μικρον οσον, εως ὃ παρελθη η οργη και θυμος μυ, και μνησθησομαι ημερας αγαθης, και αναστησω υμας εκ των σηκων υμων.

* *In Luke* xvi. 19—31, (remembering always that it is merely a parable) we have the following picture of hades—namely, a place in which the conscious personalities of those who have died and been buried are to be found (ver. 22), the righteous as well as the wicked: these, however, being in torment, and separated from the former by a great gulf, impassable by either party (ver. 26). But they can see each other; that is, they can recognise each other's persons, and discern each other's locality, *"afar off"* (ver. 23): and they can hear each other's converse; that is, they can communicate in the transactions of each other's thoughts: they can even hold mutual conversation with each other (ver. 24—31): and while the latter experience *fiery anguish* (ver. 24), the former are *"comforted"* (ver. 25).——BUT, MOREOVER, IN WHAT SENSE *do the separated spirits of the reprobate endure* FLAMES?" (ver. 24). They are separate from the flesh; they are *not material*, they cannot be *scorched and singed*; as some teach; (addressing themselves to the *soul*, and not to the *spirits* of their congregations). Nay; but in the vivid anticipation of their impending torment, they realize it, even to the extent of using the self-same language which *the outcasts* shall use hereafter. And, truly, unless they did so *no mortal* could understand them; whereas in the delivery of the parable the auditors *are mortals!*—So then, the parable only confirms the view which the catholic church of all nations and of all ages hath entertained, and embodied in all her creeds; until these latter days; *until this hour and power of darkness; which they madly call "the march of intellect."* "Father, forgive them; for they know not what they do."

† Mox recipi in cœlum, et intueri clarè ipsum Dominum, Trinum, et Unum sicuti est." VERBA CONCIL. FLORENT. p. 86.

CLEARLY BEHOLD THE TRIUNE LORD HIMSELF EVEN AS HE IS." But whence are these words? from what book of Scripture, from what record of the primitive church, have they been derived? "*I go,*" said Christ to his disciples, "*to prepare a place for you: and if I go and prepare a place for you,* I WILL COME AGAIN, AND RECEIVE YOU *unto myself, that where I am ye may be also*" (John xiv. 2). Here it is plain enough, that the glorious place prepared by Christ for his saints is not possessed by them UNTIL HE COMES AGAIN. *Then* indeed, according to the intercessory prayer (John xvii. 24), the saints shall be together with Christ, and shall behold his glory: "*I shall be satisfied, O Lord,* WHEN I AWAKE with thy likeness" (Psalm xvii. 15).

It seems equally incongruous with the Scriptures and with sound reason, either to require supreme punishment, or to expect supreme rewards, before they have been decreed in judgment, and their respective causes shewn; and the Scriptures speak of no judgment before the end of the world. *That is* "*the day* in which God will judge the orb of the earth (*η οικουμενη*) by Christ" (Acts xvii. 31): "*Then* shall every work be tried" (1 Cor. xiii. 15): "*Then* shall every one receive according to what he hath done in the body" (2 Cor. v. 10): *Then* are "the thrones placed, and the books opened, and the dead judged according to their deeds" (Apoc. xx. 11—13): *then* are the righteous and unrighteous separated, the sheep from the goats; those being placed on the right hand of the Lord, and these on his left; and upon both he pronounces sentence. For this we receive from Christ's own mouth (Matt. xxv. 31 et seq.): "*When the Son of Man shall come in his glory, and all the holy angels with him,* THEN *shall he sit on the throne of his glory, and before him shall be gathered all nations;* and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world .... THEN also he shall say to those on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Behold the time, behold the method, the rewards, and punishments, and the sentence of execution pronounced; and all these things future—namely, "WHEN THE SON OF MAN SHALL COME." But if it be objected that these things are to be understood of the *general* judgment only; and that there is, besides that, a secret and particular judgment, which is instituted immediately after death, and received by every human spirit on its exit from the body; *Produce the texts, if you please;* direct us to those sacred Scriptures which attest it, that we may see

whether they demonstrate any such thing. The passages we have cited are before you, as clear as light itself; and they indicate *nothing* concerning a previous judgment, but rather exclude the idea. In matters of this sort, *which rest upon Divine will* and the revelation that God hath vouchsafed to us, we may not *according to our own will* prescribe a new order, to serve our hypotheses. It is true enough that every human spirit, on its exit from the body, undergoes a tacit and private judgment, inasmuch as it is conscious in itself of the good or evil which it hath previously transacted; and carries in its bosom its own witness, and its sentence also; and *recognises* in that dispensation and affection which it experiences THE PRESENCE *of a propitious or of an offended God*;* and discerns, *yea,* SEES *as already imminent,* the fate decreed upon it: but all this realizes nothing *without, all this transpires within* the spirit; which, nevertheless, continues in one and the same place, state, and habit, till the resurrection.

We have remarked before, that the *resurrection* is rendered useless by the Roman Church; when it forestals the glory of the saints; and we may add, that *the general judgment* is rendered no less superfluous by the same violation of Divine order. For if every one be judged already according to his deeds; if the just and the unjust be now separated—those enjoying heaven and the sight of God, these tormented with punishments external as well as internal—then what need for any future judgment? *what is it to effect?* or upon what actions is it held? *Was the former judgment erroneous, that it requires to be renewed?* or DO THE DAMNED APPEAL? Surely you dare not suppose it. But you will say, that the sentences pronounced and executed in private, should be demonstrated equitable and righteous before the whole world. This were intelligible, if the injured party could lodge a complaint; but you have supposed that every one condemned is *self-condemned;* and slowly enough, upon your supposition, is the question of the equity of their punishment examined, when they shall have already suffered the torments of gehenna for ages: and, on the other hand, equally preposterous were an inquiry into the justice of their rewards who have been possessed of all the joys of heaven, not for ages only, but for thousands of years.

And, to return to the resurrection: Let us see what the Papal theology teaches us concerning it. The Romanists say, that the bliss of the human spirit is not more intense after the resurrection

* As "the man after God's own heart" rejoiceth to acknowledge, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: IF I MAKE MY BED IN HADES, BEHOLD THOU ART THERE" (Psalm cxxxix. 8); so the bereaved Patriarch, "THERE IS NO DARKNESS, NOR SHADOW OF DEATH WHERE THE WORKERS OF INIQUITY MAY HIDE THEMSELVES" (Job xxxiv. 22).

than before; or, to be accurate*, "That the glory of human spirits is not augmented in the resurrection, unless in *extent*, not in *intensity*" (Bellarm. de Beat. Sanct. chap. ii. & v.)—*unless accidentally, and not in itself;* the spirit remaining in the same beatific vision of God, in the same light, in the same glory, in the same perfection of its functions, in the same intrinsic bliss, which it had before, according to these theologians. How small an accession of good accrues from the resurrection of the dead! How ill do their words agree with those of St. Paul! (1 Cor. xv.) Is this trivial addition of enjoyment the all, "*without which*," saith the inspired Apostle, "*we are of all men most miserable*" (ver. 19); *without which* he esteems the immortality of the spirit as nothing; without which HE would direct our hope *to this life alone* (ver. 32); *apart from which* he mentions nowhere all that previous bliss, whether you call it the beatific vision, or by any other name? THEN *only he expects his reward;* THEN also his crown (2 Tim. iv. 8); *thence* he procures consolation under every trial, and against death itself (1 Thess. iv. 14, 18). What St. Paul calls "*an exceeding eternal weight of glory*" (2 Cor. xiv. 17; Rom. viii. 18—23; Eph. i. 10—14), they of the apostasy regard as *a trivial overflow;* and what St. Peter calls "a crown of glory which fadeth not away" (1 Pet. v. 4), they account a mere appendage of our glory, and not the chief nor a principal part of it.

Lastly: The Lord Jesus Christ himself hath taught us not to antipicate nor expect the redemption of the saints before the end of the world (Luke xiv. 14; xxi. 28); and he promises not any retribution before the resurrection of the just: so opposite to the doctrine of the Gospel are the decrees of the Roman church on this point. That which the Apostles, the blessed martyrs, the ancient fathers, esteemed as the chief promise of the Gospel, the foundation of the Christian faith, the anchor of hope, is rendered, according to those decrees, all but void, useless, and superfluous. And be it remembered, that Christ hath purchased that *redeemed* life, that *renewed* hope, with no less a price than his own life, and confirmed it by his own resurrection (1 Pet. i. 3, 21; Heb. ii. 14; 2 Tim. i. 10). And *him that rises not,* HE *treats as lost,* in that sacred discourse of John vi. 39, &c.; as also doth St. Paul, in his memorable argument to the Corinthians, 1 Cor. xv. 16—18.

THIS, then, is the miraculous operation of the Divine energy, *even the victory and the triumph of God* IN DEATH ITSELF *made manifest;*—this the summit of our perfection; for which we strive; to which we all aspire (Philip. iii. 10); and beyond it, ambition (however great) hath not an aim.

* Animarum gloriam non augendam esse in resurrectione: nisi extensivè, non intensivè.

By what has been said, it appears to me sufficiently demonstrated, both out of the Scriptures and the ancient Fathers, that the bliss of the saints either entirely or chiefly depends on *the* RESURRECTION; and that the supreme perfection, and the consummate felicity or glory, which *the beatific vision of God* expresses, are not imparted to human spirits before the day of judgment and the advent of the Lord. And if, from paucity of the number of testimonies adduced, we feared that the question should suffer detriment, it would be easy to bring forward many more, of the fourth and following centuries: but the force of Holy Writ (which ought to be sufficient alone) is obscured by too much collateral proof; and I shall therefore only add (and that as an appendix) some of the more obvious and indisputable passages of a later date to the same effect, which may either be consulted or disregarded as the reader's mind seeks comfort and support from his fellow-mortals or not.

THE TRANSLATOR.

And now this eloquent author (the Reverend Doctor Burnet, Master of the *Charter-House* in 1727) proceeds to quote the testimonies of Chrysostom, Theodoret, Œcumenius, Theophylactus, Euthymius, &c.; *Plures patres in Not. Cortholt. ad Justin. xliv. Col.* 1 *et* 2; Hilarius, Ambrosius, and Augustin; *(Expos. ad Psalm* xxxvi. 10; *Enchirid. ad Laurent.* c. 118; *Gen. ad. Literam,* l. 12, c. 35; *De Civ. Dei,* l. 12, c. 9; *Retract.* l. 1, c. 14; *Confess.* l. 9, c. 3; D. Bernardus; Clemens; Cyprian; Dyoniaius the Areopagite; Epiphanius; Shaplet. *Defens. Auctorit. Eccles.* l. 1. c. 3;) and in the first instance Auctor. Quæstionum et Respons. ad Orthod. apud Justin Martyr; together with *all the ancient Liturgies:* but in these days it is presumed that he would altogether have rested here; "*For, indeed, when they hear not Moses and the Prophets, neither would they believe though one rose from the dead.*"

My effort has been, not so much to give the language, as to write in communion with the spirit of our author: at the same time, the liberties which I have taken in this translation are not important enough to be mentioned. WE OFFER TO THE CHURCH THE TRUTH AS IT IS, *as it was seen to be by five hundred brethren at once,* IN THE PERSON OF OUR LORD JESUS CHRIST. "He that hath an ear to hear, let him hear." And as for those disciples whom Satan, or the world, or the desires or hopes or flattering unctions of the flesh, have so blinded, that they esteem themselves, or hope themselves to be, *greater than their Lord;* as for those servants, I say, may God be merciful unto them, for his own Name's sake!

REVIEWS AND MISCELLANIES.

VAUGHAN'S POPULAR ESSAYS.

"Self-manifestation the End of all God's Counsel and Operations. —The Truth: a Series of popular Essays designed to lead Men into the Knowledge and Enjoyment of God. By E. T. Vaughan, M.A., Vicar of St. Martin's, Leicester."

We should not have delayed to bring the Popular Essays of Mr. Vaughan under the consideration of our readers until the present time, had we not entertained the daily hope that they would have been completed under the superintendance of the same master spirit that indited their commencement. That hope has now closed upon us; and we have therefore no motives to induce us to refrain, but many to urge us on to give some account of this invaluable treatise; and not among the least may be mentioned, an apprehension that it is not so universally known as it ought to be, for the benefit of the church of God.

The Notes to Mr. Vaughan's edition of Luther's treatise *De Servo Arbitrio*, the Life of Robinson, as well as his Sermons, and the little work which is the subject of these remarks, evince the author to be a theologian of the first order, in any age, and in any church; and in our day, in the Church of England, absolutely without a rival. In estimating the value of an in-instrument, the first element in the calculation is an accurate knowledge of the nature of the work which it has to perform; and, rating the importance of Mr. Vaughan as a divine very high, it is proper to shew the grounds upon which that judgment has been formed.

Although the labours of Bishops Horsley and Porteus, Messrs. Biddulph, Faber, Cunninghame, Frere, and some others, kept the prospect of the Second Coming of the Lord from dying quite out of the remembrance and hope of the church in these latter days, it was not till the publication of the letters under the signature of Basilicus, by Mr. Way, that the subject was brought to her attention, once more, with a force sufficient to rivet the regard of all who, being taught by the Spirit of truth, have the witness within themselves to any branch of it that is presented from without. Many, who had never considered the subject before, began now to search the Scriptures, to see whether these things were so or not; and finding that they were, believed them, to the saving of their souls. But, along with the precious seed of the kingdom sowing up and down the land, Satan was busy in planting tares: where he could not prevail upon men abso-

lutely to reject the truth, he insinuated a pernicious error in their minds. Taking advantage of the false spirit of love, and unsanctified, anti-christian benevolence, which he had been long infusing into their hearts, he found a soil well prepared for the reception of his damnable doctrine of universal redemption;—a doctrine not only in direct contradiction to many express declarations of God's word, but utterly at variance with every object that is revealed as to be answered by the incarnation and death of the Son of God; by the creation, fall, and redemption of man. This error spread far and wide: many of God's own children were deceived; and, if they did not absolutely embrace it, received so much of it as for a long time to unsettle their minds, and unhinge their whole scheme of divinity: while indolent and ignorant preachers either did not perceive its consequences, or were too indifferent to their duty to warn men of its danger.

As, in calculating the value of the services of Luther and Knox, we must refer to the times, and the grossness of the practices which they were raised up to overthrow; so must we call to mind the state of the church, when we are forming an estimate of the powers of the man whom the Lord raised up to be His witness in another day. While the majority of professors of religion were in the state of mawkish sentimentality which we have above described—whining and puling about Christian love, although hating God's revealed character in their hearts—Mr. Vaughan was prepared of God to withstand the delusion that Satan had introduced. He performed this office in the most effectual, if not in the only, way in which it is possible to meet this heresy; which is, by reference to as much of the ultimate end and purpose of God in all his intermediate acts as is revealed in God's word. The subject has been handled by many divines, among the most eminent of whom may be named Hooker, Charnock, Edwards, and Williams. The first refers to it only by the way, in the course of a treatise on another matter. Charnock takes a more extended view, as the nature of his work required he should do, but without bringing it to bear upon any one specific point. President Edwards alludes to it only in reference to Arminian errors: and Williams has written with one great fallacy running through his work, which makes some reject it as altogether deceptious; while others receive it, fallacy and all, without being able to discriminate between them. The form, therefore, which the present heresy has assumed, required Mr. Vaughan to treat the subject in a manner different from all his eminent predecessors.

There are two principal methods on which an argument may be constructed. The one is, by announcing the proposition intended to be proved at the commencement of the oration, and following it up by a series of proofs: the other is, by stealing

on the hearers gradually, and winning them to the conclusion at which it is meant to bring them, without exciting any opposition to their previous prejudices. Both these modes have been used, by the masters of rhetoric. Demosthenes seems to have availed himself of them indiscriminately, without giving one a preference over the other. Aristotle points them out; as does also Cicero, in his treatise *de Oratore*, observing that he used both, but without stating his reasons for employing one or the other. Mr. Vaughan usually adopted the former. Much may be said in favour of both. In the present day of superficial knowledge and apathy in religion, it may be well to state at once some startling proposition, which shall have the effect at least of rouzing the auditors out of their "death-like stilness and their dread repose." On the other hand, so great is the ignorance of religionists, and so little are they in the habit of reflecting or of reasoning, that the plainest truths will be rejected, unless supported by some name in repute amongst them. Examples of this are seen in the universality with which the facts connected with the second coming of the Lord were branded by the whole of the Evangelical oracles as NEW! and the flippancy with which, in their folly, they called the orthodox creed of our Lord's true humanity a *heresy*.—Mr. Vaughan's object is thus described by himself. 'By popular essays,' the author means 'essays 'addressed to the common people, as distinct from the learned; 'and by this title holds himself excused from going at large 'into the investigation and defence of *every* assertion and refe- 'rence which he may introduce into his work. Following the 'advice of a judicious prelate, he aims to write "dogmatically 'rather than controversially;" but desires it to be understood, 'that he advances nothing without serious thought, and some 'research. He begs his reader not to be dismayed if he meet with 'a word or sentence here and there which he does not instantly 'comprehend. Before he has finished the number or essay, he 'will probably find some light thrown upon it which removes 'his difficulty. The secrets of God cannot be received or told 'at once. The author stipulates, therefore, for patience, atten- 'tion, and repeated rumination. The thoughtless, the super- 'ficial, and the desultory, will either disdain to read, or quickly 'throw aside so dull, so laborious, so unpersuasive a performance. 'The author has not rigidly adhered to the received version in 'his long and multiplied quotations from the Scriptures. Whilst 'he admires the simplicity, energy, and numerous arrangement 'of that version, and is ever ready to maintain that it constitutes 'a fair transcript of the original volume, sufficiently accurate 'for general use; still, in collecting and reciting the testimony 'of God upon any proposed subject, he deems it necessary to 'exercise a scrupulous fidelity in the rendering of every word,

'clause, and sentence of the parent language, though it be with 'some offence to the ear and taste, and with the hazard of de- 'tracting some little from the more than due veneration with 'which that truly venerable work is commonly regarded. Taking 'it for granted, moreover, that the reader will have his Bible at 'hand, he has ventured to save expense and trouble by printing 'only his own exhibition of the sacred text, which he requests 'him, however, to compare with the authorized one. In his 'quotations from the New Testament, he has followed Professor 'White's edition (Oxford: 1803) *even to the punctuation;* and 'in his quotations from the Old, in which he chiefly adopts the 'received version, has used Simons's Hebrew Bible (Amst. '1753).'

If we were to endeavour to state as briefly as possible the separate objects aimed at by the Evangelical party, from the days of Whitefield and Wesley to the present hour, and by Mr. Vaughan and a few others (such as Mr. Goode and Mr. Howells), we should say it was this: that the problem proposed for solution by the former was, "With how small a portion of right knowledge of the revealed character of God is it possible to be safe?" whereas the problem to be resolved by the other class is, "How shall the greatest knowledge of God be attained, that HE may be rightly worshipped and loved?" One would suppose, from the published sermons, that such a prayer as that of the Apostle for the Ephesians was never offered up by any of the former class: "I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Our present business is not with the former class, or it would be easy to shew that its tendency is to propagate a fearful delusion,—that the followers of it may have a satanic hatred to the God of the Bible, while they may flatter themselves that they are heirs of his kingdom. But we have now to do with Mr. Vaughan.

It is not to be denied that 'the ultimate end of all God's 'counsel and operations in creation is the manifestation of Him- 'self;' and that the object of teaching his creatures to know Him is, that the loveliness of his nature may be known, and he therein loved and worshipped aright. It is impossible that the felicity of God can be in the remotest degree increased or diminished by the existence or non-existence of the works of his own hands. The moving cause, therefore, of his "going out into creation acts," to use a quaint expression of the old writers, is a willingness to communicate as much of that blessedness to

his creatures which is alone in himself, as it is possible for them to receive. In this extended view of the subject the maxims of Bolingbroke and Warburton, versified by Pope, are true:

> And, spite of pride, in erring reason's spite,
> One truth is clear, Whatever is, is right.

But confined to this present globe these sentiments are not true, and afforded fair ground for the ridicule which was poured upon them by Voltaire, in his tale of Candide. It is true, however, that the amount of evil, sin, misery, and suffering, which forms so large a majority of the present scene, will be found, at the time of the denouement of the great drama, to have been the smallest which was possible, in order to effect the great object of the manifestation of Himself. A metaphysical subtilty has been mooted by the question, Whether the willingness to communicate of the blessedness, or the manifestation of his own being in order that he may be worshipped aright by the whole of his creatures, ought to be placed as the first idea in the Divine Mind. Now, there is a self-evident fallacy in applying the term "first" to any operation of the Divine Mind; and also in supposing that one quality can have a preponderance over others; the term "holiness," in the abstract, seeming to imply the complete harmony of the whole of God's moral attributes, as the term "glory" seems to express the effect of the manifestation of that harmony upon the intelligent creature. Love is an attribute as necessary to be manifested as any other, but it would involve a contradiction to assert that it were *more* necessary than any other. Again: it is probable that the whole circle of moral attributes, though appearing to be composed of many to our senses, does not, in fact, consist of divers attributes existing in harmony with each other; but is one, and existing only in unity. But into this question it is not our present purpose to enter. No one, observes Dr. Gooch on Mania, can have read the Bible, even in the most cursory manner, without perceiving that the number of human beings declared to be saved is considerably smaller than that declared to be lost. This learned physician might have advanced much further, and have shewn, that, upon every scheme which admits of future rewards and punishments for offences committed in this life, more must meet with condemnation than with praise. So that the evidence of our senses plainly declares, that which accurate reasoning must determine in like manner—namely, that the suffering of the creature is compatible with the happiness, and with the exhibition of love in the Creator: whence it follows, that as the infliction of pain is the contrary of an exercise of love, the suffering of the creature must be to shew forth some other attribute, commensurate with, although not necessarily opposed to, that of love. Some Deists have felt the force of this so strongly, as to have

found themselves compelled to draw a distinction between those sufferings which are endured in this life, and those which are declared to be eternal. But it is clear that this is only a question of degree, and that the principle remains untouched.

One of the most ordinary mistakes into which persons run who are called, and who call themselves, Calvinists, and who have neither very accurate nor very enlarged minds, is to represent the eternal perdition of sinners as the result of a special decree of God. The essential properties of God cannot be annihilated nor transferred. Creatures have essential properties also. The error of the most refined heathenism was Pantheism; that is, transfusing the Deity though his creatures, so as to make confusion of the essential properties of the two.

" ———— Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas." *Virg. G.* iv. 221.

" For God the whole created mass inspires:
Through heaven, and earth, and ocean's depth, he throws
His influence round, and kindles as he goes.
Hence flocks, and herds, and men, and beasts, and fowls
With breath are quickened, and attract their souls."

And again, still more clearly:

" Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum lunæ, titaniaque astra
Spiritus intus alit, totamque *infusa* per artus
Mens agitat molem, et *magno se corpore miscet.*
Inde hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis *vigor, et cœlestis origo*
Seminibus." *Virg. Æn.* vi. 724.

" Know first, that heaven, and earth's compacted frame,
And flowing waters, and the starry flame,
And both the radiant lights, *one common soul*
Inspires, and feeds, and *animates the whole.*
This active mind, infused through all the space,
Unites and mingles with the mighty mass.
Hence men and beasts the breath of life obtain,
And birds of air, and monsters of the main:
Th' ethereal vigour is in all the same,
And every soul is filled with equal flame.

Neither let it be imagined that Pantheism is confined to the heathen. It is the doctrine of Bolingbroke, Bishop Warburton, and Pope, as appears in the following lines by the latter; and, indeed, of most *naturally* pious men.

" All are but parts of one stupendous whole,
Whose body Nature is, and *God the soul.*
That, changed through all, and yet in all the same,
Great in the earth as in the ethereal frame,
Warms in the sun, *refreshes* in the breeze,
Glows in the stars, and *blossoms* in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent." *Essay on Man*, i. 259.

That God may be known as He is, it is necessary to manifest that he is not that which the most learned of the heathen thought and declared that he was. In like manner, every delusion of Satan, whether put forth through the learned heathen, or through philosophers under the Christian dispensation, must be shewn out to be false. To make a declaration of its falsehood does not suffice: the declaration is forgotten, or disbelieved; it must be manifested: and the manifestation of a truth cannot take place until the manifestation of every form of error has been made previously. Moreover, the manifestation must be continuous, and cannot, from the very nature of the thing to be declared by it, ever cease to be: that is, the manifestation must be eternal, the two contrasts composing the states commonly termed heaven, or hell. Now if hell can cease to be eternal, so can heaven; nay, so must heaven, for the one is the correlative of the other. Whence it comes to pass, that Truth is, and always must be until the manifestation takes place, an object of faith; whilst error is an object of sense: and hence the conflict which arises in every one who is possessed of the Spirit of Truth, and who lives in a world under the dominion of sensible error. It is an aphorism of the highest importance in the deeper branches of theology, that no positive can be set forth but by its negative.

The destruction and misery of the sinner does not result from an arbitrary decree of God ordaining a certain insulated consequence which might have been ordained otherwise; but it results from the essential and inalienable properties of the Creator and creature; not in those relationships only, but in the relationship of Sovereign and subject also. It is not the result of an arbitrary decree by which this paper on being put into the fire is burnt, but the result of the separate essential properties of paper and flame causing the destruction of the former when brought into contact with the latter. In this example, however, the mutual action of these bodies upon each other might be suspended by a fiat of Omnipotence, and no attribute of God violated: it would be a mere exhibition of power, and nothing more. But if the destruction and misery of the sinner were not to result from his sinful nature, if a fiat could be supposed to go forth ordering that he should be happy notwithstanding his sin, then a violation of the essential attributes of God's Being must take place: happiness would not be seen to reside only in Himself, and in the holiness of his nature; happiness would be seen to be consistent with unholiness—or, in other words, with the opposite of, and antagonist to, God —which is an absurdity: therefore the supposition involves an impossibility; therefore the supposition is false.

In this resides the whole necessity for, and mercy in, giving

a revelation; which is a declaration to the intelligent, and therefore responsible, creatures concerning the essential properties of God, and the essential properties of creature. Hereby the creature is informed of its tendency, when left to itself, to set up for itself, to assume independency, to seek happiness and life from some created thing. It is instructed by revelation that this pursuit is vain; that the first man was placed in circumstances far more calculated to justify such expectation than any of his descendants; that he failed; incurred God's displeasure, in which all those dependent upon him were involved; that return to the favour of God, the only source of bliss, is impossible by mere man-power; and that therefore God, out of love to man, has provided a scheme by which that return may be effected. The reasonableness of this, all men are endued with the faculty of being able to discern. They have the will to choose that which they like best: they all declare that their will is free; and they all deliberately reject the remedy provided by God. In the circumstances revealed to the creature, his duty is to submit to the teaching of God: and the book written by God's direction informs him that He gives his Spirit to them that ask him; gives them to believe and rely upon what HE says; for that they can possess no one good quality, not even the capacity of believing God, except that capacity be conferred by God.

Beyond, but yet connected with this, is a further revelation made, touching the mode of the subsistence of Deity; or, at least, an existence of the Godhead in such a form as renders it perfectly adapted to the method of recovery which has been revealed to, as appointed for, the creature. This mode of subsistence consists in the eternally, essential invisibility, and incomprehensibility of the infinite God by created, consequently finite, things: that, however, there existed a possibility, by reason of a distinct but not separate personality in the Divine Essence, of one of those Persons so taking a creature into union with himself as that that compound being, Creator and creature, of two distinct natures, should become one person in two natures for ever. In this Person the Deity is made visible. But, having brought himself into the limitations of creatureship, which involve limitations in place and time and condition; and the body which manifests him being at this time removed from the sensible presence of men; it is further revealed, that there is another personality in the Divine Essence, which, coinciding with the design of the other Two for the redemption of mankind, enters into some of the children of men; engenders in their hearts an indestructible principle of eternal life; leads them to Jesus Christ, as the functionary by whose work this benefit has been procured for them; teaches them to trust to his guidance;

and enables them to rely upon his power and readiness to conduct them by unseen agency through the whole course of this present life, notwithstanding all visible things seem against the possibility of his doing so; and to hope for the possession of that future bliss, which they are promised they shall attain unto by these means.

Thus the revelation of a Trinity of Persons in the Godhead is not, as ignorant people teach, an insulated, incomprehensible assertion that one is three, and three is one, which, doing a violence to all reason and laws of language, we are required to believe, upon the penalty for not doing so of eternal damnation; but a most blessed truth declared for our consolation and encouragement; shewing, that, in consequence of such a mode of subsistence, a way of salvation was practicable, and has been effected, without breaking in upon any of the essential and necessary attributes of the Creator, which, without such mode of subsistence, would have been impracticable, as all rightly directed reason must perceive. We have also the evidence, that all men, who have possessed the ability to enter into a full examination of the subject, and who have denied the Trinity, have denied likewise the vicarious sacrifice: in which they have been perfectly consistent, and have only fairly and honestly followed out to their legitimate conclusion the consequences flowing from their premises.

This leads to the reflection, which we earnestly wish the Evangelical world would lay seriously to heart, and give due consideration to,—that all who believe in, and preach, a qualified salvation—that is, a salvation limited by any one prerequisite in the object, be it small or great—are Socinians; although they have never argued out their own views to see where their scheme would necessarily lead them.

The principles which we have now set forth are referred to in greater proportion in the Epistle to the Hebrews than in any other portion of the book of God of the same length. The subject, which the inspired penman is directed to handle, leads him to touch upon the appointment of the Son by the Father to the inheritance of all creation, and the arranging of the dispensations accordingly; a description of the Son's person, and work for the putting away of sin; his present situation at the right hand of the Father; and the purposes to be accomplished during his absence from the earth, and after his future advent to it. It is this Epistle which Mr. Vaughan uses as the text or basis upon which his Essays are a kind of running commentary, furnished by parallel passages from the word of God itself; which have, unfortunately, been abruptly terminated at the end of 430 small duodecimo pages.

There is one peculiarity about the writings of Mr. Vaughan

of which it is necessary all those who may be induced to read them (and we trust there will be many) should be aware, which is, that he uses his words in their true and derivative sense, not in their loose and conventional sense. This gives at first, to superficial readers, an impression of obscurity; which arises simply from their being too indolent to annex accurate ideas to particular terms. But the extreme accuracy of his language, and the mathematical precision of his style, is not to be surpassed, and in some instances we doubt if it has been ever equalled; a beauty which is perceived by the reader in exact proportion as he is able to comprehend the idea which is intended to be expressed. His talent for pursuing the thread of an argument through every maze and intricacy of his subject is perfectly unrivalled. Collateral topics are noticed as they occur, and disposed of to the right hand and to the left, without ever allowing them to obstruct the point to which his observations are tending, or to seduce him into a discursive episode foreign to the main object which he has before him. Sometimes, where the subject admits of it, without departing from his characteristic accuracy, his sentences flow in the most harmonious rhythm and commanding energy. We subjoin, as a specimen, the conclusion of his letter to the Town-clerk of Leicester, in defence of his Sermon entitled "Cæsar and God," concerning which he had been maligned.

'I must request you then, sir, to be my interpreter to your 'venerable body. I can trust you for the fidelity with which 'you will convey my meaning, nothing robbed of the affection 'with which it is both uttered and conceived. I believe you 'to be one of those who think of me as entertaining a solid and 'principled regard for the community of which the Great King 'has made me his under-shepherd; which, though not breathing 'itself in frequent or unmeasured profession, is yet strong enough 'to "endure hardness," if it might thereby add a single jot to 'their well-being or well-doing You do not doubt, sir, that the 'same disposition actuates me in the important relation which I 'sustain, as the stated theological instructor of our provincial 'Cæsar. Sir, I count it no light thing when I open the spring 'of benediction, of which my Master has committed to me the 'key; I bless in his name: and I venture to charge you, sir, 'with a message of blessing to the assembly of which you are 'at once the counsellor, the minister, and the organ.....Tell 'them, sir, that as their angel I am charged to warn them of 'continued conflicts: they live in the era of Judgment; Who 'has exhausted many of her plagues, but has a vial yet to pour. 'Tell them to be afraid for their country, for their town, for 'their own household. Tell them, that as their angel I am 'charged to warn them of their obligations. Every member of

'his Cæsar is one from whom the Lord, THE THIEF, expecteth 'much, because one to whom he hath committed much. Tell 'them then, that, as their angel, I stretch out my hands towards 'the poor, whom they have never forgotten, and say, Remember 'them still! Tell them, that, as their angel, I look down upon 'their streets, and say, Does the harlot still linger here? I look 'narrowly into their houses of entertainment, and say, Banish 'all lewd sports, all riot, all excess, all profane words hence: let 'not that which ought to be only the stranger's resting-place, be-'come the native's snare and pest! I look at their theatres, their 'horsecourses, and their masques; and say, *Must* these things 'be? Tell them, that, as their angel, I have an eye especially upon 'their temples; and say, Are *these* honoured? Is the due differ-'ence made between the tolerated and the authorized? Cæsar 'knows no foundation but that of Apostles and Prophets, on 'which he is himself built; and knows where that foundation is 'alone to be found. He honours conscience, though he may often 'wish she were better informed: but conscience asks only licence 'to speak, and *not* to speak. He gives not what she asks not; 'much less what a pretender asks in *her* name. Tenacious of the 'FORM of truth for its own sake, and for the substance' sake 'which it covers and protects, his countenance is exclusive. And 'O tell them, sir, that, as their angel, I desire evermore to lead 'them into the very centre of the centre of that substance, that 'they may be immersed in God, and may know whom they be-'lieve. Tell them, that, as their angel, I point my finger with 'tenfold energy to their schools. Not every neat and trim 'building is a Christian pedagogue; not every phalanx of de-'cently attired children is a seed-bed of Christ. Tell them 'therefore, that, as their angel, I require them to *ascertain* the 'doctrine in which the children *they* educate are trained up: 'whether they be taught God, the Bible's God, the God and 'Father of our Lord Jesus Christ, "in the mouth of their way:" 'and whether they be taught this God *sufficiently*. Tell them, 'I *know* that the Church teaches Him to her children, in her 'ordinances and in her Book of Common Prayer, in her bap-'tismal office, in her confirmation office, in her Catechism, in her 'communion office, in her every day's and Lord's-day's services: 'she has forms of sound instruction, she has superintendants of 'sound instruction, she has seasons and places of sound instruc-'tion. Tell them, sir, that *this* is EDUCATION: what THE 'MASTER requires every parent to give to his child, either by 'his own teachings, or, *if that be impossible*, by those of others. 'Tell them, that it is theirs especially to look at *those others*: 'whether it be a grammar-school, of which they are the con-'stituted guardian; or a mere writing school. Tell them, that 'the danger is not lest children should be taught too much;

'but lest, under the name and with the smattering of *some* in-'struction, they receive what is as inefficient, and even more 'injurious than *none*. Tell them, then, that their angel says, 'Watch! be not led away by sounds! know what you are 'going to teach! assure yourselves, before you pull out your 'dollars, that it is for money's worth!

'And what does their angel say more? He strikes the first 'notes of the hallelujah of "the sea of glass;" and says, 'Surely your Lord cometh quickly.'

Another heresy which has been long engendering, which has at last arrived at a most fearful height, and which Mr. Vaughan was most useful in stemming, is that relating to the Authority of the Church. The Papists having placed the church above the written word, the Protestants of late years have met this error by its converse of equal magnitude, which is, to deny the authority of the church altogether. The written word is not of itself sufficient without a church—that is, without a living body of witnesses and preachers of the truth. This is the great error which Bible Societies have been the means of promulgating. There is in all these self-constituted societies an error at their root, which is, that they are schismatic in their very essence. They are not ordinances of God's appointment; they are not under the controul or management of any authority of his. Those who call themselves Christian societies, are as essentially schismatic as the rest: they are not instituted by the ecclesiastical superiors of the church: if bishops belong to them, their membership is in virtue of an annual guinea paid, not in virtue of their office in the church. The good that is done by them, and the propriety of circulating printed books and of sending out missionaries, is another question.

Besides the heresy of inculcating that the written word is sufficient without a preaching, living church, another has run *pari passu* with it; which is, that God's blessings are scattered promiscuously; whereas the reverse of this is the case. The ordinances which God has ordained for the government of mankind, whether in the social relationships of sovereign and subject, pastor and flock, parent and child, master and servant, are not results of arbitrary arrangement, any more than the other decrees of God, to which we alluded in the commencement of these remarks: they are ordinances which set forth spiritual, that is, essential, invisible truths. They are given in order that men may know the paths which conduct to happiness in their several kinds, and may know that every other pass leads to the reverse. The path does not make the happiness; but he who walks in it is kept from the reverse. What those truths are which all the ordinances of God's appointment do manifest, we do not at present mean to discuss; but simply to observe the

fact, in order to shew how that contempt for church ordinances and authority, which is now so universal, must engender a leanness of soul in its members: and hence to point out the value of Mr. Vaughan's labours in asserting, upon all proper occasions, the danger of schism, and the due place for the authority of the church.

This question of schism is assuming a more important feature every day; and there is no end to the heresies which may not be expected to arise from among the separatists and schismatics. The written word of God is not a sufficient defence against them; for every Muggletonian, Socinian, and other heretic, quotes Scripture to justify his abomination. The word is the proper weapon with which to contend against them that are without the church; but it is not sufficient against them that are within. The disagreements which arise within the body are desired by our Lord to be referred, not to Moses and the Prophets, but to the Church; and they who will not hear the church, are to be counted as heathen men and as publicans. The inefficiency of the written word alone, was proved at the Council of Nice, where the Arians agreed to every term taken from Scripture that the Orthodox could employ; whence it was rendered necessary to embody the intended meaning of the terms in the symbol which was then drawn up. The schismatics may hold some points of truth—and we trust that many will be found to do so at the approaching coming of the Lord;—but they will unquestionably be given over to a spirit of heresy, if they pertinaciously refuse to submit to the church. They now prevail to such an extent, that we must expect heresies of every kind to prevail also: for the heretics are out of the reach of the only remedy which is appointed for their disorder—namely, the authority of the church.

The delusion which has got into many men's minds, and thereby greatly tended to increase the schismatic spirit, is, that established churches are "Babylon:" this is not sufficient for the Baptists, and they separate themselves from the Non-conformists; and so on *ad infinitum*. Now, it is a pity that these worthies will not all remember that which, though Churchmen, we desire to bear in mind ourselves—namely, that all Christendom is alike Babylon. These gentlemen change their lodgings in Babel, and dream that they have left the city altogether! Some lived once in Episcopal Square, or Presbyterian Street, who have now taken up their abode in Independant Lane, or Strict-Communion Close, and they verily flatter themselves they are living on Mount Zion! and not only this, but they snarl and growl at all who pass by, for preferring to dwell in the highways which they have left, instead of the narrow alleys to which they have now betaken themselves.

Mr. Vaughan saw plainly the evil of schism, and the train of

heresies which must necessarily spring up from it, and against this he directed, too, a portion of his valuable labours.

Another evil, which has greatly increased, if not entirely arisen, within the last century, met a decided rebuke in Mr. Vaughan's practice—namely, the abandonment by parents of the education of their children into the hands of hirelings, often at the distance of hundreds of miles from their paternal roof. Though blessed with a numerous offspring (which, from their anxiety to get rid of them, many seem to think a curse), he educated them all himself. It is impossible to estimate the extent of mischief which has been introduced by the violation of this ordinance of God. Reverence to parental authority, that mixture of love and fear, which is the habit of a child's mind towards its parents, never being called into exercise in its tenderest years, seems to be in the greater part of men, when arrived at years of discretion, an extinct faculty: it cannot be excited towards God, towards the church, towards the king, towards their country; for there is nothing to excite. Thus all natural bonds are destroyed: and then men, when they find their insulated helplessness, form other bonds, and sectarian parties; in which they lose their individuality, and become not even insulated machines, but only wheels or cogs of some greater machine. But, to return to Mr. Vaughan—

If authority was ever placed by man in the hands most competent to use it, the rank of Mr. Vaughan in the church would have been the highest that earthly power could bestow. But he had a higher destiny still. "The greatest preferment, under heaven," says Whitefield to his friend Winter, "is to be an able, painful, faithful, successful, suffering, cast-out minister of the New Testament." This was Mr. Vaughan's dignity, and therefore he was neither a Dean, a Chancellor, nor a Bishop.

We observed, that his method of composition was generally to state early the conclusion at which he meant to arrive, and afterwards to justify the grounds upon which he had formed it. The objection to this mode arises from the irritation which is apt to be excited in the minds of the hearers: this, added to the depth of the subjects on which he discoursed, made his sermons unpalatable to all flippant, ignorant, and self-sufficient persons, who compose the majority of all congregations. It would not have afforded any surprise, therefore, to find that Mr. Vaughan had been unpopular with the principal inhabitants of the town in which he resided; and we think it impossible that he should have drawn crowds of ill-instructed hearers. But such was the high unbending integrity and conscientiousness with which he discharged every branch of the pastoral office, that he commanded the respect, and even the affection, voluntary on the part of those who could duly appreciate his value, and involuntary from

those who could not, but still of all, who were within the sphere of his activity. Never did he keep back any truth, nor ever obscure a form of expressing it, from the fear of offending any man: and we therefore mention, as an encouragement to others to persevere in the same uncompromising line of conduct, the public testimony which was borne to him by the Corporation of Leicester. On the first meeting of that municipal body after the death of Mr. Vaughan had taken place, the following resolutions were passed unanimously:

"That this Hall cannot separate without endeavouring to record, however inadequately, the deep sorrow which they feel at the lamented death of the Rev. E. T. Vaughan, late Vicar of St. Martin's, and Chaplain to this Corporation.

"That this Corporation cannot pretend, by any expression of theirs, to do justice to the feeling which they entertain of reverence and attachment towards the character and memory of the deceased; whose distinguished talents, great learning, and eminent piety, render his loss as a minister, a man, and a Christian, wholly irreparable, and such as this Corporation and the public can never cease to deplore.

"That, in humble testimony of these feelings and sentiments, the individual members of the Corporation will attend the funeral of the said E. T. Vaughan, whenever it may take place; and they would have done so in their corporate capacity, if that could add any thing to the expression of their respect towards the Reverend deceased, or better testify the solemnity of the feelings with which they are animated on this truly sorrowful and melancholy occasion."

Those, who surrounded his bed at the last, bear testimony to its being the most quiet death-scene that they had ever witnessed. All was peace—Peace within, amidst the most violent bodily sufferings. He said but very little during his illness, consistently with what he had often expressed in health; disapproving a relation of dying speeches, or that believers should be urged to give testimonies of their faith at such a season. "Father!" *my* Father! "Rest, oh rest with thee!" were the words that most frequently broke from his lips. His children were with him to the last; and, having called them around his bed, he said, "Children, live in love and peace among yourselves; and love and cherish your mother." To a very kind relation, who is much opposed to the free grace of God, he said, "I would freely confess all my sins, but I cannot number them! yet I know they are forgiven:" he paused, and then added, "Yes, they are *all* forgiven! and this I am assured of, through faith in Christ, my Lord and my Redeemer."——A friend, who was hastening to his house to see him, was informed of the result as he passed through Leicester, by seeing St. Martin's church shut up the whole of Sunday, and by hearing the bells of all the churches toll throughout the day. A friend, who lived in great habits of inti-

macy with Mr. Vaughan, observes, "The removal of this great prophet from amongst us is not terrific to his dear, dear family; not to his loving, and loved friends; not to his valuing, and valued people; not to those far and near in the land, who, as prejudice was removed, were and are daily blessing God in Christ for what He has taught and is teaching them through him: to these the dispensation is not joyous, but grievous; they are weeping and mourning, but not as those without hope. But when we call to mind what God has spoken by him to his parishes, and to his neighbourhood, and to the kingdom, and to the world at large, his removal is awful: to the atheistical infidel, lukewarm worldly ones, whether in the Church or out of it, who are living as if there were no God, no Christ, no Holy Ghost, no second coming of our Lord Jesus Christ to them in judgment, no resurrection from the dead, both of the just and the unjust, no glory to which some shall be raised, as others to everlasting shame and contempt: to such, a terrific voice is sent forth in this death. Oh that many may be made willing to receive the warning and live!"

We would willingly indulge in expressions of regret at the loss which has been sustained, as well in our own private friendships, as in the public necessities of the church—

> Multis ille bonis flebilis occidit,
> Nullis flebilior quam nobis.

And when we think upon the heresies which are setting in like a flood upon Zion, and the few valiant and true-hearted soldiers that there be to withstand them, we sadden at the gloomy forebodings of "which coming events cast their shadows before." But when we remember how utterly incompetent we are to judge of who is fit to be taken, and who to be left; when we call to mind that some are placed in obscurity whom we would have fixed on the very summit of the highest watch-tower, and how some are toiling in the inferior offices of the church whom we would have placed at its head; when we reflect that even the sentiment of regret is to a certain extent a want of resignation, we say, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever! Amen."—"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in the eternal and everlasting glory: through Jesus Christ our Lord."

REVIEW OF DR. A. THOMSON'S SERMONS.

(Concluded from our last Number.)

In our last Number we stated it to be our intention at some future period, if it pleased the Lord that we should continue in strength to labour in his vineyard, to call the attention of our readers to the merits of Dr. Thomson's Sermons, and at the same time to point out in what that merit consisted. We have no hesitation in pronouncing the sermons *good:* but, that we may not be misunderstood, it is incumbent upon us to explain what we mean by the word *good*. We mean, then, good of their kind; nay, more, some of the very best of their kind: but, then, we contend that their kind is miserably low, and defective. We mean by *good*, that they are superior to the average of the sermons of the present day: but, then, we are prepared to shew that there never could be a day, since that dispensation began of which one great characteristic was to be "preaching," that preaching was more unlike what preaching ought to be,—even that "foolishness of preaching" which the Apostle commends.

In order to make ourselves clear upon this point, we must remind our readers that the science of Theology consists of three divisions: Firstly, *speculative*, or *intellectual;* which explains and establishes the doctrines of religion as objects of faith: in this class are to be ranged such writers as St. Augustine, Luther, Calvin, Hooker, Charnock, Vaughan, Irving, Wardlaw, Pye Smith, &c. Secondly, *positive;* which consists in the knowledge of the Holy Scriptures, and of the signification of them: in this class are to be ranged the annotators, such as Poole, Scott, Gill, Henry, Mant, Griesbach, Michaelis, &c.; that is, where the labours of these writers are confined to the text, and not those parts of their works wherein they deduce doctrines from the text. Thirdly, *moral;* which teaches us the Divine laws relating to our manners and actions: and in this lowest walk of theology are to be numbered "the whole deluge of trash, under the name of practical sermons, which annually issues from the press;" the best of our religious periodicals, such as the Christian Observer, and the Edinburgh Christian Instructor; and, at the head indeed, but still in this rank, the powerful volumes of Drs. Gordon, Chalmers, and Thomson: we can scarcely venture to place the recent Sermons of Dr. Dwight in any other.

It is obvious that publications of any length must occasionally step beyond the limits of either of these divisions, and commit a trespass upon its neighbours; and indeed we would defy the most obtuse composer of practical sermons, provided only he will run out the length of a lusty octavo—to which ordi-

narily they are nothing loth—not to write some sentences at least on points of speculative theology, as well as occasionally to hazard a conjecture upon the meaning of some passage in the sacred record: but that these are secondary objects in their writings they do abundantly declare by the choice of the word *practical*, as the most characteristic epithet whereby to describe their productions;—the propriety, however, of the term we shall examine presently. But, that we may not be charged unjustly with forming a low estimate of the standard of theology in the present day, we shall transcribe the opinions of others, who are very laudatory of the actual state of the sermon trade, and prognosticate the introduction of the Millennium by its operations. The first extract will be found in the Christian Observer of March 1829, in a review of eleven volumes of sermons which it places in one lump at the head of the article. The reviewer says, that a few years ago "every volume of sermons written with a fair portion of ability could claim a distinct eulogium; whereas now, by the wonderful blessing of God upon our national Zion, such volumes are issuing from the press so rapidly that the columns of a magazine can scarcely keep pace with them;" and therefore he is obliged to review them by the dozen, as in the present instance. Before proceeding with our extract, we observe, that, so far from looking at the parturient labours of the press with such sermons as a *blessing*, we think that the press producing nothing else is a *curse;* that under this curse we are suffering; and that what is called our vital religion is little better than a half-popish, half-sentimental infidelity. The merit of the sermons, which issue with this marvellous rapidity, arises, as the reviewer proceeds to inform us, "from their being plain, scriptural, and practical; free from novelties and doubtful speculations; and therefore not calling for those discussions which dangerous or doubtful speculations require." That is to say, full of common-place truisms, which call for no labour of thought in the reader, and over which he can nod in unruffled and well-satisfied security. "Sermons of the very highest order of thought, or of extraordinary originality or power of eloquence, are not often to be expected, especially when we consider the numerous demands upon the time of our clergy, and the vast quantity of material which is requisite for the returning pulpit wants of each successive week." This apology, of want of time in the parochial clergy, is really miserable: it might be a good reason for not writing at all, but is no reason for not writing better. Mr. Brougham, or Sir Samuel Romilly, or any lawyer in full practice, might plead the extent of his professional avocations as an excuse for not making speeches in Parliament, or writing essays upon law or politics; but no one in his senses would plead

such an excuse for writing and speaking badly, or only upon common-place topics. The second head of apology is directly the reverse of the fact; and instead of the clergy requiring or laying up *a vast quantity of material* for their sermons, the very thing we are now complaining of is that they lay up no materials at all: and the proof that they lay up none is, that, if they did, it would be impossible for them not to produce something of more importance than they do; impossible that some portion of this *vast quantity of materials*, weekly laid up, should not appear—But let us hear their encomiast: "We should not object to take *the pile of sermons now on our table* as a fair average specimen of the ordinary preaching of that large and respectable portion of the pastors of our Church who are currently known by the name of 'the Evangelical Clergy.' In so doing we should not so much put forth their claim to *the highest prize of eloquence*, or the *widest range of literature*, or the most exalted developments of intellect (though in each and all of these departments we could find powerful claimants), as to the brighter meed of sound, useful, scriptural preaching, united with a respectable degree of learning and talent, &c....The volumes now before us are but specimens of thousands of discourses composed every week," &c.—It cannot fail to be observed here, that the reviewer himself considers that the highest merit a volume of sermons can possess, are *eloquence*, and a *wide range of literature*. If this be so, it follows that the addresses of the Apostles, whether preached or written, were some of the worst that ever were published. But, in the opinion of the reviewer, it was neither the end sought nor obtained by the authors before him, who are samples of the whole body of Evangelical clergy, to rise even to the POSITIVE, far less to the SPECULATIVE theology; that the lowest order—namely, the MORAL—is all that is attempted; and that even in this the Divine laws relating to our manners and actions are considered of less importance than *eloquence* and a *wider range of literature*, since he places this as the acme of perfection.

We have, however, if possible, better evidence still than this. In January last a new "weekly publication" was set up, for the express purpose of "devoting its pages" to reporting sermons. The object of the conductors in doing this was "to wipe away the reproach which has been cast upon our ministry by one of the most influential and widely circulated literary journals of the day, 'that they do not display either the talent or the learning or the eloquence that the themes upon which they are accustomed to dilate are so eminently calculated to call forth, and the opportunities for study and improvement which they enjoy give the public a right to expect;' and also 'to present to their readers a body of theological learning, to which they may always

turn with delight." Accordingly, the editors set to work at their vocation right heartily, and have gone on ever since publishing one or more sermons weekly—chiefly those of Dissenters—and which have been preached upon some anniversary, or in a course of subjects on which their authors had been long meditating in order for this special display. There is therefore presented in THE CHRISTIAN RECORDER the *élite* of the sermons of the year. Now, then, let us hear the same editors speaking in a subsequent number, after their labours had been in operation for some time, and they had themselves tried whether the "reproach" they were anxious "to wipe off" was merited or not. "It has often been a matter of surprise to us, that, although such numbers are engaged in the Christian ministry, and such opportunities abound in their profession for the display of impassioned eloquence and lofty sentiments, so few volumes of sermons that deserve to live in the recollection of posterity should issue from the press.....It is certain that the published labours of our divines do not exhibit that power of mind .....which we should naturally expect to find in their writings. There is a mediocrity, both of thought and expression, for which we cannot account; so that we turn almost instinctively from a volume of sermons, unless it bears the name of some celebrated man. The press is inundated with volumes which ought never to have seen the light."

It cannot be necessary to load our pages with similar extracts from other journals, in order to prove a point which no one at all conversant with modern works on theology will deny: and our only reason for using the language of the magazines in preference to our own is, that we might, in expressing our own opinion, rather use the terms of panegyrists themselves, than of censurers, which we ourselves are compelled to be. In fact, they all speak the same thing; and we think that the Eclectic Review of Mr. Cunningham's sermons has afforded a reason why it must be as they state:—"It is much to be lamented that exposition, which we cannot but consider as the genuine business of the pulpit, should in the present day be so much neglected. It was the primitive, and we believe it to be the most efficient, mode. Orations or essays having a text for a motto, or dissertations upon a particular doctrine, may be all very well now and then; but it seems to us that the book of God is most honoured when it is read and expounded in course, and the preacher studies to give the sense, and 'to cause the people to understand the reading.'.....As to the objection, that it does not fall in with the taste of a modern audience, the greater is the need that our hearers should be brought back to the habits of better times. The truth, however, is, that an expository mode of preaching is not less po-

pular, but it is more arduous: it requires a greater degree of previous study, and deprives the preacher of the adventitious helps of an artificial method."—From this passage we see the truth; that, instead of the *vast quantity of material*, which the Christian Observer assures us prevents the Evangelical clergy from publishing better divinity, it is, according to the Eclectic Review, the *want of previous study*, which compels them to put forth little else than superficial truisms. For such men, then, to consume the time in committees, on platforms, at societies, in travelling, in evening expositions in drawing-rooms, &c., which could be profitably spent in severe meditation, is not only matter of awful responsibility to themselves, but of necessary decay of sound religion in the body of which they are the heads, and which they are ordained to feed.

Many of the sermons published are for charity: in order to obtain their end, they must be bought; and to find purchasers, they must flatter the prejudices of the buyers. Thus the object of the preachers is not to tell wholesome, unpleasant truth; but to tell smooth things. In the Dissenting congregations, the obsequious deference paid by the ministers to the opinions of their wealthy members completely precludes the free range of mind, and the whole abandonment of self to the teaching of God's Spirit, which is indispensable to a healthy state of the church. The assumption of lay interference between the ministers and the truth, is antichrist, and a form of antichrist of the same nature as that exercised in the Papal church. It appears marvellous, no doubt, that the same form should manifest itself in the man of Infallibility, and in the wild opposite of radical Dissenterism; but thus it is: and it consists in thrusting a power of controul between the pastor of a flock and Christ; for the ministers of the churches are in the right hand of Christ himself, and no one may intervene between him and them. In Guernsey, although in the Church of England, there is a chapel to which the hearers elect the pastor, on a job, for five years. In the Isle of Man, a pastor of an Independent congregation has been discharged lately because his doctrines did not please the congregation. In a town in the north of England the same thing is now taking place. From a suit, actually carrying on in the Court of Chancery, we learn that a Baptist congregation in Guildford has been in the habit of turning off its pastors for several years. In America, Dr. Lee, who has been dismissed by his congregation, says, that there is "a restless spirit spreading through the country, separating pastors from their churches. It is an unprecedented and alarming fact, which ought to be known, and seriously weighed, that in this little state (Connecticut) no less than eighteen settled ministers, pastors of churches, have within as many months been dismissed from

their respective flocks. There are thirty-nine vacant parishes in the state; most of which have become so by the dismission of their ministers." In England, the leading Dissenting journals avow that "Dissent cannot coalesce with pauperism," or, in other words, that money-making is an essential part of Dissent. And from the whole of these circumstances combined it is clear, beyond the possibility of refutation, that the Dissenting clergy gain their livelihood, not by instructing their people, but by speaking to the people that which they already know and approve, but no more.

In this state of things, it is not possible that religion should thrive among them; it is impossible that it should not retrograde. As surely as it belongs to the faithfulness of God to bless the ordinance of preaching, when conducted according to his appointment; so is it necessary to the same faithfulness that He should curse that church in which His ordinance is abused. Men invoke the faithfulness of God to fulfil his promises of blessings upon things carried on in compliance with his word, and act in things contrary to his word; as if He were but a negative, and as if the same faithfulness did not oblige Him to act in a contrary manner, in opposite circumstances. No other argument, no other proof, is necessary to shew that religion must be declining: and let their accounts of revivals be as numerous as they please, we may feel assured that the appearances are hollow and false.

America has long been the *beau ideal* of the disaffected in England, whether to the church or to the state; and, among other claims to our admiration, its highly religious character has been constantly vaunted. How much truth there has been in these statements, the following document will prove.—

"Synod of New Jersey.—The Committee appointed to take into consideration the state of religion within the bounds of the synod, and report such measures as the exigency of the case requires, reported—

"That, having carefully inquired into the state of religion within the bounds of the synod, and maturely considered what ought to be done in the present exigency on this exceedingly momentous subject, they recommend to the synod the adoption of the following resolutions, viz.:—

"1. *Resolved*, That, in the opinion of the synod, with very few exceptions, in the churches throughout their bounds *vital religion is in a low and declining state;* and that there is evidently an unusual and alarming absence of Divine influences.

"2. *Resolved, That ministers are solemnly called upon* most seriously and attentively to look at the state of things in their own congregations and around them; and most seriously to inquire into the cause, and, particularly, whether any thing in

their own feelings or conduct, or manner of performing their official duties, has caused the present cloud which hangs over their own individual church, and the churches generally; and, by private meditation and prayer, to endeavour to get their own hearts affected with the present deplorable state of things.

"3. *Resolved,* That it be recommended to the sessions of the respective churches to have a sessional meeting as soon as practicable, to converse on the state of their particular church, to *unite in prayer* for the influences of the Spirit, and to devise measures for the promotion of religion in their respective congregations.

"4. *Resolved,* That it be recommended to the sessions to call their respective churches to fasting, humiliation, and prayer, on account of the present low state of religion, at such time and in such manner as they shall judge best.

"5. *Resolved,* That it be recommended to the ministers and elders of each presbytery to meet in some central place within their bounds, and spend together a day in fasting, prayer, conversation, and mutual counsel, in reference to the state of religion."

The great cause of there being such a large supply of shallow sermons is, that there is a great demand for them: and it would be contrary to the first principles of economical science, if, where there is efficient demand, and the supply costs little trouble, it should not be superabundant. Those for whom they are written have no great powers of mind, and therefore they can never create a demand for what would excite it in others. Our regrets do not lie against these being supplied with what is adapted to them, but that, so very anxious have been our pastors to shew their deference, and please them, that they have left the rest of the world to shift for themselves; whereby, instead of leading the church on step by step to the greatest height of the divine life which can be attained, they have, so far as in them lies, contributed to reduce all to the level of the capacity of the uninquiring portion of their flocks.

Another cause of the poverty of modern sermons is, the perversion and abuse of the word *practical,* which is generally prefixed to them, and which is intended to convey the idea of most universal utility. In this, the authors fall into the identical error which Mr. Whately well exposes, in his treatise on Logic, on the misuse of the word *plain*:—"It is not improbable that many indifferent sermons have been produced by the ambiguity of the word *plain.* A young divine perceives the truth of the maxim, that, for the lower orders, one's language cannot be too *plain,* (i. e. clear and perspicuous, so as to require no learning nor ingenuity to understand it); and when he proceeds to practice, the word *plain* indistinctly flits before him, as it were, and

often checks him in the use of ornaments of style—such as metaphor, epithet, antithesis, &c.—which are opposed to *plainness* in a totally different sense of the word." This is precisely the case with respect to the use of the word *practical:* They have an indistinct idea flitting before them about making their sermons conduce to *practice;* and this, they think, is only to be attained by discussing points of social duty, and exhorting to their observance. Now, we contend that these ethical compositions do not lead to Christian practice; and that the more the ministrations from the pulpit tend to unfold the revealed Being of God, as manifested in the assumed relationships of Father, Son, and Holy Ghost, in order to shew forth Himself in the salvation of a portion of the fallen sons of Adam, the more holy—that is, the more devoted to the service of God will the practice of that congregation become.

It is very true, that illiterate men often fasten upon some one point of the revealed character of God; speak on it exclusively; and thereby distort it out of its due proportion, jar the harmony of truth, and thus produce a set of harsh, proud, and ostentatious followers. Such men were the late William Huntington and Dr. Hawker; and such are many of the close-communion Baptists. But the bad effect here produced is not attributable to the doctrines of God; for so to say, would be blasphemously to charge God with folly; but it is attributable to want of more knowledge in the preachers. The use of the word "practical" is commonly arrogated by men of narrow minds, and who have but one idea, and that idea drawn from their own solitary experience. "In matters connected with political economy," observes Whately, "the *experience* of *practical* men is often appealed to in opposition to those who are called *theorists:* even though the latter, perhaps, are deducing conclusions from a wide induction of facts; while the experience of the others will often be found only to amount to their having been long conversant with the details of office, and having all that time gone on in a certain beaten track, from which they never tried, nor witnessed, nor even imagined, a deviation!"

The style aimed at by these *practical* Protestant Evangelical preachers, is precisely that which is the object of the Popish preachers—namely, appeals to the passions, founded upon the assumption of some acknowledged elementary Christian doctrine. The class, then, being one and the same, the only variety which one volume admits from another, depends upon the talent for composition in the writer. Massillon and Chalmers and Dr. Thomson are interesting, while Daniel Wilson and Dealtry are dull, merely because the former are eloquent and the latter are not: their class is the same; they are only varieties of the same genus.

If there were any one department of truth which we should

be disposed to exclude *in toto*, as unfit for sermons from the pulpit, it would unquestionably be moral duties. We do not, however, go so far as to say, that any thing which the book of God contains is not proper to be discoursed of in the pulpit; but, if we are obliged to institute comparisons between degrees of importance where all are important, then we say, that the details of moral duties, and of domestic and of social life, are more fit for private than for public instruction. If the proof of this position is sought in the fact, it will be easy to shew that moral duties are enforced with far greater power of eloquence by many of that body of the clergy commonly called Worldly, than by those called Evangelical; and the evident want of effect no one will call in question.

But since the observance of all moral duties may be as perfectly performed by men who are not Christians as by those who are—as, for example, the Brahmins—it follows, that the internal principle is that which alone constitutes the essential distinction between a Christian and another man. This principle is the love of the True God. But the True God is invisible, and has revealed Himself in Word, and manifested Himself in flesh: and, consequently, it is only as this revelation and this manifestation are studied that the True God is known; and, consequently, only so far that the True God is loved. Now, it is very possible that there may be a great deal of observance of moral duty, and a considerable degree of knowledge of doctrinal religion, and of sentimental love of the Creator, combined with an unsubdued hatred of the True God: and hence it is that we see how every additional development of the character of the True God confers such pleasure on some, and stirs up such malignity in other professors.

It will be maintained, that the preachers who confine themselves to the lowest walk of theology produce as many truly spiritual hearers as others who take higher flights. To this it is to be answered, that, as less of God's character is unfolded, the hostility of the natural man to that character has less opportunity of being manifested: that, therefore, there may be a great apparent increase of approvers, who are, in fact, only in accordance with the words of their preacher, but not with the ideas which he attaches to those words. Moreover, the true state of men's hearts will never be known until the secrets of all are revealed; and, at all events, this is a day of too much advantage for religious profession to make us very confident of its ability to abide much sifting.

Making all necessary deductions, however, on these two grounds, we may still admit that many souls are really converted to God by the ministrations of the pulpit such as they are, and yet those souls remain but babes during the whole of

their sojourn here below. This effect would necessarily follow the bare reiteration of the same elementary truths, sermon after sermon, sabbath after sabbath, without either preacher or hearers advancing one single step in the knowledge of God. Mr. Davison, in the introduction to his work on Prophecy, observes on the power of the cumulative force of a multitude of small particulars. This principle is well stated in the following extract from the work of a physician of the present day, most learned in every department of his art, and one of the most amiable of men :—

" It is so well known that the mind may brood over a subject till it loses the power of seeing it in a right point of view, that it is commonly said a man may tell a lie till he believes it. ' I wish,' said Dr. Johnson, rebuking Boswell for the zeal into which he had worked himself about the history of Corsica,—' I wish there were some cure like the lover's leap for heads of which some single idea has obtained possession.' Objects which have had frequent access to the mind seem to have a double power over it.... This is the case, not only with the objects of fancy, but with propositions which appeal to the understanding. *An opinion produces effect,* partly in proportion to the manifest proof which it contains, *partly to the frequency with which it has been presented to the mind. This is capable of incalculable accumulation, till at length the object produces an effect and gains a power over the individual totally different from what it possesses over one less frequently impressed by it.* Objects by repetition lose their power over the senses, for the senses have no memory; while they incalculably augment it over the understanding and the affections. It is on this principle that so many trifles acquire an influence over us so disproportionate to their importance; that with the generality of mankind *opinions owe their power more to habit than to evidence;* that an old song, however bad, pleases more than a new, however good; that a wag tickles those who are accustomed to him more than those who are not; that the ploughman prefers his coarse and awkward mistress to the loveliest lady of the land ; that the constant dropping of daily circumstances on the character wears in it deeper channels than the transient torrents of persuasion."—*Gooch.*

This is exactly the case with the majority of Christians of the present day : their " opinions owe their power more to habit than to evidence. And hence two consequences flow : the one is, that scarcely any man of ordinary capacity is converted by our evangelical preachers ; and, secondly, that Christians have no soundness, no root, no durability, that can stand any assault of Satan, whether by the introduction of heresy, the rise of persecution, or the assault of infidelity. We do not deny that there are some men of great powers of mind, in the present day, who are really

Christians; but every instance of conversion among them, of which we have any authentic account, was produced by the Holy Ghost leading them through a course of private meditation, and not by the instrumentality of pulpit preaching.

Various reasons have been assigned in the magazines for the miserably low state of theology which modern sermons present; and which it is not necessary to enumerate, because they are all inadequate to account for the phenomenon to explain which they are adduced. We therefore proceed to set forth our own opinion upon the matter, which differs from them all; but which we think will furnish an abundantly sufficient solution for all that is complained of. We think, then, that ministers in general entirely and fundamentally err in their idea of what is their proper business—and we are now speaking of the highest order of them; of men far above the temptations of avarice, fame, or vanity; and who are most truly anxious to perform their duty. We hold that the first duty of a pastor is honestly to declare to the people all that he believes to be the truth of God; and the second point to be, to place that truth before his auditory with such perspicuity, line upon line, and precept upon precept, as to make it impossible for the people not to understand the idea he means to convey. Now the leading notion in the generality of ministers is, that it should be their first aim to convert souls; and secondly, to state the truth in such a way that no one in their congregation shall be offended, and leave off in consequence attending the services of the church. Whoever has read the writings of Adams and Cecil, will remember that this was the main-spring of all their motions: in the first, it led to the most painful self-reproach and dejection of spirit; in the second, to a scandalous concealment of the truth from his congregation, and bitter repentance on his death-bed.

The essential characteristic of Christianity, that which distinguishes the Christian Religion from every other creed under heaven, is, that it is VICARIOUS: the punishment of the sinner is vicarious; the merit which conducts him to glory is vicarious. Many other creeds contain intercessors and mediators; and all unite in one point, be they Deists, Heathens, Bûdhists, Papists, Socinians, Mohammedans, &c. &c., which is, that by some means or other their future state is dependent upon the personal merit or demerit of the individual. It is hardly possible that any persons, who have the power of reflection at all, should not know that it is one of the most difficult things to make men receive ideas by any form of words or expressions whatever: on which account it should be the constant labour of the minister to make himself understood. The power which demagogues possess over the people depends altogether upon their faculty for making the ideas intelligible which they wish to impress upon

them. Observe the manner in which the late Lord (when Mr.) Erskine, and Mr. Fox, laboured to express themselves with perspicuity. Oh, if ministers of Christ's kingdom were half as earnest and as pains-taking to make the people understand the details of his kingdom and government, as the politicians of this dispensation are to explain the mysteries of the rule of this dispensation, what a different aspect would the church soon assume!

There are in this land thousands and millions of individuals, who use the words of the Liturgy, and subscribe to the Assembly's Catechism and the Westminster Confession, who do not believe one of the essential truths contained in these formularies, and who are yet perfectly conscientious in thinking that they subscribe to them *ex animo*. Whitefield observes, that when he says in the reading-desk, in the Lesson of the day, "Many are called, but few are chosen," nobody objects to it; but when he expresses precisely the identical truth in the pulpit, an outcry is raised against him, as if he had broached some unheard-of heresy. On the same principle we find Cowper's Poems read and admired by persons who disagree with every *iota* of his theology, and who certainly would never read them if they understood the creed he so beautifully expresses. Nay, the very clergy themselves do not understand their own Liturgy, nor the Lessons which they read from the Scripture, as is proved by their almost invariably laying the accents on the wrong words.

We can illustrate this subject by three examples taken from nearer home. We happened lately to be present at Guildford, at a meeting of the Surrey Auxiliary Jews Society: among other persons, Mr. Irving attended. It was during the sitting of the quarter sessions for the county, and the town was full of lawyers. As soon as Mr. Irving began to speak, several of them left the court, and came to the meeting to hear him. His line of argument was to shew our duty in preaching the Gospel to the Jews, with special reference to those national promises which were not to be fulfilled in this dispensation, but in the next, when the Lord should return to the earth. One of those lawyers could scarcely be induced to believe that he had heard aright, when Mr. Irving had said that the Lord was to return again to the earth; for, be it observed, neither the *period* nor the mode of the return was debated, but the fact of a return at some time: and though the person who was so surprised is an able and very intelligent member of his profession, and a very regular frequenter of the church, and observes family devotion in his house, and consequently must be often in the habit of saying the words "I believe that he *shall come again* to judge the *quick* and the dead," it is obvious that the idea of the return of the Lord to this earth, *ever*, and at *any time*, was perfectly new to him.

The next example shall be from this journal. No opinion respecting the mediocrity of modern theology has been expressed by us, that has not been put forth by some of our contemporaries also; but we are conscious that our expressions will give an offence that theirs have not given; and for this plain reason, that we produce impression by making ourselves intelligible, which they have not done: for if they have written a clear sentence in one place, they have written a contrary opinion in some other place, and thus the truth has been neutralized. For this reason also we have found the excellent work of Mr. Riland, on the present state of the religious world*, vehemently censured, although it contains little that might not be found in other, but less intelligible and more contradictory, pamphlets. Many illustrations of this might be found. The Christian Observer says that there is nothing which Mr. Irving has described in his sermons on "The Last Days," as characteristic of the present state of the religious world, but what has been often reiterated in that journal; fragments of which it adduces in proof of the justice of its remark. This is not to be disputed; but, then, these descriptions have been so diluted by the mixture of contradictory matter that they have produced no effect. And, since the Christian Observer has said the same thing itself, it is marvellous that it should censure its own opinions when echoed by Mr. Irving. In like manner, Cobbett has made known the advantages of the acacia tree: he has said nothing new, but only that which has been often repeated before. Some wise men have denied his merit, because they can find all that he says in Miller's Gardener's Dictionary, published above 100 years previously. His defence is complete: he replies, "This is all very true, gentlemen; but how comes it to pass, then, that you never planted these trees as a source of profit from what you read in Miller, and that you never thought of doing such a thing till I wrote about it?"

Our third example is from two Reverend Doctors, who shall be nameless; one of whom preached for a while at Brighton, and the other is actually located in a chapel in London. By an application of terms, which they of course call judicious, and we call artful and dishonest, they contrive to keep their chapels full; and among their auditory are to be found Calvinists, ready to bristle up for every one of the five points; Arminians, straining after perfection in the flesh; and worldly people (and of considerable acuteness of intellect too, as their published works shew), who absolutely deny the root of the Christian scheme, and who maintain that they never hear from their minister any thing to which they do not cordially agree. This is effected by the use of conventional terms, not one of which is ever defined: and

* Antichrist; Papal, Protestant, and Infidel: an Estimate of the Religion of the Times.

therefore the preachers and the hearers are constantly playing at cross-purposes. The preachers conceive that they are doing great good to the unawakened part of their congregation, by acting so as to bring them under what they call 'the sound of the Gospel;' whereas they are, in fact, starving the children of God for the sake of retaining a particular body of followers. Nay, so little disguise do the preachers themselves assume as to their object, that whenever they go to other congregations, and especially if composed of poor people, they preach in a totally different manner.

It would scarcely be credited, by those who have not made the comparison, how close a resemblance there is between the statements of doctrine in the published sermons of the Evangelical Clergy, and those of the Church of Rome. We could point to scores of volumes in which not one sentence occurs that would offend the ears of the most sensitive admirer of the Council of Trent: for be it remembered, that the Papists admit the doctrine of justification by faith, *in a certain sense*, and that the Evangelical body does no more. If our limits would permit, we might, moreover, proceed to point out sermons which pass for Evangelical, and which nevertheless contain no one sentence that might not have been written by an Arian or Socinian. We do not mean to assert that Bishop Jebb, for example, holds either of those heresies; or to suppose, that, if he did, he would be so dishonest as to receive the wages and dignities of that church from which he was in heart an apostate: but if any one is tempted to doubt the accuracy of the tenor of our remarks, we beg him, by way of experiment, to turn to the volume of Sermons by this Bishop, and try whether he can, out of it alone, prove the writer to be orthodox on the Atonement.

There is one other cause still of the low state of theology prevalent amongst us; and that is, the absence of controversy, and the distaste of controversial writing. It is totally impossible that a Christian can be solidly established upon any one point unless he have examined both sides of it. The spirit of personal abuse, which usually accompanies works of controversy, is not only to be avoided on account of its inherent impropriety, but also on account of the distaste which it creates in delicate minds; whereby it repels, rather than entices, the perusal of really valuable works. Such is, doubtless, the cause of many excellent persons having an instinctive horror at the very name of a controversial publication.—It is also to be admitted, that very few works of this nature enter really and honestly into the merits of the point in dispute. The writings of Dr. Wardlaw on Socinianism are a model of this species of composition. If ever he states the argument of his adversary in any other language than his own, he also does so for his opponent's advantage: whereas controversialists in

general fasten upon some collateral expression, to which a meaning is attached directly at variance perhaps with the main scope of the author, and he is charged with holding opinions as abhorrent to himself as to his slanderous accuser. Of this we have a recent example in the dishonest attack upon Mr. Irving by Mr. J. A. Haldane and his associate Cole.

Another cause will be found in what more nearly touches our own gentle craft; we mean, that of Reviewers: and we earnestly exhort our brethren in this vocation to remember, that it is impossible, or at least extremely difficult, to teach sound theology upon any of the great and deep mysteries of God in periodical journals. Whether it be owing to an entire want of capacity in the conductors, and a total ignorance of what is and what is not the highest department of theology; or whether it proceed from some other cause; certain it is that the Religious Magazines have never entered, as far as we have been able to discover, into a full examination of any one of the few works of this character which have appeared in latter years among us. A brief notice of the title and contents, with a little abuse or flattery, according as the author happens to be or not to be of the sect of the reviewer, is all that we can detect in the piles of the Christian Observer, Evangelical, Eclectic, Congregational, Methodist, and Baptist Magazines. Goode's Essays, Williams on the Decrees, Vaughan's Notes to Luther, or his Popular Essays, President Edwards's Treatises, Irving's Preface to Ben Ezra, and a few other works of a similar description, seem to be as much beyond the grasp of editors of religious magazines as if they were written in Chinese. We mention this as a ground of watchfulness to ourselves; and as one to which our contemporaries should especially direct their attention. If our brother journalists are really anxious to advance the interests of religion, we entreat them to remember, that as the necessary tendency of reviews is to substitute shallow for deep and solid views of all subjects, so it requires a continued effort on the part of their conductors to counteract this natural bias. But the fact is, that the magazines have tended to inculcate quite an opposite opinion, and to encourage the idea that they have been the means of advancing sound theology. We have already, in a former number, proved that they have not done this: and we beg it may be distinctly understood, that in going beyond this, and in saying that it is impossible that this species of publication should become a complete theological instructor, we fully include ourselves. Indeed, we should hold ourselves to be most arrant quacks, if we did not honestly avow that we can at best but give hints and ideas and outlines, which may suggest, or direct, meditation; but that it is meditation alone, upon some of the revealed characters or purposes of Jehovah, that can make a holy Christian.

We set out with saying that Dr. Thomson's sermons were good of their kind. We may go further still, and say, that, in one kind of sermon-writing, we know nothing at all like them. His whole style is like that of a legal argument; and when perusing his volumes we can scarcely believe that we are not reading an address to a jury in a court of justice, rather than a sermon to a congregation in a place of worship. Judging from these compositions, we should say that he greatly mistook his vocation, as far as his worldly fame is concerned, when he chose the pulpit, instead of the bar, as the theatre for the display of his talents. The whole habit and taste of his mind is evidently to law and lawyers. But here he is, a Doctor of Divinity, instead of a Lord of Session, and so we must make the best of him in this capacity. Now, this best is not theology, but controversy. As Edgeworth says of Rousseau, "where he happens to be right his eloquence is irresistible;" so where Dr. Thomson's theology happens to be sound his power of writing is very great indeed. He would be a capital advocate for accused Christians before a persecuting tribunal. If his law were like his divinity, he would be of the same class as Mr. Brougham, and the late Mr. Erskine,—valueless, wherever learning was required; but overwhelming, where declamation would answer the purpose, and inaccuracies were of little importance. In some of his controversial writings his language was not temperate, but there is a vein through them all that marks a man of a playful and amiable disposition. We feel convinced, that, were we personally acquainted with him, we should probably differ, but that it would be our fault if that difference ever proceeded to a breach of love between us. Barring the abominable notes which were exposed in our last number, we recommend this volume to the perusal of our readers.

ON THE HEADS OF THE BEAST OF THE APOCALYPSE.

To the Editor of the Morning Watch.

SIR,—I was much gratified by the perusal of your review of Mr. Maitland's Second Inquiry respecting the 1260 days, which I think you have satisfactorily proved to be symbolical of 1260 natural years. It is not my intention to enter, therefore, upon this subject: but it will afford Mr. Maitland (with whom I have become recently acquainted) and myself great pleasure, if you will allow me to correct, through the medium of the Morning Watch, a mistake into which he has fallen. The Dublin Christian Examiner referred Mr. Maitland to my last work in one volume, "The Fulfilment, &c. *displayed*," for a long train of argument, by which I endeavoured to prove, in answer to

Pastorini, that the 1260 days were emblematical of 1260 years. Mr. Maitland, not aware that I had published a second work on the subject, referred to my first work, "The Fulfilment *elucidated*," in two volumes; which did not contain any of the arguments to which the reviewer alluded respecting the 1260 years; those arguments having been brought forward against Pastorini, of whom I knew nothing in 1815, when my first work was published. Trusting to your indulgence for this correction, I proceed to the consideration of Mr. Maitland's arguments on the five fallen heads of the beast.

Hitherto these five fallen heads have been supposed to be kings, consuls, dictators, decemvirs, and military tribunes. Mr. Maitland, on the contrary, asserts that Rome was under other forms of government, which had ceased to exist previous to the time of St. John, and which commentators on the prophecy have passed over in silence. If Mr. Maitland be correct, if Rome were under eight or nine forms of government, which had become extinct previous to the time of St. John, then it is obvious that the seven-headed and ten-horned beast does not typify the Roman Empire, and that every interpretation of the prophecy resting on this supposition falls to the ground. Hence it is of the highest importance to examine Mr. Maitland's arguments; to meet them full and fairly in all their bearings; and to ascertain correctly whether the Roman empire, previously to the date of the prophecy, had been under five or more forms of government, which at that period had ceased to exist.

Considerable confusion and error frequently result from a want of duly contemplating the symbols of the Apocalypse. We should place the symbolical objects clearly before our eyes; examine their appearance and character, and the natural changes which are incident to them, distinctly and minutely; before we can accurately ascertain the object which they typify, and the beauty and correctness of the application. Supposing, then, we place the heads of this beast before us. The five fallen heads, being heads of the same beast, may possess a family likeness; but still each of them, as in individuals of the same family, will vary from the others in form, size, or colour, so as to present a different outward appearance, which will mark the individual.

Again: let us suppose that a single head is before our eyes, and that we view the progressive changes it undergoes from the commencement to the termination of its existence. We shall perceive that the grand lineaments are the same throughout, and preserve its identity; but that it is subject to some alteration in its outward appearance, in sickness and in health, in youth and in age.

From these remarks we may deduce the two following rules for the interpretation of the head of the beast.

Rule 1. That each of the seven forms of government typified by the heads of the beast, will be marked by something peculiar in the outward appearance, which will enable us, under every circumstance, to ascertain its identity and distinguish it from the other forms of government. Thus, kings, consuls, dictators, decemvirs, and military tribunes, are clearly distinguished from each other by name and outward appearance.

Rule 2. That a form of government may preserve its identity, notwithstanding some slight variations in its outward appearance.

With the assistance of these two rules I proceed to examine, in order, Mr. Maitland's positions, That the interrex, the prodictator, the triumvirate, and the senate, were distinct heads of the Roman Empire.

The Interrex.—At the death of Romulus, "the senate agreed to divide themselves into decuries, or tens; and that decury which was chosen by lot exercised the *regal* authority for fifty days, each man governing in his turn five days." "And this they called an interregnum: this government continued a whole year*." An interrex was, again, appointed at the decease of Numa, &c.—Was the interrex a new and distinct form of government? He exercised its *regal* office, and was therefore the representation of the *regal* government, which was administered by him as a regent, or as a commissioner for the purpose. The events of our own times will illustrate this assertion. During the illness of our Sovereign, the Prince Regent administered the kingly office: during the absence of our present Sovereign in Hanover, commissioners were appointed to execute his office: in both cases they exercised merely a vicarial power, and the form of government remained still unchanged—viz. it was still *regal*, or monarchical.

An interex was also occasionally appointed under the republic, "to hold the elections, when there were *no consuls or dictator*, which happened either by their sudden death, or when the tribunes of the commons hindered the elections by their intercession†." But what was the interrex here, more than the substitute or deputy, in the consuls' or dictator's place? The offices of commander in chief and lord high admiral of England are occasionally administered by commissioners, but these offices are still the same.—Thus, then, the interrex was in the first instance merely the temporary substitute for the king, and in the second the representative of the consul or dictator: he had no distinct separate existence, so as to make a distinct form of government, to be symbolized by a distinct and separate head.

* Echard, Rom. Hist. vol. i. 19. † Adams's Rom. Antiq. p.7.

Prodictator.—It was the custom of the Romans that the consul should nominate the dictator, and the dictator his master of the horse. In one great emergency this custom was departed from. One of the consuls was slain at the battle of Thrasymene, and the other was too distant to be sent to, when the enemy was at the gates. The senate, therefore, acting in the place of the absent consul, chose Fabius Maximus dictator, and named Minutius his master of the horse: but, with the exception of the mode of election, and of the addition of *pro* to the dictator's name, Fabius possessed all the powers of the common dictator. Here, then, was a prodictator, with his master of the horse, possessing all the powers of the dictator, with a slight alteration in the name. Was this a distinct and separate form of government? No: a simple variation in the appearance of the hair of the dictatorial head, arising from temporary sickness, would typify the only difference: the identity remained. The prodictator was therefore represented by the dictatorial head.

The Triumvirate.—When the Roman empire had been extended to a considerable distance from the capital, it was necessary to divide the remote provinces into distinct governments, and to place them under the officers commanding the armies in those districts. These officers were called proconsuls; but they did not, like the prodictator, possess the same powers as the officers from whom *they* derived their name; as the power of the proconsuls was confined to the provinces, and they had no authority, like the consuls, in the senate. In process of time, from the great extension of the Roman empire, and from the veteran soldiery being under the command of these officers, the proconsuls became the greatest enemies of the republic and consular power. When successful in war, these proconsuls were saluted with the title of *Imperators* (or *Emperors*) by their soldiers; and which title they were permitted to retain while they were soliciting a triumph at Rome*. The first triumvirate was formed by Cæsar, Pompey, and Crassus, three *proconsular* men, who had obtained the title of *imperators* (or *emperors*) from their soldiers. These three distinguished commanders were, however, never invested with authority *as* a triumvirate by the senate: they governed the republic in their proconsular character, at the head of their armies, or by means of the consuls, who were chosen through their influence with the people. This triumvirate terminated in the person of Julius Cæsar, who had been previously declared to be perpetual *dictator* and *imperator*.

The second triumvirate was formed by Antony, Lepidus, and Octavius Cæsar. This triumvirate obtained a *legal* existence, as it was ratified by the senate; who appointed these three to

* Adams's Antiquities, 158 to 164.

govern the empire *as a triumvirate;* and gave them power, in that capacity, for five years, to reform the commonwealth. This triumvirate *never*, however, *actually* governed the *whole* Roman empire in this capacity; as Sextus Pompey, the advocate of the republic and consular power, was not finally subdued until some time after the triumvirate was dissolved by the exclusion of Lepidus. But was this triumvirate a distinct form of government? No: it was simply a combination of three proconsular military commanders, imperators, or emperors (such as frequently took place afterwards during the emperorship), to govern the Roman empire. It was represented, therefore, by the imperial head in its nascent or infant state, and could not be considered as a distinct form of government. The revolution which took place in the Roman Empire under these two triumvirates, was simply the elevation of the military and despotic commanders of the distant provinces—*i. e.* of the proconsular imperators or emperors—above the consulship: and the future government of the Roman empire, and of Rome itself, was the military despotism of the provinces extended also to Rome and Italy, the heart of the empire, which had been before more immediately under the senate and the consulship. The view which I have given is supported by Gibbon (vol. i. p. 85), who says, that "Augustus consented to receive the government of the provinces, and the *general* command of the Roman armies, under the well-known names of *proconsul and imperator.*" Hence the triumvirate has no claim to be considered as a distinct head.

The *perpetual dictatorships* of Sylla and Cæsar, to which Mr. Maitland briefly alludes, are evidently and substantially the same with the dictatorship; and the *title of Prince*, given to Augustus, necessarily merges in the emperorship; otherwise one individual would at the same time represent two heads, which is impossible.

The Senate.—The senate never *legally* constituted the head of the Roman empire. When it is called "Caput Imperii," it is to be understood that it is only so under its legitimate heads of kings, consuls, &c. The parliament of England is at the head of the people of the British empire; but the king is the head of the parliament, which is not complete without him. Mr. Maitland makes some remarks respecting the apparent dissolution and the revival of several of the forms of government of the Roman republic—the consuls being occasionally supplanted by the dictators; the dictators by the military tribunes; those again by the consuls, or dictators—and seems to consider that each suspension of the consular power, &c. denotes the absolute extinction of the head itself by which it was represented. Upon what authority this assumption is made I know not. The sixth head was wounded even to death, and yet revived: why may

we not assume as much respecting the five fallen heads? Had the Vial Angel intended to give us a minute history of the past—instead of a grand and simple characteristic of the beast, in order to enable us to ascertain the precise empire to which he referred—he might have exhibited the beast with one head occasionally falling asleep, and another at the same instant rising into active operation; the latter sleeping in its turn, and the former reviving and governing the beast, or empire; so as to display all the successive mutations of those heads as they actually took place. I see no impropriety in this supposition, which is in strict accordance with the laws of nature; and I believe we are to consider no head as actually deprived of existence, until the form of government it represented was extinguished. This supposition will explain the state of the beast from U. C. 380 to 384, when, in consequence of the anarchy which prevailed, no curile magistrates were chosen, and the beast did not appear to be under any active and living head. During this period all the heads were simply quiescent, or asleep. That they had not ceased to exist is evident, since the consulship, dictatorship, &c., afterwards revived, and presided over the republic.

I think I have now answered every objection of Mr. Maitland, and that I have proved, first, that none of the forms of government which he mentions could be symbolized by distinct and separate heads of the beast; secondly, that the Roman empire had only existed under five forms of government which had fallen previous to the time of St. John; thirdly, that these five forms of government, or heads, are those maintained by the great body of commentators, viz. kings, consuls, dictators, decemvirs, and military tribunes; and lastly, that the sixth head, in existence in the time of St. John, was the proconsular and imperial head, of which the two triumvirates marked the infancy and rise.

To complete my view of the seven heads, I shall simply state what I believe to be the seventh or last head of the beast, referring the reader to my work, "The Fulfilment of St. John *displayed*," for the arguments upon which this interpretation is founded. When the beast rose in its state of Christian apostasy, in the year 606, its body was confined to the Western empire. This empire was divided into several independent states. One of them, the exarchate of Ravenna, was possessed by the Greek (or Eastern Roman) *emperors;* and the other states were held by the Gothic (or rather German) tribes, which had established themselves in the Western empire. In 606 the beast therefore arose with two contemporary heads: the sixth or imperial head (which had been wounded by the sword of Constantine), with one horn upon it, represented the Greek, or Eastern Roman, emperors, as possessing the exarchate of Ravenna;

and the seventh head, having nine horns attached to it, is the German* head, broken into nine distinct horns or dynasties; the grand characteristic of this head being its independent governments, deriving their origin from the same source, viz. the German nation. The eighth head is the same as the seventh—*i. e.* it is the German head—but it is the whole beast (Rev. xvii. 11); and therefore it is simply distinguished from the seventh by possessing *ten* horns instead of *nine*. This head arose between A. D. 700 and 800, when the sixth head fell; by which fall the territories and imperial title of the East were transferred to the German conquerors of the West. This head has been in existence down to the present day. The Western empire is wholly under the dominion of the German dynasties established by the northern nations; and these dynasties have ever had one amongst them, since the *miscalled revival of the Western empire*, distinguished as the NOMINAL head of the great confederacy, by possesing the imperial title†. The imperial horn assumed its imperial character under Charlemagne, and has since been represented by princes of various nations connected with the great Western confederacy. It was recently represented by the *Emperor* Bonaparte, and is now by the Emperor of Austria, who possesses territories within the limits of the beast. In this state of independent German dynasties, one bearing the imperial title, the beast will go into perdition.

Exeter, Oct. 3, 1829. J. J. HOLMES.

TO THE EDITOR OF THE MORNING WATCH.

THE extraordinary pertinacity with which a writer in the Christian Observer endeavours to prove me guilty of misstatement, induces me once more, and finally, to offer a few observations in reference to his remarks on my papers in your former numbers. I trust I shall be preserved from imitating his example, in the gratuitous imputation of unworthy motives; but I cannot forbear saying, that had the "Unprejudiced Inquirer" (a title assumed, I fear, in an acceptation rather too literal, and therefore arguing some little want of self-knowledge) been as

* The four horns of the Macedonian goat rise up out of the head—*i. e.* according to Daniel, "out of the *nation*." Hence the head of the goat is the Greek, or Macedonian, *nation*.

† Historians, by talking of the revival of the Western Empire, have led interpreters of prophecy into many errors. The German Roman emperors have never possessed, like their predecessors, *solid* power over the whole Western Empire: they have merely possessed a titular supremacy in the confederacy, and have never been heads of the beast; as a head, if single, must govern the *whole body*.

anxious in the pursuit of truth as l
fault, his last communication would

I should probably not have thou
his remarks, which have little to do
tween us, had he not bluntly charge
that which is not true; insinuating t
not to be so; and affecting to supp
monstration.

I had remarked, that "when the
spoken of it is expressed by *εκ*, simpl
ing *νεκρων* or *των νεκρων*: and that wh
is spoken of we have no preposition,
or *των νεκρων*." This assertion, he sa
surprise, as he was aware that in
occurs without the preposition, where
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roborate this opinion he consults se
he finds to agree with him; and then
Is it possible that W. D. thinks that
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possible; but, *to put beyond doubt wh*
rians think upon the subject, it hap
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subject treated of in 1 Cor. xv. is the
So, then, because two writers in the M
to interpret the passage according to
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"Unprejudiced Inquirer" thinks it wo
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But, to come to the point—Notw
commentators" which this writer set
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1 Cor. xv. exclusively of the resurrec
my sentiments on the subject were re
First Number of the Morning Watch,
Inquirer had professed to reply, he
opinion. His ignorance on this poin
things: either that he never read the

to answer, or that he never made himself master of the argument which he wished to refute. My argument was *professedly grounded* on the examination of *every* passage in the New Testament in which the doctrine of the resurrection is spoken of; and it rests upon a *distinction holding throughout them all:* indeed, this is asserted in the very passage which the Unprejudiced Inquirer now charges with misstatement. It is somewhat extraordinary then, that, instead of endeavouring to get at my opinion by consulting two writers in the Morning Watch whose sentiments I am no more pledged to uphold than he is, he should not have turned to a paper of my own, which he ought to have known commented upon all the passages in which the subject is mentioned.

Of the two suppositions which I have made, it is most charitable to take the latter, and to suppose him ignorant of the grounds of the argument on which he professes to comment. And this may account for the main purport of his letters not being directed to the point at issue, but to the detection of some inaccuracy in my statements; which affords another instance of his strange and inconclusive reasoning. For, supposing he had made out his case, what would it amount to? His argument is simply this:—

First. Here is an argument for the doctrine of two resurrections.

Secondly. In stating this, W. D. has been guilty of an inaccuracy.

Thirdly. Ergo, the whole argument falls to the ground.

I really hope, for the credit of the Christian Observer, that it does not fall into the hands of many readers who would be influenced by a mode of reasoning which makes such a very extensive demand upon their ignorance.

But the fact is, that the Unprejudiced Inquirer altogether fails in his case. I maintain that the Apostle is speaking in 1 Cor. xv., exclusively, neither of the resurrection of the saints nor of the resurrection of the unjust; but of the doctrine of the resurrection in the abstract. This interpretation I have endeavoured to prove in the first paper on the subject, in Morning Watch No. I. p. 66, by the following argument.—

"This interpretation the Apostle's argument seems absolutely to require. For the fact of a resurrection at some future time cannot be adduced as a proof that Christ is already risen, which would be no argument at all. Nor, on the other hand, if it could be shewn that there will be no such resurrection, would that be a proof that Christ is not risen; for it is at least within the verge of possibilities that he should be the only one raised. The Corinthians seem to have been staggered by the unreasonableness and supposed impossibility of a resurrection of the

body. The Apostle assumes the f
and hence argues, first the possibili
a resurrection of all. His argumen
form :—

" First. Christ was raised from t

" Secondly. Christ had a body.

" Thirdly. Therefore a body ma
Therefore there is no absurdity or i
of the resurrection of dead."

With regard to the expression, ἡ
xv. 42), I was for some time in dou
possible exception which I had in m
p. 63 of the First Number, " This
the resurrection of the saints, if the
text to limit it to them." I am no
an exception; and for a very obvious
other form of expression would have
with the context. The reader of th
throughout this chapter there is a
the Apostle between the terms νεκροι,
" *the* dead ones." Previous to ver. 2
exclusively employed by the Apostle
the resurrection in the abstract. It is
for he is proving the resurrection
he brings forward an additional argu
tism for the dead. Whatever may be t
passage, none can imagine that by " t
the dead in general, or the wicked dea
all hold, which applies the term to Ch
for the dead was the baptism *for d*
be beside our purpose here to interpret
tion, the verse should be thus literally
they do which are baptized for *the* de
not at all *dead ones*, νεκροι, are raised? W
for *the* dead ones?" Again, ver. 32
of *the doctrine of the resurrection* wo
tian's hopes: " What advantageth it r
not raised?" Vers. 33, 34, are an exhor
trine of a resurrection proved. But wh
design in proving a resurrection in the a
as the whole argument shews, to draw
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complete, and the inference from it o
poses some one to start an objection as
ment: ' But some one will say, Granti
rection proved, and therefore that they
at his coming, How are *the dead,* οἱ

what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own proper body.....So also is the resurrection of the dead, *των νεκρων*: it is sown in corruption, it is raised in incorruption,' &c. It is evident, then, that the *subject* is here, not *the resurrection*, but *the persons raised*, the whole mass of Christ's mystical body; of whom it is *predicated* that "IT is sown in corruption, raised in incorcoruption." If *the resurrection* were the subject, the predicate would not answer; for it cannot be said of the *resurrection*, that "IT is sown in corruption," &c. If the Apostle, therefore, had here used the expression *αναστασις εκ νεκρων*, the resurrection *from the dead*, we should in the following clause have had a predicate without a subject—that is, the language could have had no meaning at all. And yet the Unprejudiced Inquirer would make *αναστασις εκ νεκρων* and *η αναστασις των νεκρων* convertible terms!

Thus, by a fair examination of the whole passage I have satisfactorily proved the weakness of the frivolous objection attempted to be drawn from this chapter. It has appeared that the former expression, *αναστασις εκ νεκρων*, is used of the doctrine of the resurrection in the abstract; and that the latter, *η αναστασις των νεκρων*, though used of the saints, is not a case in point, because the Apostle's *subject* is not *the resurrection*, but *the persons raised*, rendering it impossible that any other form of expression should be used. The discussion will not be in vain, if the Unprejudiced Inquirer should learn a lesson of modesty and humility, which he so strongly recommends to others, and hereafter refrain from staking another's character for candour on the admission of the force of his own arguments. Certainly, if his estimation of mine depends upon my acknowledging the strength of his reasoning in the present instance, I believe I shall lose the little which I may yet retain of his good opinion. Such absurd pretensions to infallibility, so ill sustained, must recoil with some force on the head of him who makes them: but it would seem there are other Popes besides the Pope of Rome.

The Unprejudiced Inquirer somewhat ungenerously triumphs over my admission of a former inaccuracy. His design is sufficiently obvious. I do not wish to retract that admission. I made it in sincerity, feeling that I had not expressed myself so accurately as I ought to have done. Something might have been urged in my defence; but, as the truth of the hypothesis did not depend upon my freedom from blame, I waved the point, as merely personal; not, certainly, expecting that such unfair and ungenerous advantage would be taken of it. As such has

not been the case, but my admitted inaccuracy has been adduced in order to cast an imputation on what I have since written, I may, I trust, not improperly just point out the whole amount of my error. It is contained in the following sentence, in p. 63 of the First Number:—"It appears to have escaped the notice of many readers of Scripture, that there are two distinct modes of expression adopted in the New Testament, each of which has its appropriate use, and which do not admit of being interchanged with each other. The expressions we refer to, are, &c." Now my whole offence consists in having substituted, in the latter sentence (certainly without any design) the term "*expressions*," instead of "*modes of expression*," which I had used in the former. It was not perhaps demanding any large share of intelligence and forbearance on the part of the reader, to expect him to interpret the latter phrase by the former. However, as one of the *expressions* does not occur in Scripture, although *that mode of expression does*, I had asserted that which, although true *in the spirit*, was not true *in the letter*. This inaccuracy might have been avoided; I therefore felt it to be an error: and, such as it is, the Unprejudiced Inquirer is at liberty to make the best, or rather the worst, he can of it.

The last subject on which I have called forth his censure is one far too important, and too wide, to be discussed in a paper of this kind. And the discussion would be quite useless, unless it were entered into with a person better informed of the principles on which alone it ought to be determined, than this writer now seems to be. When, for instance, he says, "Surely the Church of Rome will thank W. D. for giving honour to one to whom they think honour is due," he employs a mode of reply which can only arise from incompetence or unfairness. If he thinks it any argument at all, he shews his incompetence for the discussion of the question, which is, not what will be pleasing or otherwise to the Church of Rome, but, what is THE TRUTH? He is setting out on the very wise and unquestionable axiom, that whatever is furthest from the Church of Rome must of necessity be nearest to the truth. Or if he knows, as he must know, that it is no argument, then, by appealing to the passions, or prejudices, or ignorance of men, he shews himself wholly unfit for the office of a fair disputant. At present, therefore, I forbear; and shall content myself with saying, that, abhorring as much as he can do the Popish doctrine of the infallibility of the church, I believe it to be not a whit further from the truth (if indeed it be so far) than the unbridled licence of private judgment in the interpretation of Scripture, which is the idol of the present day, and the favourite theme of platform oratory. And with regard to the effect which giving due reverence to the authority of the church might have upon the Papists, although

I deny this as a *principle* of discussion; yet I will say, that no man loses any thing by giving up that which he cannot honestly retain; and that it is not treachery, but a proof of good generalship, to forsake a field which is too wide to be occupied, and to concentrate your forces at points which can be effectively maintained. As to the charge, that I am setting up the Church above the Scripture, it merely arises from an incapacity in the mind of this writer to perceive the distinction between *first in order* and *first in authority*. The tribunal appealed to must needs be greater than the tribunal appealed from: a sentence of confirmation must be of higher authority than that which it confirms, otherwise it would be no confirmation at all. When, therefore, I observed that the doctrine of the first resurrection rests on its being *received* and *taught* by the church, and *confirmed* by Scripture, I was asserting that supremacy of the holy Scriptures which this writer understands me to deny.

W. D.

NOTICES OF SMALL WORKS ON PROPHECY.

We hope shortly to make room for noticing some of the many small publications on Prophecy which the now wide-spread spirit of inquiry has called forth: at present we can only name a few, which treat the subject in a simple and elementary manner, and are therefore fit for general circulation.

"*The Signs of the Times*" is an excellent cheap tract, and explains all the Prophecies which bear on our own times in a clear and forcible manner.

"*Lectures on the Book of the Revelation*" are publishing in monthly tracts by the Rev. E. Irving. Four are published, and they give a full interpretation of the Apocalypse in a popular form.

"*Another Warning to the Church of England,*" by the Rev. R. Maunsell, Bristol, is an excellent little volume.

"*Christ's speedy Return in Glory,*" by Mr. Begg of Paisley, is a very good summary of the general bearing of Prophecy; though we differ from him respecting Tyre, and Ezekiel's temple.

There are many sermons and small tracts on single points of interpretation, but which are very valuable: as—

"*The Lord is at Hand;*" proving that the first resurrection will take place at the sounding of the seventh trumpet, Rev. xi. 15.

"*Enoch's Prophecy; or, Behold, He cometh.*"

"*Two Discourses,* by the Rev. C. D. Maitland, Brighton;" proving that the conflagration, 2 Peter iii. 10—13, is confined to the Roman earth, the Idumea of Isa. xxxiv.

"*Scriptural Argument for the Second Advent of Messiah before*

INDEX TO VOL. I.

Page

Adonai 587
African Manuscripts 140
Alaric 559
Altar 561
Ambrose .. 92, 242, 513
America 711, 712
Anabaptists 285
Antiochus 288
Antichrist 290, 527, 571, 604
Apocalypse 531, 534
———— History of 276
———— Structure of..... 292
Apocalypse and Millennium 274
Apostasy, Christian 100
Aquila 144
Armageddon .. 309, 573
Arnold, Dr..... 496
Athanasian Creed .. 446
Athanasius 91, 147
Atonement 434, 439
Atonement, Day of 308
Augsburgh Confession 534
Augustine 92

Babel..... 60
Babylon 100, 574
Babylon Rome 286, 530
Barker's Bible 78
Basilicus..... 540, 691
Bayford 540
Beast, Heads of 722
Belgic Confession .. 79
Bellarmine 678
Beza 94
Borthwick 49, 626
Bozrah 574
Branch..... 52, 61, 589
Brightman 537
Britain 554
Brute, Walter 534
Burder and Hughes 487
Burke 317

Cabala 142, 626
Calno 331
Calvin..... 79, 89, 130
Capellus 137

Page

Carchemish 394
Castalio 145
Catechism of Edward VI. 284
Cerinthus..... 285, 286
Charnock..... 199, 494
Cherubim.. 53, 310, 313
Chevalier 446
Chiliasts 282, 288
Chrysostom 91
Circumcision 220
Code of Justinian.. 550
Coins, Hebrew 135
Confederacy 159
Confessions..... 78, 80
Confession, Augsburgh 534
Constantine 287, 529, 546
Constantinople 557
Council of Toledo.. 279
——— of Nice 283
Counsel 599
Counsellor 169
Covenant, New 174, 187, 224
———— Future 212, 354
———— Old.. 213, 223
Cressener, Dr..... 291
Crowns 61, 548
Cyprian..... 91, 277
Cyril 242

Damascene..... 242
Daniel's Days.. 509, 535
Day symbol of a year 513
Day of Atonement.. 308, 555
Days, 1260.....515, 535
Days of Messiah.... 118
Days, Last..... 115
Diadem 548
Diocletian 547
Dionysius of Alexandria 277
Divine Nature in Christ 76
Doddridge on the Jews 71, 292
Dragon 565
Drusius 144

Page

Earthquakes 300
Ebionites 142, 286
Eclectic Review .. 121
Ecclesiastic..... 243
Editions of Scriptures 143
Edom 575
Edwards, President 489
Elect..... 534
El Gebor 170, 593
Ephah 59
Erskine 255
Euphrates 156, 558
———— drying up 564, 573
Eutyches.....76, 82
Evangelicals 259, 644, 709
Everlasting Father.. 171
Eusebius .. 276, 277, 280

Faber 540
Faith 468
Feasts 294, 308, 555
Fifth-monarchy-Men 285
Figurative..... 614
First-fruits 294, 307
Flesh and Blood.... 163
Forerunner 309
Form of Godliness .. 120
Fox 532, 536
France..... 563, 568
French Revolution.. 563
Frere 310, 540
Fry 219

Galatine 147, 282
Galilee..... 165
Gallican Confession. 88
Gebor 170, 593
Gelasius 90
Gentile Monarchies.. 52
Gideon..... 573
Gill 195, 198, 218, 367, 492
God's ultimate Purpose 225, 392
Gooch 695
Goodwin 211, 291
Grabe 282
Greeks..... 564
Grotius....148, 287, 529

Page
Hamilton, Dr. ..248, 623
Hammond.....287, 529
Harvest 573
Heads of Beast 722
Heaven, War in.... 567
Heaven..... 667, 675
Hebrew Text 134
——— Character.. 135
——— Coins..... 136
——— Points 137
——— Accents.... 138
——— Scribes..... 139
——— Materials.. 140
Heinsius, Daniel.... 93
Helvetic Confession 79
Henry, Matthew 487, 491
Heylyn..... 241
Hexapla of Origen... 144
High Priest..... 562
Hildebrand 530
Hippolytus 89, 277, 290, 528
Holy Spirit 597
Holmes, Rev. T. ... 728
Homan, Rev. P..... 271
Honorius..... 550
Hooker 80
Hopkins, Bishop 196, 202, 205
Horns 52
Horses..... 60
Horsley 117

Jerome 92, 144, 286, 486
Jerusalem, New 576
Jesse 595
Jew 346, 553
Jewish Church 565
Jewell 88

Immanuel 11, 149, 315, 540
———'s Land .. 156
Imperator..... 725
India, Eastern..... 330
Infidelity 570
Intelligence 599
Interrex 724

Joshua.....56, 599

Irenæus....276, 528, 681
Irving 11, 100, 149, 315, 445, 540, 578, 641, 718

Julian 287
Justin Martyr 93, 277, 528
Justinian 287, 550
Justus 132
Jubilee Day..... 310

Kimchi 282
King and Priest.... 61
Kinghood 59
Kingdom of Heaven 109
Knowledge 599

Lactantius 283, 290, 528
Last Days.....115, 131
Lateinos 571
Latin Versions 145
Latter Days..... 117
Latter Times 118
Leicester..... 700
Leigh 373
Leo Juda..... 145
Lightfoot.. 357, 367, 381
Likeness 474
Literal..... 616
Lombard 93
Luther.... 126, 533, 631
Lyra 147, 513

Maitland 509
Maher-shalal-hash-baz 150
Mahomet..... 557
Malan 251, 253
Man-child 566
Manuscripts, Hebrew 140
Masoretes 137
Mede 69, 538
Melchizedek 61, 309
Melito 276
Mercer..... 145
Methodius 276
Michael 567
Midian..... 573
Might 599
Mighty God 170
Mighty One.... 591, 593
Mill 276
Millennium 291, 529
Milton..... 628
Mirandula 147
Monothelites 76
Montfaucon 144
Moon 565
More 539, 620
Morning-Star 568
Mountains 568
Mountains of brass . 60
Mount, Sermon on the 104
Minister 145
Mystery of Iniquity . 102
——— of Kingdom 102

Newton, Sir I. 539
Nicole 353

Origen.... 144, 276, 682
Orosius 547
Ovation 548
Owen Dr. 189, 195, 370

Pagninus..... 145
Palms 307
Papias 276, 281
Parables 111, 112, 113, 366, 378, 382
Passover 307
Pharisees 643
Philanastasius .. 267, 518
Perilous Times 119
Pierce 192, 389
Pitcher..... 346
Picus of Mirandula 147
Polhil 194, 198, 390
Points, Hebrew 137
Polycarp 276
Pope 696
Popular Essays 691
Powell's Concordance 72
Priesthood of Christ 175, 309
Priest 61
Priesthood 58
Prince of Peace.. 61, 172
Procopius 287
Prodictator 725
Prophecy, its study 1, 45, 184, 186, 618
Prophetic Style .. 9, 10
Prophecies of the Old-Testament quoted in the New 11, 149, 315, 578
Prophecy of Zechariah..... 49
———, Duty of studying..... 45, 618
———, Gradual unfolding of 525
——— of Immanuel 11, 315, 578
——— of Shear-jashub 19
——— of Maher-shalal-hash-baz .. 150
——— of the Shechinah 53
——— of the Priesthood 56
——— of the Church..... 58
——— of the Apostasy 59
———, Of the establishment..... 60
——— of Melchizedek 61
Protestantism 637
Protestant Reformation 100, 628
Psalms 10
Purpose of God 225, 392

Rabbi Sampson 626

Page

Ratherius 530
Recherche sur Dan. viii. 350
Redemption, General 256
Reformers 60,100,147,534
Reformation, what? 628
Reign of Christ 180
Resurrection, First 62, 71, 622
Reuchlin..... 147
Riccalton..... 197, 198
Roberts....190, 191, 196
Rod of Jesse 595
Rod of His mouth .. 603
Roll, Flying..... 59
Rome 60
Rome, Babylon 287
Routh, Dr. 282

Sabbatical year..... 336
Samaritan character 135
Satan 567
Schism 100, 534
Scott 193
——, Alexander.... 640
Scribes..... 646
Scripture style 441
Sea of glass 306
Seals.....299, 546
Sealed Tribes..... 553
Seasons..8, 37, 293, 303
Season, Little..... 551
Seed of Woman.... 616
Senate 726
Sennacherib....332, 593
Separate State 666
Septuagint 141
Sermon on the Mount 104
Shalmanezer 332
Shechinah 53
Sheep and Goats .. 71
Shinar 59
Shiloah 153
Signs of the Times 127, 641
Siloam.....
Sinful .....
Sleep .....
Societies.....
Sodom 11
Sohar .....
Song of Moses ...
Spanheim .....
Spirit of the Lord .
——— Wisdom .
——— Counsel .
Stars .....
Stork's wings ...
Style of Scripture .
Sun of Righteousnes
Symmachus .....
Symbols..... 333

Tabernacle 293, 306
——— of Witnes
———, Feast of.
Table of Times ...
Talents, Parable of.
Tertullian .. 90, 277
Theodoret .....
Theodosius.....
Theodotion.....
Theology of Periodi cals .....
Thomson, Dr...470
Threshing .....
Tillotson.....
Times and Seasons 44
Times, Signs of ....
——— of the Gentiles .....
Temple 306
Text of Scriptures..
Tophet .....
Tremellius .....
Tribes, Sealed ....
Tribulation, Great..
Trinity.....

END OF VOL.

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